THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME VII.

BOSTON:
PRINTED BY TUTTLE & DENNETT.
1848.

TO THE

R. W. AUGUSTUS PEABODY, Esq.

PAST GRAND MASTER

OF THE

MOST WORSHIPFUL GRAND LODGE OF MASSACHUSETTS,

IN

TOKEN OF RESPECT

FOR

His Masonic Acquirements and Private Worth;

FOR HIS

Eminent Services and Fidelity to the Craft;

AND, AS A SLIGHT

Manifestation of Personal Friendship and Esteem;

THIS VOLUME OF

THE FREEMASONS' MONTHLY MAGAZINE,

IS

RESPECTFULLY DEDICATED,

BY

HIS OBLIGED FRIEND AND BROTHER,

THE EDITOR.

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THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, NOVEMBER 1, 1847. [No. 1.

INTRODUCTION.

In presenting to our readers the SEVENTH VOLUME of this Magazine, and in asking for it the same favorable reception that has been extended to its predecessors, we should be recreant to our own sense of duty did we not avail ourselves of the opportunity thus afforded to acknowledge in suitable terms the generous support which the work from its commencement has received at the hands of the Fraternity. Under their encouragement it has grown up from the tender shoot to the sturdy oak, whose branches are familiar to Brethren of every tongue and nation where civilization has erected its standard and Masonry its altar. This is not a mere figure of speech. No periodical ever published in this country, has been favored with a wider circulation. It is literally true that the numbers are regularly read as they issue from the press, by subscribers in the four quarters of the globe! And however this fact may tell for the work, it speaks well for Masonry. It shows that there is a community of sentiment—a sympathy of fellowship—a spirit of inquiry awake among the Brethren wherever dispersed over the universe.

Six volumes of the work have been completed; and we are not aware that they contain one sentence which for its offensiveness we could wish expunged, or a single article that has not a direct and positive relation to the history, polity or principles of the Masonic Institution. And whatever may be their merit in other respects, we may be permitted to say, that they embody a greater variety of subjects—more of the past and current history, the laws and usages and principles of Freemasonry, than any equal number of volumes in print.

In its character the Magazine stands alone. Its plan is its own. It is the first and only work in this country that has ever attempted to maintain a regular foreign Masonic correspondence, or in any other way to keep

its readers informed, even to a limited extent, of the condition and proceedings of the Fraternity in foreign countries. This has been one of the primary objects of the work; and we respectfully submit that it has enabled the intelligent American Brother not only the better to understand the state of the Fraternity in Europe, but more distinctly to realize the fact that he is a member of a great universal Brotherhood. By making them more familiar with each other's peculiarities and proceedings, it has brought the Fraternity on both sides of the Atlantic nearer together, and led them to *feel* that they are Brethren.

As heretofore, it will continue to be our endeavor to give to the Magazine a practical character, and thus to render it useful as well for future reference as for present purposes. Before they shall be brought to a close, we hope to be able to gather up in these volumes, for the benefit of those who may come after us, as well as for those contemporary with us, a store of practical knowledge in the history and government, the policy and objects of our Institution, such as is most needed for daily reference, but such as is at present within the reach of but few of our Brethren.

Lodges, in different sections of the country, have supplied themselves with sets of this Magazine, as a source of reference and authority, and also as the foundation of a Lodge library; and we have frequent calls for sets, for a like purpose. We mention this, not merely as being a flattering testimonial to the character of the work, but to express the gratification it gives us, as it must give every true Mason, to see among the Brethren a desire to acquaint themselves with the correct principles and usages of the Order, for their practical guidance; and, by collecting works for a library, evincing that they justly appreciate the importance of *studying* the treasured lore of Masonry, both to acquire a just comprehension of its worth and to lead them to a correct use and exemplification of its teachings. No Brother can, for the first time, read the works of Oliver, Hutchinson and Preston, without receiving increased mental enlightenment—nor without becoming a more accomplished Mason, if not a more estimable man. A library, confined to works connected with Masonry—its history, laws, usages and aim—not excluding those treating of the sublime sciences to which some of its cardinal lessons refer, and with which *every* Mason should be familiar,—is a most desirable, and not less creditable, appendage to a Masonic Lodge; and we hope the day may arrive in our time, when a Lodge destitute of a library, and a Brother disinclined to avail himself of its instruction, shall exist only as isolated and rare exceptions to a general fact.

The Magazine should be enlarged; and its interest could be enhanced by more frequent illustrations and embellishments. But to do both or either of these, would involve an expenditure not authorised by the present

amount of subscriptions. As this shall be increased so shall our exertions be to render the work more acceptable. Our present agents and other Brethren can materially contribute to this end, by bringing the subject before their respective Lodges; and, by so doing, they will confer a favor which we shall be happy to acknowledge.

Boston, Nov. 1, 1847.

TRIENNIAL MEETINGS

OF THE GENERAL GRAND CHAPTER AND GENERAL GRAND ENCAMPMENT OF THE UNITED STATES.

In accordance with the requirements of their respective Constitutions, and with their adjournment in 1844, the General Grand Chapter and the General Grand Encampment of the United States, assembled in the Senate Chamber, in the city of Columbus, in the State of Ohio, on Tuesday, the 14th day of September last. A sufficient number of members being present,

THE GENERAL GRAND CHAPTER

Was organized at 10 o'clock, A. M., as follows:

M. E. Rev. Paul Dean, of Massachusetts, G. G. H. P.
E. Joseph K. Stapleton, of Maryland, D. G. G. H. P.
" I. W. Crawford, of Connecticut, G. G. K.
" Ezra S. Barnum, of New York, G. G. S.
" Charles Gilman, of Baltimore, G. G. Sec'ry.
" Edward A. Raymond, of Boston, G. G. Treas.
Comp. Rev. Anson C. Clark, of Ohio, as G. G. Chaplain.
" Nathan B. Haswell, of Vermont, G. G. Marshal.
" Rev. James P. Donahoo, of Ohio, as G. G. Sentinel.

The General Grand Chapter was opened in ample form, with prayer by the Rev. Grand Chaplain.

The reading of the record of the last triennial communication was dispensed with, there being printed copies of the proceedings in the hands of the members; and, on motion of Comp. C. W. Moore, Comps. Hammatt, of Mass., Ball, of Md., and Bell, of Ohio, were appointed a committee on credentials.

The General Grand Chapter was then adjourned to 2 o'clock, P. M.

THE GENERAL GRAND ENCAMPMENT

Was called to order at 11 o'clock, A. M., and, there being the requisite number of members present, organized as follows:

M. E. Sir Archibald Bull, of New York, G. G. M.
E. Sir Joseph K. Stapleton, of Maryland, D. G. G. M.
" Sir Wm. H. Ellis, of Connecticut, G. G. G.
" Sir Wm. B. Hubbard, of Ohio, G. G. C. G.
" Sir and Rev. Albert Case, of Massachusetts, G. G. Prelate.
" Sir Wm. T. Gould, of Georgia, as G. G. S. W.
" Sir Ezra S. Barnum, of New York, G. G. J. W.
" Sir Charles Gilman, of Maryland, G. G. Rec.
" Sir Edward A. Raymond, of Massachusetts, G. G. Treas.
" Sir Charles W. Moore, of Massachusetts, G. G. Sw. B.
" Sir Joel G. Candee, of New York, G. G. St. B.
" Sir Simon W. Robinson, of Massachusetts, G. G. W.
" Sir James P. Donahoo, as G. G. Sentinel.

The General Grand Encampment was opened without ceremony. Prayer by Rev. Sir Albert Case, G. G. Prelate.

The reading of the record of the last triennial communication was omitted, there being printed copies of the proceedings in the hands of the members; and, on motion of Sir C. W. Moore, Sirs E. S. Barnum, of New York, S. W. Robinson, of Mass., and B. Latham, of Ohio, were appointed a committee on credentials.

Sir Wm. H. Ellis, of Connecticut, announced the decease of the late G. G. S. W., Sir Robert Smith, of New Hampshire; whereupon, on motion, the Jewels were ordered to be placed in mourning, and Sirs Joseph K. Stapleton, of Maryland, Charles W. Moore, of Mass., and Joel G. Candee, of New York, were appointed a committee to draft suitable resolutions expressive of the estimation in which the deceased was held by his Brethren.

The General Grand Encampment was then adjourned to 4 o'clock, P. M.

Tuesday afternoon, Sept. 14.

THE GENERAL GRAND CHAPTER

Assembled and was called to order at 2 o'clock, as per adjournment in the morning.

The committee on credentials made a partial report. We give the members present during the session, as follows:

Maine—Truman Bradford.
New Hampshire—A. B. Young, (proxy.)
Vermont—N. B. Haswell.
Massachusetts—Chas. W. Moore, Ruel Baker, John B. Hammatt.
Rhode Island—William Field.
Connecticut—Wm. H. Ellis, W. E. Sanford.
New York—J. G. Candee, R. R. Boyd.
Maryland—W. Ball, E. S. Courtney.
District of Columbia—by Comp. Keyworth.
Ohio—W. B. Hubbard, G. D. Hine, John Sayre, Thos. Bell.
Kentucky—Willis Stewart, Philip Swigert, Dempsy Carrol, A. G. Hodges.
Indiana—Isaac Bartlett, Abel C. Pepper, C. Moore, (proxy.)
Missouri—J. W. S. Mitchell.
Tennessee—Dyer Pearl, P. G. S. Perkins.

Mississippi—William P. Mellen.
Georgia—Wm. T. Gould.
Alabama—Sterling A. M. Wood.
Louisiana—Thomas H. Lewis.

The report was corrected and adopted; after which the General Grand Secretary submitted a detailed report of his official acts, and of matters that had come under his cognizance, since the last triennial communication. On motion of Comp. Moore, the report and accompanying documents were referred to Comps. Moore, of Massachusetts, Hubbard, of Ohio, and Pepper, of Indiana, to report what disposition should be made of the several subjects embraced therein.

On motion of Comp. Ellis, of Connecticut, all R. A. Masons in the city, of good standing, were invited to take seats in the G. G. Chapter.

The Gen. Grand High Priest read a brief communication, the substance of which was, that although he had been called upon to perform but few official acts since the last triennial meeting, he had not been unmindful of the interests of the General Grand Chapter, nor of R. A. Masonry in the country, and he felt great pleasure in reporting that both were in a highly prosperous condition.

The E. Comp. Stapleton, D. G. G. H. P., presented his report, from which it appeared that since the last triennial meeting, he has issued Dispensations for the establishment of eleven subordinate Chapters in different sections of the country, and authorised the organization of one or more Grand Chapters. We shall give the report in full hereafter.

The E. G. G. King and Scribe, (Comps. Crawford, of Conn., and Barnum, of New York,) also presented their triennial reports, which, with the report of the D. G. G. H. P., were, on motion of Comp. Raymond, of Massachusetts, referred to the committee on the doings of the Grand Officers.

Comp. Haswell, of Vermont, presented a communication asking authority to revive the Grand Chapter of that State, which was read and laid on the table. [This communication was subsequently called up and considered, but the application not being in a constitutional form, the authority was not granted.]

The M. E. G. G. High Priest then announced the following standing committees:

On Finance—Comps. Hubbard, of Ohio, Gould, of Georgia, and Young, of Massachusetts.

On New Chapters—Comps. Candee, of New York, Moore, of Massachusetts, aud Mellen, of Mississippi.

On next Place of Meeting—Comps. Stapleton, of Maryland, Hubbard, of Ohio, and Baker, of Massachusetts.

An invitation was received from the Grand Chapter and Encampment

of Ohio, to unite in a public procession and ceremonies tomorrow morning at 10 o'clock, which was accepted.

The General Grand Chapter was then adjourned to 8 o'clock Wednesday morning.

THE GENERAL GRAND ENCAMPMENT

Was called to order at half-past 4 o'clock, P. M., and the record of the morning session was read and approved.

On motion of Sir J. G. Candee, all Knights Templars in the city, of regular standing, were invited to take seats in the G. G. Encampment during the session.

The committee on credentials reported the following representatives as present and entitled to seats:

Massachusetts and Rhode Island—M. E. Sir John B. Hammatt, Sirs Ruel Baker, Wm. Field, Ammi B. Young, Charles Robbins.
New York—Sirs Ezra S. Barnum, R. R. Boyd.
Ohio—Sirs B. Latham, I. L. Vattier, J. N. Burr, J. C. Copelen.
Connecticut—Sir Wm. E. Sanford.
Georgia—Sir Wm. T. Gould.
Kentucky—Sirs W. S. Shipley, Boone Baily.
Virginia—Encampment at Wheeling, by its Commander, Sir W. B. Wilson.

The report was accepted and the Committee allowed further time.

The following standing committees were appointed:

On Doings of Grand Officers—Sirs Albert Case, of Massachusetts, Wm. Field, of Rhode Island, and Wm. E. Sanford, of Connecticut.
On Finance—Sirs Wm. H. Ellis, of Connecticut, J. G. Candee, of New York, and Wm. B. Hubbard, of Ohio.
On Warrants—Sirs B. Latham, of Ohio, E. A. Raymond, of Mass., and Wm. T. Gould, of Georgia.
On next Place of Meeting—Sirs E. S. Barnum, of New York, C. W. Moore, of Massachusetts, and W. T. Gould, of Georgia.

A communication was received from the Grand Encampment and Grand Chapter of Ohio, inviting the General Grand Encampment to unite with them in a public procession and other suitable services, to take place tomorrow morning, which invitation was accepted.

Sir Joseph K. Stapleton, as D. G. Grand Master, presented a report of his official doings for the three years past; from which it appeared that he had granted Dispensations for five new Encampments, and issued his commission for the consecration of two.

The G. G. Generalissimo, Sir Wm. H. Ellis, and Sir Wm. B. Hubbard, G. G. C. G., respectively submitted reports of their doings since the last triennial meeting. From the report of the latter officer, we learn that in the discharge of the duty committed to him in 1844, he has effected a settlement with the Encampments in Ohio; and that he has also granted a Dispensation for the establishment of an Encampment at Pittsburg, Pa.; for which a Charter was subsequently ordered to be issued. He further

reports that the Order in the West is generally prosperous and increasing in numbers.

All the above reports were referred to the committee on the Doings of the Grand Officers.

Sir N. B. Haswell presented a communication in relation to the Encampments in Vermont, which was referred to the committee on Warrants. A petition, presented by Sir Kt. Mitchell, praying for a Dispensation for an Encampment at St. Louis, Mo., was referred to the same committee.

The General Grand Encampment was then adjourned to 9 o'clock, Wednesday morning.

Wednesday, Sept. 15.

THE GENERAL GRAND CHAPTER

Assembled at 8 o'clock in the morning, as by adjournment. Prayer by the Chaplain. The record of the proceedings of yesterday afternoon was read and approved.

Comp. Moore, of Mass., from the committee to whom was referred the communication of the G. G. Secretary, submitted a report, which was adopted; and, in accordance with the recommendations therein contained, the Gen. Grand High Priest appointed the following committees:

On Royal Arch Masonry in Louisiana—Comps. C. W. Moore, Barnum, Hammatt, Raymond and Crawford.
On the Grand Chapter of Florida—Comps. Bradford, Wood and Sayre.
On the Grand Chapter of Georgia.—Comps. Ellis, Carroll and Field.
On the Grand Chapter of North Carolina—Comps. Boyd, Lewis and Swigert.
On the Grand Chapter of Missouri—Comps. Boyd, Hodges and Perkins.
On Conferring Unauthorised Degrees—Comps. Sanford, Stewart and C. Moore.
On the Seventh Section First Article G. G. Constitutions—Comps. Candee, Hine and Pearl.

Comp. R. R. Boyd, of New York, submitted a communication in relation to San Felipe de Austin Chapter, and also the Grand Chapter of Texas, which was committed.

At this stage of the proceedings, a resolution was offered, directing that the third section of the charge given to a High Priest at his installation, in relation to the number to be exalted at one time, should be literally construed. After some debate, the resolution was withdrawn. The object in moving it was to abolish substitutes; and the effect of it, if adopted and enforced, would be to shut up half the Chapters in the country.

Com. Mellen, of Miss., offered a resolution to the effect that a Chapter, until its officers have been duly elected and installed, under its charter, is not entitled to be represented in the Grand Chapter. The resolution was laid on the table, and subsequently called up and withdrawn, as not coming within the province of the General Grand Chapter. The principle

embodied in the resolution is correct. We shall probably refer to it hereafter.

Invitations were given by Comp. Wm. B. Hubbard, to the officers and members of the G. G. Chapter, to attend a levee at his residence, in the evening,—whereupon, (and that the members might unite in the public ceremonies as proposed by the Grand Chapter and Encampment of Ohio,) the Gen. Grand Chapter was adjourned to 9 o'clock, Thursday morning.

THE GENERAL GRAND ENCAMPMENT

Was called to order at half-past 9 o'clock, A. M. Prayer by the G. G. Prelate. The record of yesterday's proceedings was read and approved.

The committee on Credentials made a further report, which was accepted.

A petition for permission to organize a Grand Encampment in the State of Kentucky, was presented in behalf of the three Encampments in that State, and referred to the committee on Warrants.

Sir W. B. Hubbard invited the members of the G. G. Encampment to meet him at his residence in the evening. The invitation was accepted.

After the discussion of some incidental and unimportant matters, the Gen. Grand Encampment was adjourned to Thursday morning, at 11 o'clock, in order that the members might unite in the public procession to which they had been invited by the Grand Encampment of Ohio.

Thursday, September 16.

THE GENERAL GRAND CHAPTER

Assembled by adjournment at 9 o'clock, in the morning, and proceeded to business.

Comp. Candee submitted a report on the 7th section of the 1st article of the Gen. Grand Constitutions, which was adopted. We were not quite attentive enough when this report was read, and are consequently in some doubt as to its tenor. We think, however, it recommended a deduction of the fee for a Charter for a new Chapter to fifty dollars, instead of ninety dollars, the sum now charged.

The General Grand Secretary offered a second report, which was committed—so much of it as related to finances, to the committee on that subject, and the balance to the committee on the Doings of the Grand Officers.

Comp. Ellis, from the committee on the Grand Chapter of Georgia, offered a report recognising the regularity of that Grand body, which, after proper explanations from the representative from Georgia, was unanimously adopted.

Comp. C. W. Moore, from the committee on R. A. Masonry in Louisiana, submitted a report, which was unanimously adopted. We had not

time to make a copy of the whole of this report; and cannot therefore, at present, lay it entire before our readers. In our next number we may do so. The report concludes with the following preamble and resolutions:

Whereas, at its triennial communication in 1844, this General Grand Chapter, after a patient and careful examination of all the facts in the premises, did unanimously declare that the body formerly known as the Grand Chapter of Louisiana, had become extinct; and that authority over the territory thus vacated, could be legally exercised only by this General Grand Body: And whereas, the irregular association of individuals, then as now, styling themselves the "Sov. Grand Royal Arch Chapter" of Louisiana, in defiance of the authority of this Gen. Grand Chapter, continue to hold their sessions and keep up their organization, and for purposes of deception, assume not to understand the action of this Grand Body, had at its triennial communication aforesaid, as impeaching their legality as a Grand Royal Arch Chapter; but insist on the regularity of their organization, and contemptuously denounce the doings of the responsible officers of this Grand body as arbitrary and "without warrant or authority": Therefore, that there may not hereafter be any room for misunderstanding in the case, it is hereby unanimously

Resolved, That there is not at this time, any constitutional and legally authorised Grand Royal Arch Chapter in the State of Louisiana.

Resolved, That the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorised Masonic body; and it is hereby disowned and repudiated, as spurious, clandestine and illegal.

Resolved, "That Masonic intercourse, as well public as private, is hereby interdicted and forbidden" between Royal Arch Masons and Grand and Subordinate Chapters, owning allegiance to, and in correspondence with, this General Grand Chapter, and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same.

Resolved, That the General Grand Secretary be instructed to forward an attested copy of the preceding preamble and resolutions to Mr. F. Verrier, the acting Secretary of the aforesaid illegal association of Masons, at New Orleans.

Comp. C. W. Moore also submitted the following report, which was unanimously adopted:

REPORT ON HOLLAND CHAPTER.

The committee on so much of the report of the General Grand Secretary as relates to Holland Chapter, in the city of New Orleans, find, from the documents in their possession, that the Charter of said Chapter has been either lost or stolen, and that the Dispensation under which it has been working for the past year, expires by the terms of its own limitation, with the present session of this General Grand Chapter. They therefore respectfully recommend, that the General Grand Secretary be authorised to execute a new Charter, to take the place of that which has been lost, and that he make no other charge for the same than the usual fee of his office.

The committee on Warrants submitted their report, a portion of which was adopted and the balance recommitted, with instructions. The report recommended the granting of charters in all cases where dispensations had been previously issued. In considering the report, a debate arose on the true construction of the 7th section of the 1st article of the Constitution, which we may hereafter notice.

Comp. Sanford offered a report on the subject of conferring irregular degrees, contrary to the prohibitions of the 9th sec. of the 1st art. of the

Gen. Grand Constitution. Read and laid on the table. The report was subsequently taken up and adopted. It prohibits R. A. Masons, *as such*, conferring unconstitutional degrees. We shall give the report in our next.

Comp. Boyd, from the committee on the Grand Chapter of Missouri, offered a report, recommending that whatever informalities may have occurred in the organization of that Grand body, be passed over, and that it be recognised as regular and legal. Comp. Mitchell, of Missouri, was heard in behalf of the report; which, after debate, was adopted, as we believe, without a dissenting vote.

Comp. Boyd also offered a report recognising the Grand Chapter of North Carolina, and requiring an amendment of its Constitution, the nature of which we do not now recollect; but will give the report hereafter. The report was adopted.

Tomorrow morning, at 9 o'clock, was fixed for the election of officers.

The Gen. Grand Chapter was then adjourned till the afternoon.

Afternoon.

The committee on the Grand Chapter of Florida reported, recommending that the G. Grand Officers recognise that Grand body, whenever it shall furnish evidence to the Gen. Grand Secretary of its regularity. The report was adopted.

Comp. Mellen, from the committee on the Grand Chapter of Texas, reported against the legality of that body, and against its being recognised by the Gen. Grand Chapter. Report adopted.

The committee on next place of meeting, reported in favor of Boston. The report, after debate, was adopted.

The G. G. Chapter was then adjourned till tomorrow.

THE GENERAL GRAND ENCAMPMENT

Assembled after the adjournment of the Gen. Grand Chapter, and proceeded to business.

Sir Kt. Case, from the committee on the Doings of the Grand Officers, offered a report, which was laid upon the table. [This report was subsequently taken up and adopted. It will be noticed hereafter.]

Sir Kt. Gould offered the report of the committee on Warrants, which was adopted. The report authorised Charters to be issued to the Encampments that had been working under Dispensations.

On motion of Sir Kt. Sanford, the G. G. Encampment voted to go into the election of officers, as the first business tomorrow.

The 5th section of the 3d article of the Gen. Grand Constitution was amended so as to require the approbation and consent of the Encampment nearest his residence, before a candidate can be received in any foreign Encampment.

Sir Kt. Stapleton, from the committee on the subject, reported as follows:

THE LATE SIR ROBERT SMITH.

It having been announced to this Gen. Grand Encampment, that Sir Knight ROBERT SMITH, of Portsmouth, N. H., late Gen. Grand Sen. Warden, has departed this life, it becomes us to bow submissively to the mandate of the Supreme Grand Master, and to be instructed by his providence.

Resolved, That while we lament the loss of our late Sir Knight, Robert Smith, we will endeavor to cherish a remembrance of his virtues—his Masonic zeal and uprightness.

Resolved, That we deeply sympathize with the family of the deceased, and with the Fraternity of which he was a worthy member, in the loss of the husband and of a worthy Sir Knight.

The resolutions were unanimously adopted.

Adjourned to 8 o'clock tomorrow morning.

Friday, Sept. 17.

THE GENERAL GRAND ENCAMPMENT

Was called to order at 8 o'clock. Prayer by the Grand Prelate. The record of yesterday's proceedings was read and approved.

Sir Kt. Gould, from the committee on Warrants, reported, that a Charter be granted to St. Louis Encampment, No. 1. The report was accepted. This is the first Encampment in Missouri.

The committee to whom the subject had been referred, reported that the Grand Encampment of Virginia, was not a legally organized body, and recommended that all intercourse between it and the Grand and subordinate Encampments recognising the authority of the Gen. Grand Encampment, be suspended. The report was adopted.

The same committee, through their chairman, Sir Kt. Case, reported a resolution authorising the re-organization of the Encampment at Fayetteville, N. C. The report was adopted.

The Grand Encampment then resolved itself into a committee of the whole, for the choice of officers.

Sir Kts. Hammatt, of Mass., Sanford, of Conn., and Gould, of Georgia, were appointed a committee to collect and report the ballots. The tellers returned the whole number of votes which might be legally cast, at 38. The elections then proceeded and resulted as follows:

M. E. Wm. B. Hubbard, of Columbus, G. G. Master.
E. J. K. Stapleton, of Maryland, D. G. G. Master.
" Wm. H. Ellis, of Connecticut, G. G. Generalissimo.
" Charles W. Moore, of Massachusetts, G. G. C. G.
" Paul Dean, of Massachusetts, G. G. Prelate.
" Ezra S. Barnum, of New York, G. G. S. W.
" William S. Chipley, of Kentucky, G. G. J. W.
" Chas. Gilman, of Maryland, G. G. Recorder.
" E. A. Raymond, of Massachusetts, G. G. Treasurer.
" W. Field, Rhode Island, G. G. Sw. Bearer.
" W. T. Gould, of Georgia, G. G. St. Bearer.
" S. W. Robinson, of Massachusetts, G. G. Warder.

The election having been completed, the committee rose and reported the result to the Gen. Grand Encampment. The report was adopted.

The Gen. Grand Recorder was appointed a committee to inform Sir Wm. B. Hubbard of his election.

Sir Kt. Gilman made a communication in relation to Maryland Encampment, No. 1, at Baltimore. Whereupon the Gen. G. Encampment revoked the Charter of said Encampment, and directed that proceedings be instituted against the late Recorder of it, before Washington Encampment, at Washington, D. C.; which body was invested with full powers to try any charges that might be preferred against the Sir Kt. in question. And Sir Joseph K. Stapleton was authorised to restore the charter and reorganise said Maryland Encampment, whenever a sufficient number of proper persons shall petition him for that purpose, if in his opinion the interests of the Order in Maryland will be promoted thereby.

Sir Wm. H. Ellis submitted the report of the committee of Finance, which was adopted. We are not able to state the details of the report. The balance in the hands of the Treasurer is $226 15.

A communication was received from the Grand Encampment of Ohio, announcing the death of Sir John Barney, which we shall take the earliest opportunity to lay before our readers. Br. Barney was an intelligent and zealous Mason, and his loss will be sincerely regretted by all who knew him.

Sir Kt. Hubbard presented a communication from the Grand Encampment of Ohio, proposing certain questions as to the jurisdiction of subordinate Encampments, which was referred to Sir Kts. Moore, of Mass., Gould, of Georgia, and Barnum, of New York. Adjourned.

THE GENERAL GRAND CHAPTER

Assembled immediately after the adjournment of the G. G. Encampment, and forthwith resolved itself into a committee of the whole for the choice of officers—Comp. Ellis in the chair.

Comps. Gould, of Georgia, Courtney, of Maryland, and Lewis, of Louisiana, were appointed a committee to collect and report the ballots. The tellers returned the whole number of votes which might be cast, at 68.

Comp. Dean having declined a re-election, the result of the balloting was as follows:

M. E. Robert P. Dunlap, of Maine, G. G. H. P.
E. J. K. Stapleton, of Maryland, D. G. G. H. P.
" Willis Stewart, of Kentucky, G. G. K.
" E. S. Barnum, of New York, G. G. S.
" Charles Gilman, of Maryland, G. G. Sec.
" E. A. Raymond, of Massachusetts, G. G. Treas.
" Rev. A. Clark, of Ohio, G. G. Chaplain.
" N. B. Haswell, of Vermont, G. G. Marshal.

The committee then rose and reported their doings to the G. G. Chapter, and they were unanimously confirmed.

The officers present were then installed by Comp. Dean, who was also requested to take the necessary steps for the early installation of the G. G. H. P. elect.

Comps. Raymond, Barnum and Ellis were appointed a committee to notify the Hon. Robert P. Dunlap of his election as G. G. H. P. Comp. Dean was subsequently added to this committee.

The committee of Finance submitted their report, which was adopted. The balance in the hands of the Treasurer is $2849 15.

Comp. Moore, of Mass., offered a series of resolutions complimentary to the retiring G. G. H. P., but not having taken a copy of them, their publication must be deferred until next month.

On motion of Comp. Lewis, a committee consisting of Comps. Lewis, Raymond and Gould, was appointed to procure and present a Gold Jewel to Comp. Dean, in token of the respect entertained by his Companions for his personal and Masonic character and services.

The G. G. Chapter was then adjourned to 8 o'clock, tomorrow morning.

Saturday, Sept. 18.

THE GENERAL GRAND CHAPTER

Met as per adjournment last evening. Prayer by Rev Comp. Donahoo. The record of yesterday's proceedings was read and approved.

Comp. Raymond, charged at the last triennial communication with the duty of procuring new regalia for the use of the Grand Chapter, presented his report, which was approved, and the thanks of the Chapter tendered to him for the very acceptable and tasteful manner in which he had discharged the duty of his appointment.

Comp. Haswell petitioned for authority to revive Chapter No. 12, at Burlington, Vt., which was granted.

Comp. Hammatt offered an amendment to the 3d section of the 1st article of the Gen. Grand Constitution, the effect of which, if adopted, will be to give to Past G. H. Priests of State Grand Chapters, a vote in the G. G. Chapter. Laid on the table to be acted upon at the next meeting.

A resolution was adopted ordering 500 copies of the proceedings to be printed for distribution.

Comp. Mitchell was installed as G. H. P. of the Grand Chapter of Missouri, by Comp. C. W. Moore, G. H. P. of the Grand Chapter of Mass.

There being no further business, the Gen. Grand Chapter was closed at 10 o'clock, until the second Tuesday in September, 1850.

THE GENERAL GRAND ENCAMPMENT

Was called to order by Sir Joseph K. Stapleton, at half past 10 o'clock—

the G. G. Master, Sir Archibald Bull, having left the city. The record of yesterday was read and approved.

Sir Kt. Moore, of Mass., in behalf of the committee to whom was referred the interrogatories submitted by the Grand Encampment of Ohio, offered a report, which was adopted. The report embraced three points: 1. That it is not competent for the G. G. Encampment to interfere with the jurisdictions of the State Grand Encampments. 2. That the jurisdiction of a subordinate Encampment extends to one-half the distance, in all directions, between itself and the next nearest Encampment; provided—3. That the jurisdiction of a subordinate Encampment cannot extend into the limits of another State where there is an Encampment established. We state the points from memory, but believe we are correct in them. The report will be published hereafter.

The committee on next place of meeting reported in favor of Boston, and the report was adopted.

Sir Kt. Hammatt, at the request of Sir Kt. Stapleton, installed the Grand Master elect, who, on taking the chair, acknowledged in appropriate terms the honor conferred upon him. Sir Kt. Hammatt, at his request, then installed the remaining officers.

A vote of thanks to the late Grand Master was offered and adopted, and Sir Kts. Mitchell, Raymond and Ellis were appointed a committee to procure and present to him a suitable jewel.

The thanks of the G. G. Encampment were presented to the Grand Chapter and Encampment, and State Officers of Ohio,—to the first, for the kind reception and fraternal courtesies received, and to the latter for the use of the Senate Chamber and other accommodations.

Sir Kt. Raymond, charged at the last meeting with procuring new regalia, made a report, which was accepted, and he further authorised to procure a sufficiency for all the officers.

Sir Kt. Mitchell was installed as G. Com. of St. Louis Encampment, by the D. G. G. Master; and the absent G. G. officers were directed to be installed by the Grand Encampments of the States in which they reside.

Five hundred copies of the proceedings were then ordered to be printed, and the Gen. Grand Encampment was closed until the 2d Tuesday in September, 1850.

Thus were these important and interesting meetings brought to a close, after an active and laborious session of five days. A large amount of important business was transacted,—probably larger than at any previous session. The principal committees were overloaded with documents, and consequently subjected to severe labor,—most of which had to be performed in the hours usually devoted to rest. We believe, however, that

the business, as a whole, has been well performed, and that on a careful examination of all the results arrived at, there will be found but little real cause for regret, and but few errors to be corrected. Delegates were present from seventeen States and the District of Columbia—making a much larger representation than at any previous meeting since the organization of these bodies.

There were some questions of interest discussed and opinions advanced, to which we may hereafter refer. Several important reports, involving matters of special interest, were presented and acted upon. As we could not do justice to these by a synopsis, we have preferred to wait till the official report of the proceedings comes to hand, when these reports will be given *in extenso*.

It appeared from the excellent report of Comp. Stapleton, that he had issued eleven dispensations for new Chapters, since the last triennial meeting in 1844. This we presume to be a larger number than has ever before been issued by one officer, in the same length of time, since the organization of the General Grand Chapter. In addition to these, one or more new Grand Chapters has been organised, and several old ones resuscitated. We think it is entirely safe to assume, that at no former period has R. A. Masonry in America been in a more healthy condition than it is at the present time.

The affairs of the General Grand Encampment are equally prosperous. Several new Encampments have been authorised, and permission granted for the organization of at least one new Grand Encampment. But of these and some other matters, we shall be able to speak more confidently when we receive the official proceedings from the General Grand Secretary.

We cannot close without bearing our testimony to the able and faithful manner in which the responsible officers of both these eminent bodies have discharged their duties during the *interregnum*. To some of them these duties have been more than usually onerous. This is particularly true in respect to Comp. Stapleton, who holds the second office in both institutions, and to Comp. Gilman, the Gen. Grand Secretary and Recorder. Through the perseverance and untiring industry of the latter, the affairs of both bodies have in a great measure been brought out of chaos into order; and on the former has devolved much of the labor, and to him is due the credit of having established nearly all of the new Chapters and Encampments that have been originated since the last triennial meeting.

It is proper to say, that the preceding sketch of the doings of the Gen. Grand Bodies, is written out mainly from memory, aided by such imperfect notes as our other engagements allowed us to take. It is altogether probable, therefore,—indeed it would be remarkable if it should prove

otherwise,—that we may have fallen into some errors. If so, they will be corrected at the earliest opportunity.

THE PUBLIC EXERCISES,

Which took place on Wednesday morning, were of a high and eminently satisfactory order. The procession was composed of about three hundred Brethren, of the various Masonic grades, nearly one-third of whom, we judge, were Knights Templars, in their rich regalia. They made a beautiful appearance, as did the whole procession.

We take great pleasure in transferring to our pages the following notice from the Ohio State Journal. The reference to Comp. Dean is alike beautiful and touching :—

"This was the first time these bodies [the G. G. Chap. and Encamp.] had ever held their meetings west of the Alleghanies; and the occasion will long be remembered by the Fraternity here, and the recollection will be cherished by them, as of an event which brought together among them an assemblage of age, respectability, and moral and social worth, such as it is rare and refreshing to look upon. These bodies hold their meetings once in three years; and in consideration of their having resolved to hold the present meeting in Columbus, the Grand Chapter and Grand Encampment of Ohio, at their annual meeting a year ago, adjourned to meet here at the same time. This brought together a respectable portion of the representatives of the Fraternity of this State.

These several bodies being duly organised, and a large number of the Fraternity in attendance, as visitors, a grand procession was formed on Wednesday, which, passing through some of the principal streets, was conducted to the first Presbyterian Church, the use of which had been kindly tendered for the occasion. The following order of exercises was observed at the church:

1. Prayer, by Rev. Dr. Hoge. 2. Ode by the Choir—"Should Auld Acquaintance be Forgot," &c. 3. Address of Welcome, by Comp. W. B. Hubbard. 4. Response, on behalf of the General Grand Encampment, by A. Bull, of N. Y., G. G. M. On behalf of the General Grand Chapter, by Comp. Rev. Paul Dean, of Boston. 5. Ode by the Choir—"All hail to the morning that bids us rejoice." 6. Benediction, by Rev. Comp. A. Case, of Worcester, Mass.

Mr. Hubbard, having, as the representative of Ohio, tendered to the Fraternity a warm, cordial, and hearty '*Welcome to our Lodges, Chapters, and Encampments*,' dwelt somewhat at length upon the principles, ends, and aims of the Masonic Institution, its origin and antiquity—and closed by again bidding the Fraternity from abroad *Welcome*.

The responses of Messrs. Bull and Dean, the one on behalf of the Templars, the other for the Companions, were handsome and appropriate. Mr. Dean, though for many years accustomed to public speaking, and that too in 'the literary emporium,' was affected with deep emotion on this occasion. We know not how others were moved by his remarks—but to us, the sound of his voice stole over our senses as the tones of music, called afresh to memory after a long and almost oblivious repose. They carried us back to the days of our early childhood, when the same kindly voice of this venerable speaker, was employed in conveying to our mind the rudimental lessons of education."

We have a pretty full report of the address by Comp. Hubbard, but have not been able to find leisure to write it out; and if we had, we could not have found room for it in the present number. It was an able and interesting performance, and presented some views out of the beaten track of such productions. We may hereafter write out at least the principal points, and lay them before our readers.

The levee at Comp. Hubbard's, in the evening, was a beautiful *finale* to the proceedings and rejoicings of the day. It was well attended by the members of both bodies; all of whom were made happy by the kind attentions and hospitalities of the excellent host and his lady.

GENERAL GRAND LODGE.

☞ THE National Masonic Convention for the purpose of considering the expediency of establishing a General Grand Lodge for the United States, assembled at the Masons' Hall, in the city of Baltimore, Md., on Thursday, the 23d day of September last.

The States of Maryland, North Carolina, Georgia, Alabama, Florida, Mississippi, Arkansas, and the District of Columbia, were represented.

R. W. WILLIAM P. MELLEN, Esq., of Mississippi, was chosen President of the Convention, and R. W. JOSEPH ROBINSON, Esq., of Maryland, Secretary.

A Constitution for a "Supreme Grand Lodge for the United States," was presented and adopted by the Convention, and ordered to be submitted for the consideration and adoption, or otherwise, of the Grand Lodges in the country. If prior to the 1st of January, 1849, *sixteen* Grand Lodges shall approve of and adopt the Constitution, then the Convention is to reassemble in the city of Baltimore, in May, 1849, for the purpose of organizing the Grand Lodge as proposed. If, on the contrary, the Constitution should not be approved by sixteen Grand Lodges, then the whole matter will be terminated and void.

R. W. CHARLES GILMAN, Esq., of Maryland, and LEMUEL DWELLE, Esq., of Georgia, were appointed a committee to draft an address to the Grand Lodges and Fraternity, on the subject, to be published with the official account of the proceedings, which, when received, will be laid before our readers.

We were not present at the Convention, but understand that the meeting was a very pleasant one, and that the general impression seemed to be that the Constitution, which, we are told, is very short and comprehensive, will be adopted by the requisite number of Grand Lodges.

THE MASON'S WIDOW.

Mr. Moore:—The "Anecdotes Illustrative of the Advantages of Masonry under Peculiar Circumstances," published in the July number of the Magazine, recalled to my mind an incident within my own knowledge, which I have thought might not be unworthy of relation, as another illustration of "the advantages of Masonry," though under circumstances quite dissimilar to those in the case of the anecdotes referred to.

In the seaport town of P————, in New England, there resided, in my boyhood, the widow of Capt. W——, a lady then rather advanced in years. Her husband, who was a shipmaster, was lost at sea within a few years from their marriage, leaving for her solace and support, an only son, upon whom she doated with a mother's pride and hope. Having been educated in the best schools of the place, and arrived at that age when young men are anxious to enter into some pursuit for life, he sought, and—through the aid of influential friends and his own acknowledged merits—obtained, a Midshipman's warrant in the Navy. The vessel to which he was appointed was ordered to the Mediterranean, for the protection of our commerce, which at that period—(the early part of the last war with Great Britain)—was jeoparded in every sea.

The widow—it may be presumed—parted with her idol boy with mingled emotions of fear and hope: fear, that, by disaster of the sea or of battle, he might never return to her,—and hope, that he might not only be spared for her comfort and support, but become distinguished among those who win glory for their country and lasting renown for themselves. But her hopes were doomed to be disappointed and her worst fears to be realized. The first intelligence of her son that she received after the departure of the vessel, conveyed the sad tidings that he was no more. He had fallen from the mast-head while on duty, and survived his disaster but a short time:

> "Alas for Time, and Death, and Care!
> What gloom about our path they fling!"

A widow and childless—bereft of those whose being was a part of her own, and who constituted her security from trouble—she had early experienced the keenest pangs that rend the bosom of the mother and the wife, and had now become wedded to sorrow.

Abandoning the so-called "genteel" (more properly, luxurious) style of living, to which she had been accustomed, and disposing, at much sacrifice, of all superfluities in dress, ornaments and household appurtenances which, in better days, had been provided for her gratification and comfort by him who was now among the dead of the deep, she prepared herself to encounter, as best she could, the rude current of misfortune which she saw setting towards her. She had more than herself to provide for:—she was burdened with the charge and support of an aged and invalid aunt, helpless and bed-ridden.

Her own small means were soon exhausted; but, though almost broken-hearted, she did not yet sink in despair; for she had the consolation of knowing that, though some who had *pretended* friendship for her and courted her society in the days of her sunshine, had deserted her in the days of her gloom, there were others both able and willing to assist her, if apprised that their assistance was

needed. Upon these she now depended; and, through their charity,—that charity which is "twice blessed,"—her most pressing wants were provided for. But, alas for the mutations of time and the inconstancy of things temporal!—one after another of these supports left her,—some, through reverse of fortune, becoming low reduced like herself; others falling under the blighting touch of death,—and, ere long, of those who had been her props in her adversity, not one was left who could longer befriend her.

The poor widow's circumstances were now straitened indeed, and Want began to stare her boldly in the face.

Is it asked—"Why did she not *work* to gain the means for comfortable living?"—I answer, it was her *misfortune* (for such, in *all* cases, it really is,) to have been brought up in ignorance of all gain-bringing work,—a parental error by far too common, and whose evils are often sadly exemplified in the disastrous transitions from affluence or competence to penury and want. Wise and dutiful are those parents who instruct their children in some useful art, on which, if need be, they can depend for an honest livelihood; and fortunate are those children thus accomplished and defended.

But to resume. The poor widow had now reached the worst of her extremity. I will not relate, though I could, the many and various miseries of destitution which she met and endured before she subdued that pride of spirit (less often perhaps a fault than a disadvantage,) which had prevented her divulging to any one whom she knew to be friendly towards her, the real nature of her distress. But this, at last, perforce, she did: and her tale of sorrow, heard by one who had been attached to her husband by *other* than the common ties of friendship, was by him whispered into the ears of other "brethren of the mystic tie,"—and, from this time through several successive years, during which I was intimately acquainted with her circumstances, I can attest that she lacked not for the necessaries of life. Her house-rent had been assumed by a relative of her husband, resident in Boston; but the other means of comfortable living were mainly supplied by some (to her) unknown but unfailing benefactors: and for the bounty which made her its beneficiary and saved her from the worst miseries of destitution, she was doubtless indebted to the fortunate circumstance of being *a Mason's widow.*

* * *

ANCIENT OPERATIVE MASONS.

In a late lecture before Oak Lodge, London, Br. Pryer, the able archæologist, gave interesting details of the works of ancient operative Masons, particularly of Strasburg cathedral. Numerous records of the Fraternity were adduced, and it was shown that the ancient Brethren possessed the same passwords, signs and tokens, and used the same emblems as are known and practised at the present day. It appeared that the cathedral of St. Paul, London, was the last great work constructed by them in their operative character, under the direction of the distinguished Brother, Sir Christopher Wren, the Deputy Grand Master. Br. P. adduced a series of "marks" used by the ancient building fraternities, which proved the universality of the system adopted from the earliest times.

TRIBUTE TO MASONRY.

BY A LADY.

Communicated for this Magazine.

Oh! Masonry! glorious Masonry! thy destiny is immortal! Thy great Grand Master the Lord of Lords and King of Kings! When shall man fully understand what has been committed to him? When shall he appreciate thy sublime and soul-inspiring truths? When shall thy followers feel the responsibilities that rest upon them—the trust reposed in them? He who by miracle has preserved thee, who hast scattered thy enemies, who has directed his chosen to the place where thy sacred records were deposited, shall cause his face to shine upon thee, and shall make thy "goings forth as brightness," and shall cause thy light to shine even to the remotest corners of the earth.

Thy unprofitable followers shall be cut off as cumberers of the ground, and others more trustworthy and pure-minded shall take their places, to spread thy glorious truths and exemplify thy moral beauties. Thy course must be upward and onward! Thy enlightening and refining spirit must and will pervade and beautify the hearts of thousands now grovelling in darkness and superstition. At thy shrine all may bow except the atheist: *he* must stand aside. He cannot enter thy sacred portals. There, the high and the low, the rich and the poor, stand on one wide platform. There, Christian, Jew and Mahomedan may congregate, and say to each other, Thou art my brother.

Within thy bosom, oh Masonry! thou bearest a key—a master key—that shall eventually open the casket of truth! that shall establish the divinity of the Messiah! that shall carry conviction to the hearts of many who will not place themselves within reach of our holy religion, whose elder sister thou art. And as such methinks it is thy province to restore those who crucified their Lord! They may search deeply into thy hidden mysteries—they may even enter thy sacred *Royal Arch* and Holy of Holies, without a knowledge of that truth upon which rests all hopes of eternal happiness: but beyond this, they may not far explore until the bright effulgence of gospel light shall reveal the true Messiah—the *Rabboni* of Jew and Gentile—the immaculate Son of God—the man of sorrows—the meek and lowly Nazarene—the Prince of Peace. Thy great antiquity, thy ancient institutions, thy rites and ceremonies, so intimately connected with his own beloved nation, will lure the Israelite to the base of the Triangle, beyond which he need not far penetrate before the pearl of great price, the inestimable gem of salvation, bursts upon his astonished sight, and in the rapture of awakened hope, he exclaims, "My Lord and my God!"

Oh! why do not Christian Masons awake, when so extended a field lies open before them—when within themselves they have such formidable weapons! when before them lies so glorious a prize? Into his own hands will Jehovah take the cause, unless man better performs his part. Yes! let Masonry plant her standard on every shore, and let her members exemplify her beautiful teachings by their daily conduct, encouraging the weak and erring; soothing and cheering the sorrowing and afflicted, instructing the ignorant, and carrying comfort to the hearts of all within their reach, and there is then no fear for her. Then, indeed, shall nations rise up and call her blessed: then shall the "wings of the cherubim" constantly overshadow her. Why is it that so many appear interested in thee, and yet remain so heartless, when thy cause is so truly noble and grand! the study of thy sublime and holy mysteries so replete with interest and so well calculated to soften and beautify human nature? Oh! may the power of the Highest rest upon thy teachers: May thy officers be endowed with heavenly wisdom: May the great Grand Master of heaven preside over thy assemblies, and direct their deliberations! May he touch their hearts with a self-sacrificing and self-forgetting generosity, and may the blessings of the poor and needy, of the indigent orphan, of the ignorant heathen, of the prejudiced Israelite, rise as sweet incense before the Eternal Throne!

CELEBRATIONS OF ST. JOHN'S DAY.

AT GOSHEN, INDIANA.

Goshen Lodge, No. 12, assisted by numerous Brethren from the surrounding country, observed the 24th of June last, in a manner highly interesting to the Fraternity and appropriate to the occasion.

The Masonic body in full regalia, preceded by a band of music, and forming the escort to a large procession of ladies and gentlemen, formed at 11 o'clock, A. M., under the direction of Br. James H. Barus, Marshal, and proceeded to an adjacent grove, beneath whose shade the following exercises were had.

After the prayer, by Rev. Br. Andrew Henkel, the following Ode, composed for the occasion by Br. E. W. H. Ellis, was sung by the choir:

Music—"*Flow gently sweet Afton.*"

How drear were this world but for friends we hold dear—
How cold all its joys but for sympathy's tear—
Oh! the raptures of heaven and earth seem to blend,
When Brother meets Brother, and friend meets with friend.
Oh! then throbs the heart with emotions of joy,
We drink in a foretaste of pleasures on high;
The sunshine of gladness pours full on the soul,
And Love lends its beams to illumine the whole!

When darkened with sorrow and shrouded with gloom,
A light shines from heaven each heart to illume:
Blest Charity soothes all the cares of the breast,
And Hope points us on to the land of the blest.
Oh! then when we soar to that region of Light,
Where Faith, Hope and Charity fondly unite,
We'll join in an anthem of rapturous love,
Before the Grand Master who ruleth above.

Br. E. Brown, Master of Ceremonies, then presented to Br. Jonathan Brown, of Niles, Mich., the following officers elect for installation: E. W. H. Ellis, W. M., E. G. Chamberlain, S. W.; L. B. Parmalee, J. W.; Washington Earle, Sec'ry; Azel Skinner, Treas.; Philip M. Henkel, S. D.; John Derlan, J. D.; P. Ross and Paul Henkel, Stewards; Azariah Julian, Tyler—who were severally charged and invested with the jewels and implements of office.

An impressive and truly Masonic oration was pronounced by the Rev. Br. G. B. Engle, which was listened to with the deepest interest and attention by all present.

The exercises at the grove were characterized by the good order and fidelity of the Craft, enlivened by strains of music, the approving smiles of the fair and the beauty of the forest scene, and closed by a benediction pronounced by Br. F. A. Reed.

The procession again formed and proceeded to the table, where an excellent dinner was in readiness, prepared by the ladies composing the Methodist Sewing Society, at which some 250 persons sat down, and after doing ample justice to the rich repast, the Fraternity returned to their Hall and the Lodge closed in harmony.

Thus ended the first festival day enjoyed by this Lodge since its organization. Amid the massive columns of nature's temple, and beneath the arching canopy of green, the Brethren worshipped the Great Architect. No "man from Tyre" was there to lift up his hand against his fellow and mar the beauty of the work, but all "met on the level and parted on the square." "Thus may they ever meet and part."

AT ROCKVILLE, IND.

Rockville, Ia., Sept. 6, 1847.

R. W. Br. Moore:—* * * The last anniversary of St. John the Baptist was appropriately observed in this place, by Parke Lodge, No. 8, together with a

number of visiting Brethren from neighboring Lodges. The Brethren assembled in their Lodge Hall, at half-past 9 o'clock, A. M., where they were all clothed with their proper regalia. At 10 o'clock, they were formed in order of procession, in a spacious room adjoining the Lodge, and moved to the M. E. Church, preceded by the Clionian Band, Br. Gen. G. K. Steele acting as Marshal of the day, and Br. Gen. A. M. Houston, and Br. D. S. Donaldson, of Terrahaute Lodge, assistant Marshals. After an appropriate prayer by the Chaplain, Br. D. M. French, the following officers were severally publicly installed into their respective offices for the ensuing months, by R. W. Br. James S. Freeman, of Terrahaute, J. G. W. of the G. Lodge of Indiana, Br. Harvy Skelton, P. M. of Vermillion Lodge, acting as Master of Ceremonies, viz:—Austin M. Pratt, W. M.; Sam'l Stouse, S. W.; Jeptha Garrignes, J. W.; R. P. Alexander, Treas.; Allean Polcet, Sec.; J. Jones, S. D.; J. Baker, J. D.; James Myers, S. S.; J. M. Creekparm, J. S.; Charlton Britton, Tyler.

After the ceremonies of installation were concluded, Hon. Ex-Gov. Br. David Wallace, of Indianapolis, delivered an appropriate address, which for chastity of style, boldness of figure, and elegance of dress, not only did high honor to the orator and the occasion, but has rarely if ever been excelled on any occasion by any other orator of the West. The Chaplain then pronounced the benediction, after which the procession formed, being considerably augmented by many of the wives and daughters of the Fraternity, together with a number of ladies of invited guests, and moved to the American House, where our worthy host and hostess, D. C. Meddle and lady, had spread a most sumptuous repast, of which all partook with appropriate order and good feeling, after which the Brethren returned to the Lodge, passed some appropriate resolutions on the occasion, and closed in peace and harmony.

Parke Lodge is regularly increasing in numerical strength and prosperity. It was organized in 1844, with eleven members; we now number fortyfive resident members. Yours, fraternally, PETER Q. STRYKER.

REMARKS ON THE SYMBOLICAL NATURE OF JEWELS.

BY MRS. COLONEL MARY ANNA HARTLEY.

As Freemasonry has the pious honor and glory of first commencing the predicted Milennium by perfecting *peace, good will, and brotherly love upon earth*, so the Fraternity in their joint Fellowship allegorically continued the true and *first precious jewel* that shone in the Urim and Thummim, whose dictates were invariably followed by the Israelites before the veil of the covenant was lifted to the eyes of humanity.

Some eastern writers affirm that there were two precious stones added to the other twelve, by the extraordinary lustre of which God marked his approbation of a design, and by their dimness his disallowance of it. Others, that the name of Jehovah was inscribed upon a plate of gold and therein fixed. Some, that the letters of the names of the tribes upon the Urim and Thummim were allegorically styled jewels, and that the letters standing out, or by extraordinary illumination, marked such words as contained the answer of God to those who consulted this oracle.

However various their opinions, it is certain that the Urim and Thummim was pure in the sight of the Almighty, and paramount over all things, until the arrival of the jewel of jewels and perfection of precious stones, when the holy breastplate was condensed into one glorious light from Bethlehem, and afterwards continued by the twelve Apostles, who handed down to the world the Word of God, which was the *true seal of the wisest King*. God's spirit in Hebrew is called *a seal*; because by the gracious inhabitation and influence thereof, men are marked out for God's property, *distinguished from the world at large*, and secured against apostacy and ruin.

There are a great many mysteries conveyed by stones. In referring to the sacred volume—"and Joshua set up twelve stones in the midst of Jordan,"—and 'Moses previously rose up early in the morning, and builded an altar under a hill, and twelve pillars, according to the twelve tribes of Israel,"—it must be remembered that Gilgal derived its name from *unhewn stones*. Exod. xxiv. 4.

The pure Hebrew knife, for raising the altar, was made of *stone*, (Tzur.;) but this word signifies also edge.

The use of graving tools, for erecting high altars, was forbidden, because no human inventions were acceptable in the worship of Jehovah: and was intended to show *symbolically* that his *true shrine was made without hands*, being that of a purified heart. Our Saviour was the most perfect offering for man, and as a priest after the order of Melchisedec, and as the chief corner-stone, connecting and establishing the Church and all her concerns, and by which all, both Jews and Gentiles, angels and men, are as it were joined into one, he thus spiritually constituted the first and only perfect *order* and *altar*.

It is this *spiritual building* which constitues *Freemasonry*. By copying divine example, the Fraternity allegorically rise above their mundane Brethren as true workmen of stone and tile, and when thus Masonically employed, they hew, cut, and square, new altars and buildings to the Lord of Hosts, by perfecting his spiritual works. Freemasons should be engaged in promoting friendship, virtuous society, mutual assistance, and good fellowship.

Although the world is indebted to Pythagoras for the demonstration of the 47th proposition of the first book of Euclid's elements, relative to the square of the hypothenuse, and history tells us that he was so elated after making the discovery, that he made an offering of a hecatomb to the gods, yet it was reserved for a Christian to have the honor and triumph of explaining the *true jewel and the seed of Solomon*.

The figure* appended to the Master Mason's square beautifully expresses the Trinity. We must in contemplating this problem feel persuaded that it conveys the idea of some self-existent and absolutely eternal power, continued by one equal square, immediately proceeding to two, then a third, and finally terminating in the central celestial figure. It shows us, that God necessarily in and of his own infinite, but simple and undivided essence, subsists in three distinct persons,—the Father, the Son, and the Holy Ghost. Here, indeed, by an emblem which sets at naught all irregular angles, and assists in bringing rude figures into a divine form, we have the Freemason's spiritual square in perfection.

Pope Innocent III., from the letter which accompanied his presents to King John, appears to have understood Freemasonry; for he therein expresses himself in the following terms:—

"Among the riches that mortals prize as the most valuable, and desire with the greatest earnestness, it is our opinion that *pure gold* and *precious stones* hold the first rank.

"Though we are persuaded your Royal Excellence has no want of these things, we have thought proper to send you as a mark of our good will, four rings, set with stones; we beg the favor you would consider the *mysteries* contained in their *form*, their *matter*, their *number*, and *colour*, rather than their value; their *roundness* denotes *eternity*, which having neither beginning nor end, ought to induce you to tend without ceasing, from earthly things to heavenly, and from things temporal to things eternal.

"The number four, which is a square, signifies firmness of mind, not to be shaken by adversity, nor elevated by prosperity, but always continuing in the same state. This is a perfection to which yours will not fail to arrive, when it shall be adorned with the four cardinal virtues, *justice, fortitude, prudence* and *temperance*;

47th Prob. of Euclid.—ED.

the first will be of service in your *judgments*, the second in *adversity*, the third in *dubious cases*, the fourth in *prosperity*.

"By the *gold* is signified *wisdom*; but as gold is the most precious of metals, wisdom is of all endowments the most excellent, as the Prophet witnesses in these words, 'The spirit of wisdom shall rest upon him,' and indeed there is nothing more requisite in a sovereign; accordingly, Solomon, that pacific king, only asked of God wisdom to enable him to well govern his people. The *green* color of the emerald denotes *faith*, the *clearness* of the sapphire *hope*, the *redness* of the ruby *charity*, and the *color* of the topaz *good works*, concerning which our Saviour said, 'let your light so shine before men that they may see your good works.' In the emerald, therefore, you have what you are to *believe*, in the sapphire what you are to *hope*, in the ruby what you are to *love*, and in the topaz what you are to *practise*,—to the end you may proceed from virtue to virtue, till you come to the vision of the God of Gods in Sion."

The most holy stone was the emerald, because it denoted faith; it was the fourth foundation stone in the "new Jerusalem," and perhaps the fourth in the high-priest's breastplate. The bow that surrounds the holy throne, St. John tells us, displayed no other shade of glory, but that which encircled it was *like unto an emerald*. It is an oriental tradition that any serpent will grow blind at the sight of that stone if held near its eyes. Figuratively, Satan in his fallen state cannot bear its refulgence. It was the type of Christ's coming, David's tribe being descended from the *fourth* son of Jacob by Leah.

The *common emerald* is ranked among the gems, but is now found only in Peru; it is green, harder than quartz, and always in crystals. The *oriental emerald* is a green sapphire. The beryl is a variety of the emerald of a paler green or blue. The emerald of Brazil is a tourmaline.—*F. Q. Review.*

ON THE STUDY OF MASONIC ANTIQUITIES.*

BY BRO. THOMAS PRYER.

CHAPTER IV.

RESULTS OF THE RE-DISCOVERY OF HIEROGLYPHICAL KNOWLEDGE CONSIDERED WITH REGARD TO THE HISTORY, GOVERNMENT, PHILOSOPHY, SCIENCE, CHRONOLOGY, LITERATURE AND RELIGION OF ANCIENT EGYPT.

THE antiquities of ancient Egypt, whether considered historically, theologically, or masonically, deserve our most particular attention; for, if not the nation in which science, literature, and the arts of civilized life first attained great perfection, it is perfectly clear, from what has been before observed, that the ancient Egyptians concentrated all the knowledge of the post-diluvian world, and were the means by which that knowledge became subsequently diffused over different nations.

In continuing the *speculative* portion of our subject, I must necessarily allude to the *Egyptian mysteries;* but before doing so, it becomes essential, for the better understanding of the matter under consideration, to describe more particularly some of the leading results flowing from the newly-discovered art of deciphering the hieroglyphics, and to consider each point under its separate head. I therefore purpose to make some remarks, as concisely as the nature of the subject will admit, on the important accession of knowledge which these long-hidden, but now available sources, throw upon the history, laws, scientific attainments, literature, and religion of ancient Egypt.

And first as to HISTORY.

From these sources the *Caucasian* origin of the Egyptian is now clearly established, and the hypothesis so recently entertained of their *Ethiopian* origin is shown to be perfectly groundless. In what way, or at what particular time, the founders of this mighty empire wound their way across the wilderness to the fertile banks of the Nile, it is at present impossible to determine; whether their primogenitors progressed slowly westward as a pastoral people, or were driven by political convulsions or intestine feuds from their earliest domicile, (although the former supposition bears the strongest impress of probability,) cannot now be ascertained; but their *Asiatic* origin is now satisfactorily established, in opposition to the hitherto generally received notion; and this important fact, developed from hieroglyphical knowledge, will be found, on strict examination, more in accordance with natural deduction and scripture history.

With regard to LAWS and GOVERNMENT, it is perfectly evident that the first general form of government was that of a *priestly aristocracy*. This was before, in some manner, deducible from traditionary legends in the works of the Greek writers, and inference gleaned from those mythological doctrines wherein truth was concealed beneath a *veil of allegory;* it is now, however, rendered manifest from *monumental evidence*. This form of government was created gradually out of the union of those patriarchal heads of villages, who each governed his own particular family, in precisely the same manner as does an Arab Sheikh at the present day; an oriental custom but little varied since patriarchal ages. This hierarchy, unquestionably the first form of general government in that primeval period, preceded the establishment of a monarchy, and ruled Egypt for at least several centuries before the accession of Menes, the first Pharaoh. Champollion Figeac states—"A theocracy, or a government of priests, was the first known to the Egyptians; and it is necessary to give this word priests the acceptation that it bore in remote times, when the ministers of religion were also the ministers of science (and knowledge,) *so that they united in their own persons two of the noblest missions with which men can be invested*, the WORSHIP OF THE DEITY, and the CULTIVATION OF INTELLIGENCE." This is truly a Masonic union well worthy of our consideration; but to continue. This priestly aristocracy had existed some time—how long cannot be accurately determined, there being no means of arriving at dates during their rule so accurately as under the Pharaohs—when a rivalry sprung up between the two ruling powers, the *priestly* and the *military;* and the latter wielding the elements of physical power, enabled a military chieftain to assume the reins of government, who established a kingdom, and made the throne hereditary in the line of the Pharaohs. Thus the social condition of Egypt was altered at a very early period of its history; but the priesthood did not lose the influence which superior knowledge always confers upon its possessors; the *sacerdotal* power became united with the *regal;* the two principles were interwoven and perpetuated for many centuries; and the Pharaohs, initiated by the priests in the higher mysteries, display the origin of a *royal priesthood*.

As to PHILOSOPHY and SCIENCE.

It has already been shown that that aggregation of human knowledge, emphatically denominated "the wisdom of the Egyptians," supplied the copious sources from whence the sages of Greece and Rome derived mainly if not entirely their knowledge. Of the depth of this wisdom, the world has for centuries remained in ignorance; and but for the truth which now glimmers from imperishable records, it would have been lost to the present age. The recipients of that wisdom give us but crude and distorted notions of it—sullying the purity of the original fountain, the stream became polluted. Thus we see how necessary it is to trace the elements of knowledge to their source, in order that we may be enabled to comprehend somewhat of that wisdom, the profundity of which even present enlightenment scarcely enables us to appreciate. We shall hereafter (in the course of the present chapter) have occasion to remark how valuable, and indeed essentially important this equity is to our present subject. The perfection to which the ancient Egyptians carried all the arts and sciences of civilized life, has been already adverted to; and it may be observed as a matter deserving par-

*Continued from p. 314, vol. vi.

ticular remark, that to the most remote period to which our investigations enable us to penetrate, the arts and sciences seem to have then attained as perfect a state as at any subsequent period. We are unable to trace any thing like a gradual rise, or mark the progress of a nation through its various stages from barbarism to civilization. The lights of Egyptian knowledge burst upon us at the very commencement of our enquiry.

Of the profound skill of the ancient Egyptians in the sublime science of ASTRONOMY, we have only within a comparatively recent period been enabled to form the slightest notion. If developed during the darkness of our middle ages, it would have been utterly incomprehensible. Until the days of Newton, Egyptian astronomical knowledge was far in advance of all modern discovery. Indeed there are many circumstances which show that they entertained the idea of a central sun; such a supposition is far from improbable.

With regard to GEOLOGY, it is a remarkable fact recorded by Plato, that when Solon visited Egypt and conversed with Egyptian priests upon the beginning of all things, they observed—"You mention *one deluge only*, whereas *many* happened." (See Wilkinson, vol. iv. p. 109.) Upon this, Mr. Gliddon, in his erudite work on ancient Egypt, which I have referred to in the previous chapter, remarks—"I leave it to *geologists* to define the *true meaning* of the priests, and to concede the correctness of the Egyptian record." The Egyptian priests, as Mr. Gliddon observes, "told Solon many things that must have humbled his Athenian pride of superior knowledge." And with regard to GEOGRAPHY, there are several circumstances, and one in particular, relative to the transatlantic world, worthy of our peculiar notice. Tangible reasons can be adduced to show that Africa was circumnavigated by the orders of Pharaoh Necho, and the Cape of Good Hope *actually doubled* about six hundred years before Christ. This is a startling fact. In our schools, geographical beginners are taught that the Cape of Good Hope was discovered by Diaz and Vasco de Gama, A. D. 1497. And with regard to the far west, it is a fact no less startling, that when Solon was receiving that instruction in the Egyptian sacerdotal colleges which rendered him the "wisest of mankind," (among the Athenians,) besides gleaning that insight into primeval history and geology, which subsequently induced him to compose a great poem, wherein he treated on Africa before the OGYGIAN FLOOD, and on the VAST ISLAND which had sunk into the Atlantic Ocean, he was informed by "*Sonchis, one of the priests, of the existence of the Atlantic Isles, which Sonchis said were larger than* AFRICA *and* ASIA *united.*" On this interesting subject, see Wilkinson's "Thebes," p. 254, extract from Plato.

It is thus perfectly manifest, that until the *re-discovery of* America by Columbus, the Egyptians possessed a much greater amount of geographical knowledge than was possessed by the most learned modern nation. At a period so remote as six hundred years before Christ, they had intercourse with India, the Spice Islands, and China; and in maritime skill equalled, as in geographical knowledge they excelled, all the other nations of antiquity.

With regard to their SOCIAL CONDITION, it is apparent that all the arrangements of their domestic economy were conducted with the utmost order and regularity, and that they enjoyed in abundance not only the comforts but the luxuries of life, whilst the respect which they paid to the female sex affords an unfailing test of superior civilization, in which their conduct and customs contrast most advantageously when compared with other oriental nations, both ancient and modern.

As to CHRONOLOGY.

We now approach a part of the subject which is deeply interesting; for whilst hieroglyphical discovery shows that it is impossible at such early periods to define dates with indisputable accuracy, it also proves that the dates recorded in the Septuagint version of the Bible are unquestionably more correct than those founded on the authority of Archbishop Usher, and appended to the edition of the sacred volume in general use. *It is now clearly shown that a much greater period must have elapsed between the deluge and the advent of the Messiah than is*

assigned by Archbishop Usher. Wilkinson, and other writers upon Egyptian antiquities, feel themselves compelled to assign dates to postdiluvian facts and occurrences, *which, if Usher be correct, must have preceded the deluge;* and as they all, except Mr. Gliddon, fail to enter into any explanation of the apparent discrepancy, it becomes necessary at once to grapple with the difficulty, lest it may be imagined that hieroglyphical archæology presents results at variance with Holy Writ. This it does not, when Biblical dates are correctly understood. It merely corrects the errors in computation, which an uninspired human mind may have committed in common with many others, who have given their interpretation as to dates and occurrences in history, both sacred and profane. Indeed, as will hereafter be shown, our hieroglyphical researches tend to throw much light on sacred antiquities; but it is totally impossible to reconcile the monumental evidences of remote antiquity still existing in Egypt, with Ushers chronology, and all attempts to confine the early history of the land of the Pharaohs within such circumscribed limits, must be abandoned as altogether untenable.

In conducting this investigation, it should be borne in mind that *antiquity* is merely a relative term. A thousand years are but a drop in the great ocean of Eternity, and countless ages but fleeting moments in the estimation of Omnipotence.

The period which elapsed between the deluge and the birth of Christ, is unquestionably much greater than that assigned by Usher. This is a fact which is now incontrovertible;* and as we thus clearly perceive the existence of a discrepancy, it becomes important to ascertain in what way it originated. This was a task undertaken by the Rev. Dr. Hales; and we may, therefore, avail ourselves of the result of his investigation. Having patiently, and with great labor, weighed the various evidences in favor of the *longer* and *shorter* computations of patriarchal genealogy, he established the untenableness of the *shortest*, or Hebrew computation.

It appeared that the apparent discrepancy had proceeded from a manifest corruption of the text about the time of the Seder Olam Rabba, (the great Jewish system of chronology,) A. D. 130, when the Scriptures were altered, interpolated, and curtailed by the Jews themselves, to confuse the dates, because they found "their own Scriptures" turned by the Christians into arms against themselves, and were confounded by proofs drawn from their own archives, that the Saviour's advent at the exact time of his appearance, was prophesied from *patriarchal times* in the ancient Hebrew text. The computation, however, from this spurious source was adopted by Archbishop Usher, and the older translation of the Bible—the Greek, made about B. C. 250—disregarded. But, as Dr. Hales observes, "Usher's date, attached to our English Bible, has been relinquished by the ablest chronologists of the present time, from its irreconcilableness with the rise of the primitive empires; the Assyrian, Egyptian, Indian, and Chinese, all suggesting earlier dates for the deluge." And it may be added, "now that we can bring *Egyptian positive annals*, derived from writings on existing monuments, the chronology of the Hebrew version of the Bible, is, in the opinion of the learned, altogether exploded."

It may be here observed that no less than three hundred systems of chronology have been constructed at various periods, all of them differing in results, and many of them materially so.

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*The accession of Menes cannot be brought within a less period than 2400 years before Christ; the erection of the palace of Memphis within less than 2300 years before that event; and the erection of the pyramid of Suphis within a less period than 2120 years before Christ. The latter date corresponds with the chronology of Josephus; and Sir John Herschel observes, that if the inclined passage into the largest pyramid of Gheezah, (which could never at the time of its building have been pointed at the polar star, that is, at *a* Ursæ Minoris,) was made at an angle to correspond to *a* Draconis, this pyramid must have been built about the year B. C. 2123. The date assigned by Josephus, however, would alone be sufficient to destroy Bishop Usher's chronology; for, assuming the deluge to have occurred at the time he mentions, two hundred and twentyeight years would be too brief a period for the Caucasian children of Ham to migrate from Asia into Egypt, there to acquire such a perfect knowledge of the arts and sciences as they possessed, and such mechanical skill as to construct a work so enormous as to contain 6,848,000 tons of wrought stone, brought fifteen miles from the quarry.

Let us compare a few of the dates with regard to the deluge. This event occurred,

According to the	Septuagint version,	3246 B. C.
"	Hales,	3155
"	Josephus,	3146
"	Samaritan text,	2998
"	English Bible,	2348
"	Calmet,	2344
"	Hebrew text,	2288
"	Vulgar Jewish computation,	2104

These chronological differences are to be regretted, but they in no manner affect the validity of any scriptural fact, being mere deductions drawn by different individuals from their various interpretations of the original text; and we are aware that in points of interpretation as well as chronology, many eminently pious individuals have entertained opinions of the most adverse description. In the present investigation, the TRUTH alone should be our study. Being one of the grand principles upon which our Fraternity is founded, it is the point to which we should strenuously seek to arrive; and it is of the utmost importance here to observe that the truth which we seek to establish is in accordance with Revelation, and is antagonistic only to the opinions of those who place on Holy Writ a false interpretation. In thus showing that the chronology in general use, though appended to our Bible by act of Parliament, contains computations based on erroneous data, we merely prove that Archbishop Usher was wrong in his calculations, and do not seek to impeach the reality of any scriptural occurrence. Biblical chronology, indeed, is so uncertain, that among thirtysix Christian authorities who have computed the epoch of our Saviour's nativity, the *year* itself is a disputed point, and cannot be defined within *ten* years; so that whilst the whole of our dates are dependent upon the precise period of Christ's birth for accuracy, we cannot for a certainty say whether this year, which we term 1847, should be 1842 or 1852. Our present Christmas day was not determined until three hundred and twentyfive years after our Saviour's birth; and if the *year* cannot be accurately determined, still less can we hope to define the precise day. Hales quotes Scaliger to the effect that "*to determine the day of Christ's birth, belongs to God alone, and not to man.*"

On the importance due to the evidence resulting from hieroglyphics, Mr Gliddon observes—"The monuments of Egypt, whereon are chiselled the glowing chapters of her history, presenting to us the records of events *coeval with their erection*, are, apart from the reverence due to inspiration, and the undoubted collateral testimony that demands our belief in Holy Writ, of interest next to the Bible in importance; while, *in authenticity of record*, (due allowance made for possible exaggeration and a national vanity, with the evils of which every history of every age on earth is more or less pervaded,) *these legends are as satisfactory as the Old Testament itself;* because the Pentateuch, though preserved by the hand of Providence, has not reached us *in one single original copy, written at the time of the event's occurrence;* and the text we make use of is acknowledged to be the result of varied and laborious comparisons, made and collated by learned divines of all nations and ages, from the most perfect editions obtainable at the several periods of their respective examinations, of the Masorete Hebrew, the Greek, Samaritan, and other versions."

The investigation of this part of our subject, therefore, clearly shows these results, viz: that the computation of the Hebrew text was rejected by the early Christians at its outset; renewed in the middle ages by some Roman Catholic authority; adopted by Usher, and appended to our Bible by an act of the legislature; but analyzed and overthrown by Hales, and other orthodox protestant churchmen, and now *placed beyond further question* by the unanswerable evidence resulting from the monumental and hieroglyphical annals of Ancient Egypt.

Upon this most important point much more might be said, but I trust I have entered into a sufficient explanation to define my present meaning, which is to

show that the remote dates to which we must necessarily refer many important events in the history of Ancient Egypt, are not *really inconsistent with Scripture History*, though they may be at variance with generally received opinions, which, in the great majority of instances, are formed without sufficient investigation, but being placed in apparently an unauthorized position, are hastily adopted as verities, without further question or inquiry.

[To be continued.]

LET'S WELCOME THE HOUR.

[Written by Br. W. H. HAMERTON, of Calcutta, and Dedicated to the Lodges in India.]

LET'S welcome the hour, when thus happy we meet,
May the Light of our Order long gloriously shine,
While in kindliest feeling and harmony sweet,
All true brother Freemasons forever combine.

Some sage once declar'd that a portion of gold
In mankind lay conceal'd, but he ne'er could impart
The secret recess, till our Masters of old
Prov'd the ore was Freemasonry lodg'd in the heart.
Then welcome the hour, &c.

This gold of kind nature then shone but in few,
Nor had Masonry's virtue as yet its full scope;
Till illumin'd by Faith, it arose to our view,
And the heart was adorn'd by the sunshine of Hope.

The ore, even then, was unyielding and cold,
Nor as yet had the ensign of light been unfurl'd,
Till, melting with Charity's glow, the heart's gold,
In a stream of warm fellowship flow'd through the world.
Then welcome the hour, &c.

The Craft thence diffus'd the rich, pure golden tide
Of Masonic benevolence, right from the heart,
Over all human nature, extensive and wide,
Shedding lustre the Order alone can impart.

And now for a toast—fill your glasses besure,*
And let each with each heart flow in union with me;
A bumper—good friends, here's "The health of all poor
And distress'd brother Masons, wherever they be."

Then welcome the hour, when thus happy we meet—
May the light of our Order long gloriously shine;
While in kindliest feeling and harmony sweet,
All true brother Freemasons forever combine.

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*With cold water, "besure."—ED.

CORRESPONDENCE.

Goshen, Ia., Sept. 3, 1847.

DEAR SIR AND BRO.:—* * The Order is in a healthy condition here at present, and accessions of the right kind of material are being made. I shall propose to our Lodge, soon as we are free from pecuniary embarrassment, incurred by the procurement of a new hall, to make an appropriation for the purpose of obtaining from you a list of suitable books, &c. A good library should be connected with every Lodge, and I am inclined to think that if a certain per cent. of all receipts were set apart for the express purpose of obtaining one, that the money could not be better applied. Many of our Lodges are groping in the dark, or at best have but the uncertain light of tradition, and even that depending upon imperfect recollection. A Masonic library should contain standard works upon all those arts and sciences we profess to revere and to teach. An article from your pen on this subject, in the Magazine, would do much good.

Yours, fraternally, E. G. C.

Hamilton, Canada West, Sept. 9, 1847.

R. W. SIR AND BRO.:—Enclosed I transmit you a list of the officers of the Barton Lodge of Freemasons, over which I have the honor to preside as W. M. This Lodge was established A. L. 5795, and has kept up its working ever since, except for a few years during the last war. It now numbers one hundred and fifty members, and it has increased so much lately that it has been thought expedient to divide. A new Lodge is now forming in this city, to be called the Lodge of Strict Observance.

The following are the officers of Barton Lodge:—C. H. Webster, W. Master; S. C. Richardson, P. M.; Thomas Duggan, S. W.; David C. Beasby, J. W.; Alexander Carpenter, Treas.; Thomas M. Simons, Sec'ry; Alex. Mackidd, Chaplain; Albert H. Hills, S. D.; C. Westring, J. D.; J. B. Harrison, Geo. Mortimer, Stewards; Wm. Davidson, Inner Guard; John Morrison, Tyler.

Yours, fraternally, C. H. WEBSTER.

Norwich, Conn., Sept. 6, 1847.

BRO. MOORE:—I give you below for publication in the Magazine, the names of the officers of the several Masonic bodies in this city:

Franklin Council, No. 3, *R. and S. Masters.*—Chauncey Burgess, Th. Ill. G. M.; John Nichols, Rt. Ill. D. G. M.; William H. Copp, P. C.; Thomas Robinson, Capt. Guards; Frederic Prentice, Treas.; John H. Grace, Rec.; Caleb Haywood, Steward and Tyler.

Franklin Chapter, No. 4, *R. A. Masons.*—Wm. H. Copp, H. P.; Frederic Prentice, King; Joel W. White, Scribe; Thomas Robinson, Treas.; Giles M. Eaton, Sec.; Edward W. Eells, C. H.; John Nichols, P. Soj.; Isaac Williams, R. A. Capt.; James W. Danielson, Joseph K. Brewer, Jonathan Knapp, Masters of the Veils; Wm. Buck, Tyler.

Somerset Lodge, No. 34.—Wm. H. Copp, W. M.; Charles Ball, S. W.; Wm. I. Brewer, J. W.; Rufus L. Fanning, Treas.; Giles M. Eaton, Sec.; James W. Danielson, S. D.; Joseph K. Brewer, J. D.; Edwin N. Roath, Charles Kingsley, Stewards; William Buck, Tyler.

Fraternally, yours, W. H. COPP.

Tuscaloosa, Ala., Sept. 5, 1847.

C. W. MOORE, Esq.—*Dear Sir:*—* * I have been a patron of the Freemasons' Magazine, since its first establishment. I have carefully perused every number to the present time, and from the valuable information I have received from it, I shall never regret being its patron, and would recommend it to the whole Masonic Fraternity. Fraternally, yours, E. M. BURTON.

Obituary.

AT a general convocation of the Jackson Council, Jackson Royal Arch Chapter, and Pearl and Silas Brown Lodges, held at the Masonic Hall, in the city of Jackson, Miss., on Monday afternoon, Sept. 13, 1847, on the occasion of the death of their worthy and esteemed Brother and Companion, the Rev. Dr. H. LEAVEL:

On motion of Bro. Charles Scott, it was

Resolved, That Bro. Hutchinson, on the part of the Jackson Royal Arch Chapter, be called to take the chair, assisted by Bro. Thornton, on the part of the Council, and Brs. Palmer and Baine, on the part of Pearl and Silas Brown Lodges.

On motion of Br. Scott, it was

Resolved, That Br. James Smith act as the Secretary of this special convocation.

The chairman of the meeting, Br. A. Hutchinson, addressed the assembled Brethren in an eloquent and feeling manner upon the cause and object of this general assemblage of the Masonic fraternity of Jackson: whereupon,

Br. Scott offered the following resolutions, which were unanimously adopted:

Resolved, That while we cherish the recollection of the many virtues of our deceased Brother and Companion, we sincerely deplore his loss to our Fraternity, to his family, to the church, and the country. "We have seen and felt the daily beauty" of his life and conversation. In his generous charities and warm affections was displayed the wisdom of holiness. His free and familiar spirit gave a charm to the manners of a practical christian, while his pious enthusiasm, untiring energies, and bright intellect, were worthy of his heavenly vocation. But he has been "called from labor to refreshment." His house was finished. He laid its sure foundation in the blood of the Lamb: and ere he died, its Cape-stone was brought forth "with shouting and praise."

Resolved, That we tenderly sympathise with his afflicted family and friends.

Resolved, That our Hall be hung in mourning for nine successive days.

Resolved, That a committee of three be appointed to correspond with his family, and enclose to them a copy of these resolutions, and cause them also to be published.

The chairman named on the committee proposed, Brs. Scott, Palmer and Dixon; and, on motion, the chairman was added.

The convocation was then adjourned.

A. HUTCHINSON,
T. C. THORNTON,
THOS. PALMER,
A. C. BAINE.

JAMES SMITH, *Secretary.*

EXPULSION.

Huntsville, Mo., Sept. 16, 1847.

BR. C. W. MOORE:—At a special meeting of Huntsville Lodge, No. 30, of Free and Accepted Masons, it was unanimously

Resolved, That Dr. *John B. Alexander*, formerly of Hawsville Lodge, No. 115, Kentucky, be, and he is hereby expelled from all the privileges of Freemasonry, for gross unmasonic conduct.

Resolved, That the Secretary of this Lodge be required to furnish a copy of the same to Br. C. W. Moore, for publication in the Freemasons' Magazine.

J. C. SHAEFER, *Secretary.*

MASONIC CHIT CHAT.

☞Br. F. L. Jacoby is our authorized agent for the Magazine at Clarkesville, and vicinity, Pike county, Missouri. The previous letter spoken of by Br. J., we think could not have reached us. We are entirely ignorant of the matters to which he refers, and, of course, they could have had no influence with us. His inquiries shall receive attention next month.

☞When at Columbus, in September, we addressed a note in answer to inquiries from a respected correspondent at Indianapolis, which, we presume, has been received. On our return home we found the first letter, but having answered the second, which reached us at Columbus, we have deemed that sufficient.

☞The corner-stone of the Washington Monument was laid in New York, last month, with imposing public ceremonies. The Grand Lodge of New York was invited to be present, but declined, for the reason that a similar invitation had been given and accepted by the irregular Grand Lodge in that city.

☞We have occupied so much space with the proceedings of the General Grand Bodies at Columbus, that several articles prepared for the present number, are necessarily deferred until next month. The same cause has also prevented the usual variety of matter.

☞Delinquent agents and others will greatly oblige us by settling up their arrearages for the Magazine, without further unnecessary delay. We urge a compliance with this request as a matter of right and justice, and on the square.

☞The idea of a General Grand Lodge originated with, and was first promulgated by, the Grand Lodge of Pennsylvania, on the 13th Jan., 1780; at which time that body, by a unanimous vote, nominated George Washington for Grand Master of Masons throughout the United States.

Recommendation of the Magazine.—At the last annual communication of the Gr. Lodge of New Hampshire, on motion of Br. Daniel Balch, it was unanimously

"*Resolved*, That this Grand Lodge recommend to the members of the Lodges under its jurisdiction, the taking of Br. Charles W. Moore's 'Freemasons' Magazine,' as a work well calculated to support the true principles of our Institution."

☞We acknowledge the receipt of a copy of the proceedings had at the organization of the Grand Encampment of Kentucky, on the 5th of October. The organization was authorized by the Gen. Grand Encampment, on the 17th Sept. This is commendably prompt.

☞Br. Shennick, of Zanesville, Ohio, is informed that the circular, containing two dollars and the names of two new subscribers, sent by him on the 15th Aug., was duly received, and the back numbers of the Magazine forwarded.

New Agents.—Ichabod G. Jordan, Great Falls, N. H.; Thomas L. Tullock, Portsmouth, N. H.; A. McCammon, Pittsburg, Penn.; A. Death, Cincinnati, Ohio; John J. Thompson, Wheeling, Va.; Robert Russell, Buffalo, N. Y.; John H. Caffey, Lowndesboro', Ala.

☞A large number of letters, pamphlets, addresses, and other matters, have accumulated on our desk during our absence, all of which shall receive attention, as we can find time and room.

☞At the last communication of the G. Lodge of New Hampshire, it was

Resolved, That the expulsion of *Timothy Paul*, by St. John's Lodge, No. 1, be confirmed, and that the fact be published in Moore's Masonic Magazine.

☞Br. A. J. Rushner, of Houston, Texas, G. Sec. G. Lodge, is our authorised agent for the Magazine and Trestle-Board, for the above State.

☞Br. Wm. Q. Sewell, at Decatur, Ala., is informed that his subscription is paid to the close of the 7th vol.

☞The inquiry of our correspondent at Bloomington, shall be attended to next month.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, DECEMBER 1, 1847. [No. 2.

POWERS OF LODGES UNDER DISPENSATION.

SUSPENDING OF LODGES.—INITIATION OF MINORS.

Clarkesville, Mo., Aug. 31, 1847.

Br. Moore:—You will oblige us of the West, by giving your views on the following questions:

1. If an individual is initiated, passed and raised, in a Lodge under Dispensation, and immediately removes into the jurisdiction of another Grand Lodge, without demitting from his Lodge, and said Lodge afterwards acts so as to gain the displeasure of the power creating it, and the members thereof are declared suspended—how does the individual stand towards the Fraternity? And, if he is one of the suspended, and desires to remain as one of the faithful, how should he proceed to reinstate himself?

2. If an individual is initiated under the French rite, (say in Canada,) at the age of *eighteen*, and leaves without any knowledge of the work, so that in a few years he nearly forgets how he was dealt with or what he saw—how should he proceed, if he desires to learn York Masonry?

Yours, &c., J. F. L. Jacoby.

1. Dispensations are usually granted by the Grand Master, during the recess of the Grand Lodge, on the petition of not less than seven Master Masons; and are generally made returnable at the ensuing annual communication of the Grand Lodge. They authorize the petitioners to "form and open a Lodge, after the manner of ancient free and accepted Masons, and therein to admit and make Freemasons."

This we conceive to be the full extent of the powers delegated to, or which can be legally exercised by, Lodges working under Dispensation. They are Lodges in *abeyance*, and not in *reality*. Their presiding officers are not entitled to the rank of Past Masters of Lodges, nor are they privileged with a vote as representatives in the Grand Lodge. Neither have such Lodges the right of electing their officers, or of changing them, except by permission of the creating power. They are in a state of probation, preparatory to being invested with the full powers and privileges of Lodges. They differ from Lodges working under Charters, not only

to the extent already named, but in that they have no power to perpetuate themselves. They cannot add to the number of their members; neither can they fill vacancies, should their original number be diminished below the constitutional requirement, except by special permission from the competent authority. An essential difference between them and chartered Lodges is, that Charters are granted to the petitioners, *and their successors;* while Dispensations run to the petitioners *only*. In the latter case, the petitioners alone are known to the Grand Lodge, and they only are responsible for the acts of the body they represent. Their initiates are not returned to the Grand Lodge as *members;* for, not having been *constituted*, the Lodge possesses no power to admit members. The members of it are themselves a mere association working "*after the manner*" of a Lodge, and not in the full capacity of a Lodge. They are, therefore, required to return their initiates for just what they are, and nothing more, viz: *initiates.*

This view of the powers of Lodges under Dispensation being correct, it follows that the individual referred to by our correspondent, was not a member of the Lodge, notwithstanding that his name may have been recorded as such. It was not possible, therefore, for him to demit; that is, to withdraw his membership. Of course, he could not be affected by any action of the Grand Lodge in relation to the *members*, namely, the Brethren holding the Dispensation. In other words, the act suspending them, did not, in our view of the case, affect his standing as a Mason.

But we object to the suspending of the members of a Lodge, in the manner stated, as an *irregular proceeding*. It is a rule at common law, that no man is to be adjudged guilty until an opportunity has been afforded him to be heard in his own defence; and that rule is against all law, and repugnant to common sense and humanity, which condemns and punishes an innocent man for the misdemeanors of his fellows. And yet, in ninety-nine cases in every hundred, this would be the inevitable effect of a vote suspending a Lodge, in the sense in which our correspondent employs the term. But to our understanding of the law and the practice, the phrase implies only the arrest of the Charter of the Lodge. It is at all times competent for the Grand Master to arrest the Charter of a Lodge, and thereby suspend its operations, until the complaint can be brought before the Grand Lodge for adjudication; and it is equally competent for him to suspend a part or the whole of the members of a Lodge. But in doing so, he must have some regard for the rules of justice. It might do for him to say to the Master, "Sir, by virtue of my authority as Grand Master, I suspend your Lodge, and summons you to appear before the Grand Lodge, at its next regular communication, to show cause why your Charter should not be revoked;" because the Master is the legal representative of the Lodge, and may be lawfully held to answer for the irregularity of its proceedings. But he is not the representative of the members in their individual capacity, nor can they be individually arrested or punished through him. It would not, therefore, be sufficient for the Grand Master to say to the Master of the Lodge, "Sir, I suspend your members, and summons them to appear before the Grand Lodge;" because each member is alone responsible for his own acts, and cannot be held to answer for the misdeeds of another. If a member has committed an offence of sufficient magnitude to justify the proceeding, the only proper course is to serve him, personally, or to leave at his place of residence, a copy of the charges against him, with a summons to appear at the proper time and place, to make his answer; and, if need be, a notice of suspension, until his case has been adjudicated and determined. We know of no other way in which Brethren can be legally arraigned or suspended, except in extreme cases, when the Grand Master may suspend *viva voce.*

2. The second inquiry of our correspondent opens a wide field for discussion. We shall, however, restrict our answer to a few brief remarks. The initiation of minors is prohibited by the ancient Constitutions; and in our judgment, a disregard of this prohibition is hazardous to the interests and security of the Order. Such a practice would vitiate and destroy the regularity of a York Lodge, and mark its initiates as irregular, if not positively clandestine. It is, however, a practice authorised by the Constitutions of the French, Scotch, and other modern rites; and Brethren made under those Constitutions, are not refused admission as visitors in York Lodges. But if this settles the question as to the recognition of Brethren made in those rites, it does not warrant the initiation of minors in York Lodges, nor would it justify any participation in their initiation by Masons acknowledging the authority of the old Constitutions.

From the preceding remarks and conclusions, it follows, that if we acknowledge and receive Brethren who have been made in the French rite and under the Scotch Constitution, the fact that the individual in question was initiated at eighteen years of age, cannot be urged as a bar to his admission into our Lodges as a visitor. If, as our correspondent suggests, he has forgotten so much that he cannot prove himself to be a Mason, it is his misfortune. A Lodge would not be at liberty to receive him on any less testimony than it would require of another visitor from a foreign country. If he cannot furnish this testimony—if he cannot prove himself to be a Mason—he cannot be admitted or recognised.

We have said that Brethren made in the French rite, are not refused admission into the York Lodges. This is true, so far as we are informed, except, perhaps, as to the Lodges in Philadelphia, which, we believe, require that visitors shall hail from Lodges working under the York Consti-

tutions. But we are not prepared to say that the practice at present followed, is the correct one; because we doubt whether innovations, under any circumstances, ought to be sanctioned. The departure from the York, and the adoption of the modern rites, with their mutilations of the ritual, by the Lodges on the continent of Europe, in the latter part of the last century, were such departures "from the original plan of Masonry," that the York Masons of that day did not feel at liberty to acknowledge them. But the evil has since grown to such a magnitude that it is probably incurable; and, if not positively admitted to be regular, the practice of these modern rites is now, by a kind of general consent, suffered to pass without objection. Had more stringent measures been adopted and enforced, when the evil first appeared, it might perhaps have been checked, though this is not certain, in view of the then state of the Fraternity. All that can *now* be done is to *keep the rites separate*, and preserve, as far as possible, *the integrity of the York Constitutions and ritual.* This is not an easy, it may not be an agreeable, task; *but it should be done.*

In conclusion, we will add, that minors cannot, in any of the rites, be advanced farther than the *second* degree. The third degree is not conferred upon them until after they attain to their majority. The Constitutions of the Grand Lodge of Louisiana, contain the following article on this subject, which we believe to be in conformity with the general usage in the Scottish and French rites:

"Art. 4. The sons of Masons, when presented by their father, or tutor, are dispensed with the condition concerning the age, and may be received when they are *eighteen* years old.

"But it is well understood that they cannot be received as Masters M.·. before they have attained their twentyfirst year."

That the reader may not be at a loss to understand why such an article is found in the Constitution of any Grand Lodge in this country, it may be proper to state, that the Grand Lodge of Louisiana, if desired, issues *three* Charters to a single Lodge, one for each of the three rites that it cultivates and claims to control, viz: the French, or Modern, the Scottish, and the York! And being a Grand Lodge of mixed rites, its first officer is styled "Most Worshipful and *Serenissime* (Most Serene) Grand Master;" the second is "Right Worshipful and Illustrious Deputy Grand Master;" the other officers are "Honorable Grand Wardens," &c. But our object in referring to this body was merely to show the practice of foreign rites in the admission of minors. From the article quoted from its Constitution, it will be seen that the minor must be the son of a Mason, and must be proposed by his father or tutor, when he may be advanced to the second degree, but cannot proceed further until his twentyfirst year. Does the person referred to by our correspondent, claim to be a Master Mason?

GRAND LODGE JURISDICTION.

Bloomington, Iowa, Sept. 10, 1847.

Br. C. W. Moore:—Will you, through the pages of your Magazine, please enlighten me and some of my Brethren of this Western region, who have been taught to look to the East for light, in relation to the meaning of the phrases "Masonic jurisdiction," "Jurisdictional limits of Grand Lodges," &c., a knowledge of which I find becomes necessary to enable us to understand much that is published now-a-days on these subjects, and, what is of more importance, to act in reference to the wise maxim, "Do unto others," &c. I had, until latterly, supposed, that the Masonic jurisdiction of a Grand Lodge was constitutionally limited and restricted within the geographical boundary of the State in which it was organised and held its Grand Communications. But I now find not only Brethren advocating, but Lodges and Grand Lodges practising the contrary,—a course of procedure on their part, which has resulted in much harm, and if persisted in, will increase the mischief.

I might enlarge much upon this topic, but as I have already done so, in a report which will be published in the proceedings of the Grand Lodge of Iowa, and as it is *your* views I want, I forbear.

Fraternally, &c., T. S. Parvin.

Our correspondent is not entirely correct in the view he has taken of the subject matter on which he desires our opinion; or, perhaps we should say, he stops short of the whole truth.

Generally speaking, the jurisdiction of a Grand Lodge in this country, is "limited and restricted within the geographical boundary of the State" in which it holds its communications; but this is not universally true; nor is it true that there is any constitutional provision on the subject. The restriction or limitation, such as it is, is one which the early Grand Lodges in the United States seem to have imposed upon themselves, out of the courtesy and respect they entertained for each other. We have heard it said there was a kind of restrictive treaty entered into between them at the revival of Masonry after the revolutionary war; but we have never met with any evidence of the existence of such a document, and are inclined to regard the statement as without any foundation in fact. But, however this may be, it is indisputably true that a practice has obtained, which, in the absence of any written regulation, is to be received as the settled usage, or common law, on the subject.

What is this practice, and how does it limit the jurisdiction of the Grand Lodges?

We answer, that, as a general rule, the authority and operations of a Grand Lodge, in this country, are restricted to the geographical boundary of the State or territory within whose limits it is located and holds its communications. But this is not unconditionally true; because, it has never been questioned that a Grand Lodge possesses the inherent power to establish Lodges in any State, territory, or country, where there is not already a Grand Lodge existing. Were this not the case, the respectable

Grand Lodge of which our correspondent is the intelligent recording officer, could not have been organised. Other instances will readily suggest themselves to his mind, without our enumerating them.

Neither is the power of a Grand Lodge to establish Lodges in a foreign State, where there is no Grand Lodge existing, affected by the circumstance that there may already be within its borders, regularly established Lodges, deriving their authority from contemporary sources; because one Grand Lodge has no more just or stronger claims to a vacant territory than another. Contiguity has never been urged as a ground for exclusive jurisdiction, though it will generally, and very properly, insure a preference. Neither is it of any consideration that there has been, at some previous time, a Grand Lodge within the State sought to be occupied. The only inquiry is as to the present lawful existence of such a body. This being settled negatively, the territory is vacant, and may be improved as though it had never been occupied. If a Grand Lodge, through its own decadency, fails to improve and occupy its jurisdiction, it loses control over it, and it may be taken possession of by another. It cannot be held in abeyance by the *form*, after the *substance* has departed. An opposite rule might forever exclude Lodges from any State or territory in which a Grand Lodge had once been organised.

There is another view in which it has been considered by our European Brethren lawful for two or more Grand Lodges to occupy the same territory. This is where different *rites* are practised. There are, for instance, three Grand Lodges at Berlin, one working in the York, and the others in modern rites. There are also two Grand Lodges at Paris—the Grand Orient and the Supreme Council. The first originally worked the Modern, or French rite, and the latter the Scotch rite. By the regulations of the Supreme Council, and of the Scottish rite, it is declared irregular for a Grand Lodge to cultivate, or to associate with itself, any other than its own rite. Any Grand Lodge of the Scotch rite which should attempt to do so, would "lose its authority, and even *existence*." And we are inclined to regard this as a sound position, in a more general sense. If a Grand Lodge wear two faces, one must be false, and the whole thing becomes a cheat. That Masonry cannot be genuine which is composed of a plurality of rites; neither can that Grand Lodge be regarded as pure and regular which cultivates a plurality of rites; for it is well known to every Mason who knows any thing about them, that the various rites differ, not only in the ceremonies, but in the *essentials*. And we are not prepared to say that there are not other societies, which claim no connection with our Fraternity, that do not bear quite as near an affinity to ancient York Masonry, as some of the modern rites, which are received as Masonic. A Grand Lodge of *mixed rites* is an anomaly, which can hardly

fail to produce corruption in the formula and schism in the government of the Institution.

But without pursuing this point further, we leave our correspondent to consider for himself how far the European practice above referred to, is to be received as just and conservative in its operation,—asking him to bear in mind that a corrupt fountain must send forth impure streams; and that a diseased limb often endangers the whole body.

MARK MASTERS' LODGES.

Columbus, Ga., Nov. 6, 1847.

Comp. Chas. W. Moore,—Dear Sir,—A question arose at the last regular meeting of the Chapter at this place, relative to the propriety of calling the members of the Chapter *Companions*, in a Mark Master's Lodge, and of the Secretary styling the officers Companions or Brethren, in a Mark Lodge. Also, as to the propriety of transacting business in the Mark degree, such as reading and confirming the minutes of a Chapter of R. A. Masons, and reading petitions, balloting, &c.

Please give me your opinion upon the above, at your first leisure.

Yours, fraternally, E. C. H.

We cheerfully comply with the request of our correspondent. The Mark Master's degree is conferred in a Lodge, which, in this country, is required to be appendant to a Chapter of Royal Arch Masons; but this is, comparatively, a recent regulation. Mark Lodges were formerly distinct and independent bodies, having no connection with the Chapters; and the two bodies have now no other connection than the accidental one that, in the U. States, the first has been placed under the jurisdiction of the latter. This indeed, has, in some measure, destroyed the independence of the Mark Lodges, but it has not changed the character of the Mark degree; nor has it converted *Brethren* into *Companions;* that is, it has not made R. A. Masons of them, nor entitled them to the designation appropriate only to R. A. Chapters and the higher orders of Masonry.

The Constitution of the General Grand Chapter of the United States authorises the establishment of Mark Lodges, as appendant to the Chapters, and provides that the first three officers of the Chapter shall be the "*Master and Wardens* in said *Lodges*." The title of Companion, technically speaking, does not belong to a Lodge. And in evidence that it is not appropriately applied to Mark Masters, our correspondent is referred to the charges used at the opening of Lodges of that degree, and at the advancement of candidates; which he will find in any of the text books.

To the second inquiry, we answer, that, in our opinion, there is a great

impropriety in transacting the business of the Chapter in a Lodge of Mark Masters. In Craft Masonry, it is usually considered irregular to transact any business, properly belonging to a Lodge of Masters, in a Lodge opened on the first or second degree. Surely there would be less impropriety in the latter than in the former case. If the one be irregular, the other is more so. As we have before intimated, there is no connection between the Mark and the R. A. degrees; and there should be as little as possible between the Lodge and the Chapter. Mark M. Masons, as such, know nothing of R. A. Masonry, and ought not to be permitted to know *anything* of the transactions of the Chapter, until they have been lawfully qualified and entitled to know *all* about them.

TRIBUTE OF RESPECT.

On the receipt of the melancholy intelligence, announcing the death of Lieut. Col. James P. Dickinson, his Brethren of Kershaw Lodge, No. 29, Ancient Freemasons, convened at their Lodge Room, in Camden, S. Carolina, and appointed J. M. Cooper, J. B. Kershaw, J. C. West, S. J. Young, and R. L. Wilson, a committee, to give a suitable expression to their feelings, to be submitted for approval on the following Saturday, 23d inst., at which time the committee submitted the following preamble and resolutions which were unanimously adopted:

Whereas, it has pleased Almighty God to remove our Brother, Lieut. Col. J. P. Dickinson, a member of this Lodge, who died of wounds received in battle near the city of Mexico, after a noble example of that exalted courage and heroism becoming an upright man and Mason,—be it therefore,

Resolved—1st, That this Lodge is plunged in the profoundest sorrow by the tidings of his death, and tender to his afflicted relict, our respectful and fraternal sympathy.

2d, That while his association with us as a Brother, revealed the generous and kindly feelings of his heart, and his career as a member of our Bar, and Representative in the State Legislature, evinced an intellect of high order, his brilliant participation in the glorious campaign of the Palmetto Regiment, and his heroic death in the field, have won for him the highest laurels of military fame.

3d, That we consider these circumstances—this commingling of the laurel with the cypress—with chastened pride, as conferring honor on those associated with him.

4th, That though ours is an institution founded for the improvement of the social condition of man's nature, yet that our Brother, in his gallant devotion to his country, has but fulfilled the charges of the Order with an elevated heroism.

5th, That in testimony of our respect, we will wear the usual badge of mourning on next St. John's Day, and inscribe a page in our record book to the memory of our deceased Brother.

On motion, it was

Resolved, That the committee enclose a copy of the foregoing to his widow, and that it be published in the Camden Journal and the Freemasons' Magazine.

RICHLAND LITERARY INSTITUTE.

This is the name that has been given to a new educational institution, which, through the commendable liberality of Eureka Lodge, No. 61, and the enterprise and perseverance of its members, aided by the Grand Lodge of the State, and Lexington Lodge, No. 24, and Lexington R. A. Chapter, No. 9, and perhaps some others, is now being erected in the flourishing town of Richland, in Mississippi. The corner-stone was laid early in October last, with public ceremonies. The address on the occasion was delivered by Walker Brooke, Esq., and is a beautiful and highly finished production. An excellent address was also read from the R. W. Hon. Br. A. Hutchinson, he not being able to be present in person. From the latter we make the following extracts, being all that we can conveniently find room for, and all that would be particularly interesting to our readers:—

"*Trustees of the Masonic College of Mississippi—Brothers and Companions:*—Being unable to obey your call to deliver in person a discourse on the occasion of laying the foundation of your edifice, you will indulge me, if you please, in allowing me to express by proxy to the auditory, what I have to offer.

I was not only honored but pleased with the invitation—not that it served for display—but that possibly it might enable me in a degree to be useful. In the last Grand Lodge of Mississippi I was deeply impressed with your undertaking; and thus I had opportunity, without intrusion or arrogance, but humbly and hopefully, to encourage you in the glorious work.

It was my good fortune at that session of the Grand Lodge, to aid in procuring its sanction of the scheme. The accomplished Finley, Chaplain of the Grand Lodge of Kentucky and President of the College flourishing under its auspices, was there, and spoke as a reformer in favor of his institution. The report of the educational committee, which was adopted, gave the result of his mission—the full approval of the Kentucky College, and the recommendation of it to our Craft, until the noble example it afforded could be practically emulated here. The committee said: 'When it shall have been in the power of the Fraternity in this State either to establish, or by the application of funds efficiently to aid in the establishment of such a home college, our preference of it and our exclusive patronage of it must be approved. The proposition of Eureka Lodge, No. 61, so ably and persuasively presented by the R. W. Br. Russell, has been concurrently considered by us. There are many reasons in favor of the locality he proposes for the central institution of Masonic patronage; and the laudable spirit exhibited by all engaged in that undertaking, merits unlimited praise.' Four hundred dollars being the utmost that could then be appropriated, was vested in you to be applied to the object so auspicious. That, be it said, was no mean encouragement; nor was it a dubious earnest of future support from the same body. It is not, I trust, impious in me to hope, nay believe, that the Supreme Architect will incline the hearts who may bear into convocation from time to time the honored jewels of our Masonic families, to continue the contribution long beyond the completion of the temple—ay, whilst there shall be an orphan of the Craft to be lifted up, and cherished and educated.

It cannot be expected that I should give explanation of the details of your enterprise. Permit me to defer, on this score, to my Brother Russell, whose superior knowledge, whose sound views and whose philanthropic feelings peculiarly qualify him to do, in all things, a thousand fold more than I could accomplish. I do not speak in empty praise—but from my soul simply. I do look to him with

confidence and joy. He has done much—and I perceive in the distance the blessings that will crown his exertions."

* * * * * * * * *

"A word concerning Masonry. To the Richland Lodge are we indebted for the first movement in Mississippi toward a Masonic College. That was very good. But let us bring up in rapid retrospect the account of Ancient Freemasonry.

It departed from Egypt with Moses and the Hebrews. It was lit up in the tabernacle in the wilderness. It was organised in the first Jewish temple, and has descended to us essentially unimpaired. It is the oldest institution existing on earth but three—the Sabbath—marriage—government. It is a curious establishment, because it is occult. What, then, is the mystic Institution? The old covenant was its great light; and since the suspension of the old, the old and the new, in one volume, is the Great Light. It propagates no creed but belief in Deity and future life. It from the vestibule, enjoins implicit allegiance, and there is scarcely any offence it regards as so flagrant as the introduction, within its penetralia, of a political aim, or controversy or opinion. We profess that it is only an association for the mutual relief of one another, placed on the basis of all religions, conducted upon obedience to the laws, and the enforcement of moral duties. In every period since its introduction, it has been persecuted; but in all times, and amidst its direst trials, it has kept its integrity. If banished from the houses erected by human hands, its votaries have met under the starry canopy—evolved the symbols of the virtues—practised charity—and held on to the mysteries of the Cabbala. More need not be said.

Masonry, I have said, forever disclaims the least possible interference with religious or political sects; but under the eye of Omniscience, it has prevailed since Israel erected the tabernacle. It has had a silent, unseen, but not unfelt beneficiency; and although I may not go further, there is one fact that beams on its eternal history, that perhaps may the most indicate the Divine favor it has experienced. I refer to the Masonic Convention at York, at which our truly illustrious Grand Master, Alfred, presided. The Masonic families cast their *occult votes* for delegates to that *Convention*, and the *Constitution* of the Grand Lodge of Albion resulted. That was not only a good idea, but one of transcendent example to patriots; and the patriots of after ages have applied it. This, here again, is enough to say; for to say more would involve a vast range of history. Masonry has nothing serious to regret—nothing to fear but the displeasure of the Supreme Grand Master.

Wherefore, it may be asked or imagined, this recurrence to the past? If experience is not to give us wisdom, whence are we to obtain it? Even this sweeping glance at the past, may serve to show that the equal rights of man are impressed on his soul; and that every spark that descends from Jehovah's altar must and will kindle and burn, and cannot be quenched.

Brothers and Companions: Persevere in the work before you. As Masons, you have not the right to call upon the world around you. As trustees of a college located favorably in regard to centrality, health and population, you may speak as the great interests of education may seem to prompt. The more external patronage you may receive, the greater will be your power to do good. To the ancient Freemasons of this prosperous and truly renowned commonwealth, however, you are to look for the most certain, most substantial, and least varying support. Follow Kentucky in her well imagined scheme. If the Craft, in any quarter, reply to your appeals in the negative, say only to them that they have forgotten the token that was sent up to Alfred and Washington, Clinton and Jackson, when they presided. They will reflect and relent. They will look around them for the members of the mystic tie that have passed from time—possibly to be truly raised—who have left in this pilgrimage sons and daughters. On what, they will say, are these orphans to depend? Where is the charity fund? Where are the bold men and the noble college that lift up these orphans and instruct them on the most favorable terms? Away, then, with all temporary and pitiful expedients. Proceed constantly in the great spirit of Masonry, and you cannot fail."

We are indebted to Br. Doty, of Richland, (whose entire energies seem to be devoted to the success of this important and altogether commendable enterprise,) for some additional facts in relation to it; from which we learn that the Grand Lodge of Mississippi, at its last annual communication, appropriated $400 towards the object; since which time, Lexington Lodge, No. 24, and Lexington R. A. Chapter, No. 9, have given $1500, which, added to the sum originally appropriated by Eureka Lodge, make the present amount of the fund $3400. About three thousand dollars of this sum, it is estimated, will be exhausted in the erection of the building now began. It is to be a handsome brick edifice, 60 by 30 feet, and two stories high. It is thought that it will be ready for occupation in February next; in which case the school will, probably, go into immediate operation. Of its success we cannot entertain a doubt. It is an undertaking eminently worthy of the support of our Brethren in Mississippi, and we are certain there are enterprise, and liberality, and Masonic pride enough among them to sustain it, in a manner that shall make it one of the most useful and popular institutions in their State.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

Conclusion of Chapter IV.

With regard to Letters—

Results are arrived at no less important and interesting. The word Hieroglyphic, in its correct sense, means strictly "sacred writing," but regarding it in its popular meaning as "picture-writing," we have evidently the *mode adopted by the earliest nations of the world for the communication and perpetuation of ideas*—a mode which unquestionably preceded all other written characters. The earliest records of each nation would thus be recorded in pictures or hieroglyphical characters, long before the invention of letters; and it is not improbable that as language and customs gradually varied, many simple primeval alphabets may have been invented, at first consisting of a few letters, but gradually receiving additions as necessity required. It is evident that alphabetical characters were not invented by one individual, or at one period, but each nation would possess traditionary notions of some mythical personage to whose inventive genius they were indebted for the rudiments of their alphabet, *which in each case would probably be formed or derived from some combinations of the pre-existing hieroglyphics.* As each tribe or nation possessed its original picture-history, it is manifest that in some the original ideas would be either lost or perverted in the event of their retrograding in knowledge, whilst in other countries, as in Ancient Egypt, the art of picture-writing would be carried to a high state of perfection. Thus, in Egypt, the important discovery of *phonetic characters* was made, at a period so remote as to be lost in the mists of antiquity; and, as observed by Dr. Lamb in

his work on Hebrew Hieroglyphics, "when once this important discovery was made, these characters would shortly be reduced to the same, or nearly the same, as we now find them. *The number of consonants does not depend upon the genius of each particular language, but upon certain organs of the animal man*, and as these are uniform throughout the whole race, the same alphabet would be applicable to every language. This discovery would soon be known by the neighboring nations, and in no very long time would be generally adopted. Each separate people would not repeat the process by which the first inventor had arrived at so happy a result, but each would (if I may be allowed the expression) *translate their own pictures into the two-and-twenty sounds already provided for them*; and hence it is that we find almost every nation claiming to itself the discovery of letters. Each one no doubt may put in a claim for this honor, *as far as it consists in having reduced pictures to a phonetic language, after the first discoverers had given them the key.*"

Dr. Lamb's work goes to show, and that in most instances very satisfactorily, that each Hebrew character was derived from an hieroglyphical original; and, as the sacred books of the Jews were undoubtedly *first represented in hieroglyphics, before their transition to alphabetic characters*, this part of the inquiry becomes of more than ordinary importance, by enabling us to ascertain the correct meaning of many expressions, *of which, for want of the original pictures, we are now entirely ignorant*; whereas the exhibition of those original pictures may lead to the explanation of many difficult passages in the Bible, and to the confirmation of those important truths in which the whole human race are so deeply interested.

I may here take occasion to observe, that the immediate reference of many of my remarks to Freemasonry, as generally understood, cannot at once be comprehended by every Brother, inasmuch as it requires a full acquaintance with the *sublime* and *ineffable* degrees to arrive at their ultimate meaning—but those who have passed the Holy Royal Arch will be enabled to apprehend their reference—and one of the principal objects of the present investigation is to lead the inquiring Brother to the consideration of subjects so intimately interwoven with the sublime mysteries of Freemasonry, and of themselves so essentially important to his present and eternal welfare. Our Reverend Brother, Dr. Wolff, states that he entered our venerable Fraternity for two reasons—

1. In order to increase his usefulness for the benefit of his fellow-creatures.
2. *To be enabled to enter more fully into the depths of sacred antiquity.*

These are rational inducements, and in precise accordance with the objects of the present inquiry. But to proceed.

In reference to the volume of the Sacred Law, it will be perceived, on careful perusal, that the book of Genesis contains two histories, which are perfectly distinct. *One*, the account of the creation and the general history of mankind, up to the dispersion, terminating in the ninth verse of the eleventh chapter,—and *the other*, comprising the history of Abraham, from the call of the patriarch in the Land of Ur, to the death of Joseph. Between these two histories, a long period intervenes, during which the Scriptures are silent as to the history of mankind,—and the interval can only be supplied by deeply pursuing such investigations as those in which we are now engaged.

The Israelites thus, before the Exodus, would possess two books—one Genesis, properly so called, and the other the History of Abraham. In addition to these they had another, entitled "Milchamoth-Jehovah," the wars of Jehovah, from which a quotation is given in Numbers xxi., v. 23,—and probably another, being a collection of national songs, entitled "Sepher-Hajashar." At all events, the two sacred books before alluded to, were preserved to us by Moses; and Dr. Lamb remarks, "I am inclined to think that Moses, when, under the inspiration of God, he indited the books of the law, prefixed to them the history of Abraham and his posterity, as preserved by the children of Israel, and, at the same time,

rendered their sacred records of the creation and history of man up to the dispersion at Babel, *into the Hebrew language as we now have them.* And as the Israelites, no doubt, like all other nations, held their ancient records in the highest veneration, their lawgiver would preserve as much of the original as he consistently could; and hence it is that we have the early part of the book of Genesis so concise, and evidently partaking of the nature of an hieroglyphic narrative. And it may here be remarked, that passages which now appear obscure to us, were probably perfectly intelligible to those who, *with the Hebrew text*, had before them the *ancient pictures from which it was derived.* Upon the books of Moses becoming the sacred writings of the nation, the ancient hieroglyphics *would be discarded*, and, in the course of a few generations, be totally forgotten."*

In thus tracing the origin of written characters, and particularly of those comprising the *Ancient Hebrew Alphabet*, we can appreciate the great importance of hieroglyphical knowledge, as connected with sacred history; and before quitting the subject, I will give one or two illustrations of the mode in which such knowledge is susceptible of practical illustration. These I have selected from Dr Lamb's work before alluded to.

Let us now take the word אלוהים (Elohim) and see how each letter comprising that word would be compounded from the hieroglyphics.

"In the beginning Elohim created the heavens and the earth."

The word is here written in full, with the ', as it ought to be written. In rendering this word into the corresponding pictures from whence the letters of which it is composed were derived, it will be found, according to Dr. Lamb, that we shall have nothing less than "a translation into phonetic characters of the image by which our first parent communicated his knowledge of the Creator to his descendants."

But to proceed with the illustration. It has been shown in the previous chapter, that

א in ancient Hebrew would be represented in hieroglyphics by the figure of

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*The reader's attention is directed to the following sensible remarks in Faber's Origin of Pagan Idolatry, pp. 202, 203:

"These observations necessarily lead us to adopt the opinion which Dr. Allix, though from a different train of reasoning, was induced with so much sound judgment to advance; namely, that in writing the Book of Genesis, *Moses declared nothing but what was generally known.* It is *impossible* that man should have known nothing of the deluge till Moses gave an account of it; and it is utterly incredible that all the early patriarchs, from Adam to the Hebrew legislator, should have been profoundly ignorant of the history of the creation. Moses, therefore, did not now for the first time reveal the origination of the world and its inhabitants, neither did he now for the first time declare that the whole race of mankind, except a single family, had been swept away by the waters of a flood. He simply rectified the mythological errors which had been superinduced over the primitive account of those great events, as possessed by Adam and Noah; and while others had disfigured the truth by the wildness of philosophical and idolatrous fiction, he was taught by the Holy Spirit of God to give a clear and perfectly unerring recital of early history. In fact, had Moses been the first who asserted a cosmogony, and a deluge, and had such events never been heard of until he, in the full sense of the word, revealed them, it is easy to perceive that he must have been immediately rejected as an impostor, even by the Israelites themselves."

Mr. Gliddon thus sums up the result of his investigations on this subject—"That to suppose Hebrew to be the most ancient language, and the one spoken by Adam and Noah, is a matter of opinion—contrary to evidence—immaterial in itself, as regards Christian belief—and non-essential to any view of the case; but to suppose that, within a comparatively few years after Noah, the Jewish annals were *the only written chronicles*, and that Hebrew was the only language in which histories of antediluvian events were, by the immediate descendants of Noah, preserved, is at the present time an untenable fallacy.

"That to suppose Moses to be the *inventor* of letters, is an illusion; though he may have modified the Hebrew alphabet; and there are some inferences, to be drawn from similarity of alphabetic characters, that he may have adopted some Egyptian phonetic improvements in the primitive Hebrew method of symbolic writings—'like the engravings of a signet'—inasmuch as the Egyptians, for more than one thousand years before his time, had used the same symbolic, figurative, and phonetic signs, that were in popular use in his day; for, according to Acts vii. 22, 'Moses was learned in all the wisdom of the Egyptians.'"

"A MAN," and the transition from the original picture to the written character is there shown. The derivation of the other letters can be similarly manifested. Thus

ל is derived from the figure of "A LION."

ו from "a feather," which in the earliest hieroglyphics represented a bird—"AN EAGLE."

ה signifying "breath," which in like manner represented "nostrils,"—"life"—"living creature"—"a living animal"—"A BULL."

The derivation of the three last letters will be better shown by the following comparative view:—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
			לי LI.	A LION.
			וו VAV.	A FEATHER.
			הה HEH.	THE BREATH.

In the two last examples we shall not fail to perceive that the *alphabetical* character, though of early date, was not invented until after a considerable change had taken place in the *hieroglyphic*—not only as regards form, but in its meaning; thus in the primitive picture, "a feather" would represent a feather only, but before the formation of letters it had attained an ideal meaning, and represented a bird—the bird being the original hieroglyphic, which was afterwards denoted by the feather. In like manner, respiration, or the expulsion of breath through the nostrils, in its ideal meaning, represented an Ox. It is, therefore, evident that the hieroglyphics had advanced considerably beyond their primitive simple state, and had been used to express ideal meanings, before the time when the alphabetical characters were compounded from them. The termination of the word Elohim (ים*) rendered in like manner, signifies "eyes many," an attribute indicative of omniscience.

It is thus seen that this sacred name אלוהים would be represented in the earliest hieroglyphical characters by the figures of a Man, a Lion, an Eagle and an Ox—with the plural termination of "many eyes," expressive of attributes: and herein we are enabled to trace the original phonetic characters of the image under which the knowledge of the *name* and *attributes* of the Great Architect of the Universe was communicated in the earliest ages.

In further illustration of this part of the subject, it now becomes important to regard the figures under which the Deity has been manifested under the patriarchal, the prophetical, and the Christian dispensations; and as to this, I would refer the reader to Ezekiel, chaps. i. and x., and Revelations, chap. iv.

It will be remarked, Ezekiel i. 10, "As for the likeness of their faces, they four had the *face of a* MAN, and the face of a LION on *the right side;* and they four had the face of an Ox on *the left side;* they four also had the face of an EAGLE."

And at chapter x. verses 12 and 14—"And their whole body and their backs, and their hands and their wings, and the wheels, were *full of eyes* round about. And every one had four faces; the first face was the face of a *cherub*, and the second face was the face of a *man*, and the third the face of a *lion*, and the fourth the face of an *eagle*" "And the cherubims were lifted up. This is the *living creature* that I saw by the river of Chebar."

*Take the derivation of the (י), which is thus shown:—

Hieroglyphic.	Transition.	Character.	Ancient Name.	Meaning.
		י	אי AI.	THE EYE.

Now turn to Revelations, chap. iv., verses 6, 7, and 8:

"Before the throne there was a sea of glass, like unto crystal; and in the midst of the throne, and round about the throne, were four beasts, *full of eyes*, before and behind."

"And the first beast was like a *lion*, and the second beast like a *calf*, and the third beast had a face as a *man*, and the fourth beast was like a *flying eagle*."

"And the four beasts had each of them six wings about him; they were *full of eyes* within; and they rest not day and night, saying, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

The vast importance of this investigation is now sufficiently manifest: we are shown that hieroglyphical learning carries us a step farther in our knowledge of matters of the most sublime description. In tracing out the elementary figures and ideas, we are enabled much better to appreciate the unity and connexion of various portions of scripture, difficult of interpretation—as for instance, in the illustration selected, the allusions to the figures of which the cherubim were compounded, are now rendered perfectly intelligible.

The Great Architect of the Universe appears to have been known only under the name "ELOHIM," until the days of Seth, when he was *invoked* under the name of JEHOVAH. This seems to be the true meaning of the 26th verse of the 4th chapter of Genesis,* which some biblical commentators have fancifully imagined was intended to mean that men then began to call *themselves* by the name of gods. It is far more likely that the previous emblems which we have considered, may have been perverted to idolatrous purposes,† when another name was employed, comprehending precisely the same meaning, but less liable to abuse and corruption; thus, if for (א) "a man," (י), which constantly signifies "a distinguished man," is substitued: and if for (ל) "a lion," we substitute (ה) signifying היה, "a living creature," we have then compounded the word,

יהוה (JEHOVAH)

for the name of the Creator, omitting the termination ים (im) expressive of his attributes.

In the 49th chapter of Genesis is a remarkable prophecy respecting the Messiah—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until שילה (SHILOH) come; and unto him the gathering of the people."

The word "Shiloh" has been variously interpreted, and by many divines has been rendered "*the Sent;*" but Dr. Lamb's interpretation is far more consistent with reason and hieroglyphical analysis; he says that the word is literally ש, "who," or "who is," ילוה (JELOVAH,) the very same word as יהוה, "Jehovah," with the original ל restored; and thus, as he remarks—"Jacob points out the Messiah by a title which could be applied to no other individual, and declared the divinity of our Saviour about seventeen hundred years before his birth." It is not certainly likely that Jacob would give the promised Messiah a mysterious

*"Then began men to call upon the name of the Lord;" here for the first time written יהוה, JEHOVAH. The true meaning evidently being—Then began men to call upon or invoke the Lord by his name JEHOVAH.

†There can be little doubt that the abuse of the glorious manifestation of the Creator, under the form of the cherubim, led to the origin of that *animal worship*, which prevailed at such an early period. As people multiplied on the earth, they idolatrously made for themselves representations from the picture of ELOHIM, and hence the LION, the BULL, and the EAGLE became especial objects of adoration. (See Faber's Origin of Pagan Idolatry, chap. vi.)

St Paul, in the 1st chapter of his Epistle to the Romans, seems unquestionably to have had the very image of ELOHIM before him, when describing the origin and progress of idolatry:

Ver. 20: "For the *invisible* things of him from the creation of the world are *clearly seen*, being understood by the things that are made, even his eternal power and godhead."

And ver. 23: "They changed the glory of the incorruptible God into *an image* made like to corruptible *man*, and to *birds*, and to *four-footed beasts*, and *creeping things*."

title, which might be equally applicable to any prophet, or even priest, each of whom might be called "the Sent," "the Messenger of God."

The three words, therefore, that we have considered, omitting the termination, which, as has been stated, is indicative of the attribute of omniscience, may thus be rendered—

אלוה, ALOVAH, the Creator.

יהוה, JEHOVAH, the God of Israel.

ילוה, JELOVAH, the promised Messiah.

We need no further comment on the 58th verse of the 8th chapter of St. John: "Verily, verily, I say unto you, before Abraham was I AM."

Before closing the remarks on this head, it will be necessary to add, that in order to preserve the similitude of the words, the common pronunciation of Je-ho-vah has been adopted for all. This is the course adopted by Dr. Lamb; but, as stated by him, it is not correct in either case. When the Jews met with the sacred tetragrammaton, יהוה, they read for it אדני (ADONAI), and as a direction, *placed the points of the latter word to the former*, and hence our common pronunciation of יהוה (Je-ho-vah) is derived. This is a question of peculiar interest to those who have directed their attention to the high degrees of the ancient and accepted rite. Space will not, however, permit me now to go further into the various modes of pronouncing the sacred name; I shall, therefore, merely observe, that Dr. Lamb considers that *from the word* שִׁלֹה (Shiloh,) *we may probably obtain the original punctuation of the corresponding word* יהוה. שִׁילֹה (Shiloh,) is an abbreviated form of שֶׁ־יִלֹה (She-Yeloh,) for אֲשֶׁר־יִלֹה (Asher-Yeloh,) and according to their proper pronunciation, we shall have—

אֲלוֹה, ALOH, *the sacred name as referable to the Patriarchal Dispensation;*

יְהוֹה, JEHOH, *to the Mosaical*—and

יְלוֹה JELOH, *to the Christian.*

Much might be added to this important part of the subject, but I trust sufficient has been said to render it intelligible, and as I am exceeding the prescribed limits, I must conclude the present chapter by some observations on the

RELIGION OF ANCIENT EGYPT.

The reduction of various hieroglyphyical texts to their true meaning, added to correct explanations of the mythological emblems of ancient Egypt, will disclose a purer faith, and a more correct knowledge of the fundamental doctrines of genuine religion, than is generally supposed to have existed in the land of the Pharaoh. In her long-hidden legends we are now enabled to trace the articles of a patriarchal creed, and in resolving her mythological emblems to their elementary principles, we discover indications of the knowledge of truths, so awfully stupendous as to have only been capable of originating from a divine source. Thus the *nature* of the Deity, and the *three-fold distinctions in that nature*, was a sublime truth revealed to the initiated, and this was symbolized by the following universal and significant emblem:

The *perfection* of the divine nature, of which the sun was deemed to be the brightest, the purest, and most glorious emblem, was designated by the *circle*, and the *distinctions in that nature* were indicated by the *equilaterial triangle*. The

essences, or divine attributes, were variously distinguished at different periods; but CNEPH, OSIRIS, PTHA, constituted the true Egyptian triad of deity. Each represented the *same eternal Power*, though under different attributes.

Thus, CNEPH, "the God without beginning, and without end," represented the supreme presiding spirit, the primordial source of life and matter, the Deity, whose creative power fashioned all things according to his mighty will, and whose potent energies pervaded the universe.

OSIRIS was also regarded as a manifestation of the attributes of the supreme deity, chiefly in a two-fold character, typifying the union of *divinity and humanity*. Osiris thus possessed the attributes of Cneph, whilst in his mortal character, he was a type of the human race, whom Cneph created. It is also to be remarked that Osiris was invested with numerous characters, among others that of *judge* of the souls of the departed. The name of Osiris was also subsequently applied to the sun.

As heat issues from the solar orb, so PTHA was an emanation from Osiris—equal in divinity, but differing in essence. Ptha, in the Chaldaic philosophy, was the same as the great first principle, the all-pervading fire, which emanating from the central soul, or *primum mobile*, is diffused throughout the boundless universe. Ptha thus represented the divine offspring of the solar fire, the prolific principle issuing from the great fountain of light, from whence all nature was quickened and invigorated, and which, diffusing its life-generating impulse throughout the boundless realms of space, was sometimes designated by an appellation consonant to "the soul of the world."

Thus, allegorically to illustrate this triad, *Osiris* was the sun or centre of creation; *Ptha*, the divine fire, issuing from that central source; and *Cneph*, the mighty spirit pervading and animating the material universe. The whole of the emblems, however, are resolvable into *one deity*, comprising in its triple essence, the supreme creative energy, the beneficent prolific principle diffused throughout nature, and the products of this sublime union in the endless varieties of created matter. Thus, in fact, from the combination of celestial *light*, *fire*, and *spirit*, those mighty agents in the system of nature, was formed *one grand collective triad of deity*.

These mighty energies were subsequently allegorized by representations compounded from physical objects; thus Cneph was drawn with the body of a serpent, to which was added the head of the sharp-sighted hawk. The mysterious universal soul of nature was represented by a winged globe, with a serpent emerging from it. The globe denoted the infinity of the divine essence, "whose centre was everywhere and circumference nowhere;" the wings of the hawk represented the divine, all-comprehensive intellect; whilst the serpent denoted that creative energy and vivifying power of the Eternal Deity, by which life and existence were given to all created things.

In investigating this important part of the subject, it will be found *that all Egyptian mythology ultimately centres in the representation or illustration of these immortal essences*, and that all the divine attributes, operations, and energies, which created, animated, and preserved both the celestial and terrestrial system, were represented under certain embodiments of form or impersonations, which, not being generally understood, led eventually to the introduction of idolatrous practices, the divine original being entirely lost sight of, and the symbol adored for the reality. Thus superstition was introduced, and eventually darkness laid upon the land. The purity of the original faith being sullied, the whole of the Egyptian mythology was misunderstood, and its tenets and symbols misrepresented and perverted.

Now, the Egyptian theology was divided into two classes—the *spiritual* and the *physical*. The first was *arcanic* and *esoteric;* it comprised the stores of Egyptian wisdom, and was revealed alone to the initiated, and by slow and gradual steps; for it was considered that truths so stupendous could not be comprehended without due preparation, laborious study, and indefatigable perseverance, and should not be revealed until, by previous knowledge, judgment and reflection,

the mind was fully fitted for their reception. The other was *physical* and *exoteric*, less abstruse, rendered palpable to the senses, and therefore adapted to the capacity of the unlearned and unreflecting; but being thus rendered palpably evident by means of physical representations, it was opened to abuse and misconstruction, and eventually concealed beneath a cloud of darkness the spiritual nature of the original references. Speaking allegorically, the primeval theology peculiar to ancient Egypt in the earliest ages, and approaching the purity of the patriarchal religion, may be deemed the *spiritual*—the less refined system prevalent in later times, and from which most of the writers on Egypt, both ancient and modern, have drawn their inferences, may be termed the *physical*.

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I have deemed it right thus to draw particular attention to the preceding results, because, being understood, they will save much difficulty in the subsequent part of our inquiries; and that more particularly, as the same leading and elementary principles will be found existing in the early literature and mythology of almost every nation of antiquity. When, therefore, the Masonic investigator has made himself acquainted with Egyptian antiquities, he will find his subsequent labors materially lightened, most of the difficulties in his way will vanish as he approaches them, and the true meaning of many things, which would otherwise remain obscure, will be immediately apparent. This must plead my excuse for having dwelt so long upon the subject, previously to making some observations on the origin of the Egyptian mysteries, which I purpose reserving for the next chapter.

AN ADDRESS,

Written for the Twelfth Anniversary Festival in Aid of the Asylum for Aged Freemasons, held in Freemasons' Hall, London, June 16th, 1847. By Jane Davis.

When some grand structure, falling to decay,
Rocks 'neath the winds that 'mid its turrets play—
Though late the Storm King with his frantic train,
Swept all unheeded through the mighty fane—
How mourn ye, and with pitying, pious care,
Strive once again the lordly pile to rear!—
With veneration prop its ancient walls,
Give strength and soundness to its mould'ring halls;
Preserve, with reverent hand, each Coigne, to tell
The builders' care had mark'd its order well;
Then gaze with raptur'd eye from base to crown,
Content so well to earn a proud renown.

Lo ye! God's noblest edifice—a white-hair'd sage—
Totters beneath Time's storms, in want and age,
Fast sinking to decay, whose touch uncouth,
Mars, one by one, the glories of his youth—
His tow'ring stature, and his strength of frame,
That once seem'd destin'd to remain the same;
The lorn survivor of the loved and young,
His heart, mayhap, by wrongs or treachery wrung,

His bent form trembling neath the chills of wo,
Adown his furrow'd cheek the salt tears flow;
The rude winds sport amid his scanty hairs,
The young—the jocund—seldom heed his prayers!

But once it was not so:—his vig'rous form
Could well sustain life's changing sky, and storm;—
His open hand was stretched to aid the weak,
His step was first misfortune's haunts to seek,
His heart was kindly as the genial sun,—
But now his useful race is nearly run.
His form ye cannot renovate again,
Nor o'er Destruction's work success attain;
For it *will* steal, remorseless, span by span,
Till it has made its *own* the *clay* of man!
But round the noble ruin ye *can* raise
Fair walls, to shelter in its failing days—
Like some loved relic of imperial Rome,
Shrine it within the precincts of a Home!
He is your Brother!—shall he shiv'ring stand,
While *Masons* have a voice—a heart—a hand?
Ye have done much to memorize the name—
Rear now the highest pillar of your fame,
The "Old Man's Refuge in declining years,"
And earn a title to his grateful tears.

Oh, Love fraternal!—principle divine!—
One touch of thee makes erring nature shine
With the pure radiance of angelic grace,
That ting'd with glory Adam's undimm'd face,—
Bids strife depart to reign with fools and slaves,
Whose creeds are narrow as their joys and graves!
By thy bless'd power, behold one common bond
More wonders working than a fairy's wand—
Columbia, Albion, Caledonia, Gaul,
Erin and Cambria, bid their banners *fall*:—
All lands wherein thy influence is felt,
Into one *universal nation* melt!

The tawny Savage—nature's unschool'd child,
But half develop'd—by his impulse wild
Is taught to love thee as the source of good,
And build thine altar in his deep green wood;
Then, sinks his hatred to the "pale faced" race
Within the mystic folds of thy embrace.
The Noble, of fair lands and lofty name,
Deems thee the dearest portion of his fame:
Bright deeds achiev'd beneath his knightly vow,
Adorn him well, but *thine* shall crown his brow;
The Peasant's hand he grasps in faith sincere,
And holds *his* rights as his *own honor* dear!

How doth thy voice, oh Love fraternal! pierce
Through the dull brain of Interest, factions fierce,
Customs corrupt, from time's abuses stor'd,
And o'er the Million like a plague-spot poured:
As flies the pen that dares be *true* and *free*,
Sending its missives over land and sea.
When *he* whose mind of light, with courage bold,
Alike the *clown* and *scholar's* annals told,
Bade "Lord and Beggar," with no fav'ring hand,
Stand forth in bold relief at his command,
Thy spirit nerved him in his noble aim,
And thou shalt bless him more than all his fame.

The SOLDIER, too, though deck'd with laurels, won
By his unfaltering arm, not yet has done—
He *must* not rest while Veteran heads are bare,
They challenge him, *and he has learn'd to dare!*
Not now his *sword* must fly its scabbard's hold,
He *wins* the battle *when their cause is told:*
Victorious RIGHT a bloodless triumph gains,
He an unspotted coronal attains!

And ye, who skilful to assuage the pains,
The irksome heritage each mortal gains,
No drug like Love fraternal e'er will find
So apt to heal the sickness of mankind—
No famed elixir to prolong the span
E'er death shall close the short career of man—
Like HOME's dear comfort, earn'd, in days gone by,
Before the nipping hand of Want was nigh,
By lib'ral deeds in holy Mercy's name,
Whene'er a Brother felt misfortune's bane.

When the Great Architect earth's fabric piled,
With skill divine, from atoms floating wild,
For meanest creature of creation's morn,
He made a *shelter* from the coming storm:
The leaf the fragile insect safe embowered,
Within a rock the panting tiger cower'd,
The finny tribes their coral caverns sought,
The birds the mossy dell's soft bosom caught,
And ALL were cared for in the wondrous scheme,
Too high—too mighty—for a mortal's theme!
Though we must mourn that human skill still fails
Perfection's mark to reach, it yet avails
To *feebly* shadow forth the Art supreme—
CREATION!—like the dimness of a dream,
Imperfect; or the semblance of a truth
Bnt ill develop'd, as the thews of youth.

That structure is at fault, abortive, void,
Or by a passing gale too soon destroy'd,
Whose *base* extends not on a *just* design,
Where *Wisdom*, *Strength*, and *Beauty*, all combine—
Wisdom, whose piercing eye beholds the *end*—
Strength, that unswerving principles can lend;
Beauty, whose form harmonious ever charms,
And cynic Discontent at once disarms!
Then, shall the moral fabric Masons teach,
Be long deform'd by an unsightly breach—
The *vacant spot* whereon the "OLD MAN'S HOME"
Should raise to heaven its venerable dome,
To point Time's finger to ONE sacred spot
Where man his Brothers' wants had not forgot!

ONE voice her summons sends to bid ye speed,
For reverend heads a peaceful shelter need,
Fraternal Love, her aged votaries' cause
Pleads with a fervor that admits no pause!
Then take your "level" (Justice!) and supply
A minaret, that, tow'ring to the sky,
Shall nobly *crown* fair Charity's abode,
And rest the weary pilgrim on his road
To the bright land where Mercy's deeds are sung
With raptur'd eloquence by *old* and *young*.

—*London F. Q. Review.*

INSTALLATION AT PAWTUCKET, R. I.

A CORRESPONDENT at Pawtucket writes:—"The officers of Pawtucket R. A. Chapter and Union Lodge, took place on the evening of Nov. 3d,—after which the Brethren with their ladies and invited friends, sat down to a sumptuous supper, prepared in the lower hall of the Temple. Upwards of one hundred were present at the table. Appropriate sentiments were offered by a number of the Brethren, and the company retired from the hall at an early hour—all cheerful and happy.

The Lodge, Chapter and Council are all doing a good business. We intend to persevere with *zeal*, *fortitude* and *prudence*.

The preliminary steps have been taken to form an Encampment: you will probably hear from it very soon.

Yours, fraternally, J. T. G."

The names of the officers forwarded, will be found under the appropriate head. Our Brethren in Pawtucket manifest a lively zeal in the interests of the Order, and we wish them a corresponding success.

EULOGIUM

UPON THE LIFE AND CHARACTER OF COMP. HON. THOMAS L. HAMER.

Delivered before the Grand Council of Royal and Select Masters of the State of Ohio, at Columbus, Sept. 16, 1847. By Comp. A. DEATH, G. P.

DEATH is the universal doom. The flowers of the valley spring up, bloom for a while in all their variegated beauty and loveliness, but perish when the gray livery of autumn is thrown over the face of Nature. The oak, which at all times, and in all seasons, has afforded shelter alike to bird and beast, and through whose branches the winds of Heaven have whistled for centuries, is at last prostrated by the resistless tornado. Man himself, whom God has distinguished above all the works of His hand, and who stands proud lord of creation's realms, has within him the seeds of death, and finally yields to that stroke which severs him from friends and life, and consigns him to the quiet of oblivion.

The sun tarries not in his course;—each breaking morn—each radiant noon—and each shadowy eve, hurrying on, admonish us that time knows no delay.

The merry spring—the glowing summer—the golden autumn, and the chill snowy winter—all tell us that time is rapidly fleeting by, and that we too shall soon have passed away. We look around, decay meets our view at every glance, and the monuments of the great are on every hand.

> "Yes,
> The dead are every where—
> The mountain side, the sea, the woods profound,
> All the wide earth—the fertile and the fair—
> Is one vast burial ground."

These, my Brethren, are melancholy reflections; and melancholy is the occasion which calls them forth.

Much more consonant would it have been to my feelings, to have been relieved the task which I am now endeavoring to discharge, and to have been a listener *merely*, to the words of one who, better than myself, could do justice to the life and character of our lamented and venerated friend and Brother, THOMAS L. HAMER.

In conformity with a resolution of the Council of which he died a member, and in consequence of the office I have the honor to hold among you, it became me to select a Brother to perform this sad duty.

In this I have failed, since all to whom application has been made, and in whose abilities I could with confidence rely, have been precluded by a pressure of duties, to comply with my wishes. Hence it will be seen that it is not through egotism, or love of self-display, that I have undertaken to pronounce a passing tribute to the memory of that individual, whose memory is yet fresh in the minds of all present, and whose name will not perish with the perishing of his body.

To speak at large upon the qualities of his character, the posts of honor and trust to which he was called through life, and the fidelity with which he discharged all his duties, would be beyond my province on the present occasion. These points have been fully discussed by other and abler hands, and it would be a work of supererogation to add any thing further. Nevertheless, my Brethren, there are a few particulars which we may review with interest and profit.

His early life demands a notice. He was born in the State of Pennsylvania, and came to this country when but thirteen years of age. Then, all was a wilderness. Nothing but the axe of the newly arrived settler broke the deep stillness—nothing was seen to tell that man was there, save the lonely cabin, emiting its wreaths of blue and slowly curling smoke.

Now, how changed the scene! The unbroken forest no longer meets the view. The keen, shrill crack of the rifle no longer startles the timid deer, nor echoes over hill and valley; but fine farms with their neat and beautiful farm houses, churches, school houses, and villages, are scattered all around, and smiling plenty covers the land.

Amid such scenes and such difficulties as the former, our departed Brother became not discouraged. His was a lofty mind. Not content simply with felling the forest and cultivating the soil, he determined to attend to the cultivation of his mind. His memory he exercised continually—his judgment he improved on every occasion, in examining every object and subject—and his imagination he planted in the Heavens, subjecting it to the high and holy influences of its pure and silent lights, and causing it to manifest the greatest vitality and vigor in its upward aspirations.

From Butler he removed to Brown county, still continuing to cultivate all his moral and mental powers. At the age of twentythree he was admitted to the bar. Here he not only distinguished *himself*, but he distinguished his profession. He not only became familiar with the rules of the practice of law, but he compassed its extent and fathomed its profoundest depths.

When we consider his extreme youth, my Brethren, we may well deem this a compliment of no inferior kind to his talents and character. With some men, law is a trade, with others, it is a science—with *him* it was both. He aimed at mighty things, and he achieved mighty things; he shot at the sun, and, while he did not reach the object of his aim, he soared high above others, and accomplished things far beyond what he would have done had he only aimed at the earth. His mind was one of remarkable energy and boldness. He acted upon the motto, "Man is the architect of his own fortune."

> "I seek what's to be sought—
> I learn what's to be taught—
> I beg the rest of Heaven."

When others were perplexed, he was clear; when others doubted, he believed; and where others were vassals, he was a king. With an apt conception of the powers of mind, a complete knowledge of human passion, and an almost exhaustless fund of information, he won laurels for his brow, which none but himself could justly and worthily wear.

He stooped not to ask man, or winds, or waves, or mountains, or seas, how he should act; but with a resolution that knew no restraint, an ardor that could not be quenched, he put to flight the hosts of phantoms and hobgoblins which fear conjures up in feebler minds, and went on to honor and to victory.

Subsequently he was elected a member of the Ohio Legislature, and he became also Speaker of the House of Representatives. At this period party politics ran high, and it was thought by many that he would not succeed in the office which had been bestowed upon him. Fortunately, however, for himself, and quite unexpectedly to his political opponents, he discharged the duties of his office with the utmost propriety and grace.

Of his election as a member of Congress, it seems unnecessary to speak in detail.

All know with what perfect security he held the good will of his constituents, and with what strict fidelity he discharged the duties of his station.

The lures of political ambition, and the blandishments of polished society, never for once tempted him to stray from that path which the original bent of his genius had assigned him.

Duty was his guiding star—*this* he followed through life, and by it was led to fame and distinction.

At the age of twentyfive, he became a member of the Masonic Order. To say that he stood high in the estimation of his Brethren, is only reiterating a fact which has already been stated by others, and with which most of you present are familiar.

In every relation which he sustained, he observed the most scrupulous adherence to the *tenets* and principles of the Order; and at a time, too, when darkness began to cloud the minds of many of the Brethren, and despair to fill their hearts,

he came forward the fearless and successful champion of the cause which he had espoused, and which he had pledged himself to maintain.

Benevolence was his motto. Under the broad arch of "*Brotherly-love, Relief and Truth,*" he stood undaunted, determined by every act of his life to show that his heart was given to the cause of humanity and God. No opportunity of doing good, passed by but he improved it—no sufferer called for relief, but he was ready to afford it—no heart came to him unfolding its tale of sorrows and grief, but found a response in his own—and no eye was dimmed with tears but brought the same to his. The defenceless he sheltered, the homeless he took beneath his own roof—the broken-hearted he cheered, and the afflicted he comforted with words of kindness and affection; while round the hearts of *all* he threw the silken cord of love, and bound to himself the affections of thousands. His benevolence was unostentatious. He let not his left hand know what his right hand performed. He sounded not a trumpet at the corners of the streets, and in high places, to inform the world of his charitable works and deeds.

His benevolence was likewise uniform—it knew no ebb nor flow. It was not now the noisy stream, thundering over hill and vale, and anon the little rivulet, whose waters, shallow and scanty, gave no aid to man or beast; but it was rather the deep, still stream, flowing majestically onward, carrying upon its bosom the produce of every clime, and dispensing valuable gifts to all mankind.

In the rupture which occurred between ourselves and the republic of Mexico, our departed Brother was among the first to volunteer his services.

He did not say to others, go, while I remain at home to perform my duty; but with an ardent and irrepressible feeling of patriotism, he volunteered himself as a private soldier, and confessed himself satisfied, could he in *any* station, or in *any* manner, render service to his country.

While at Camp Washington, in the vicinity of Cincinnati, he was chosen Major of the regiment to which he belonged. On his way to the seat of war, he was elected by his district, without opposition, to a seat in Congress; and, to complete his honors, was appointed, by the President of the United States, Brigadier General of the Ohio Volunteers.

His conduct in the field of battle, his unflinching bravery, the esteem in which his name was held by those under his command, and the sympathy and kindness bestowed by him upon the wounded and dying, are themes upon which I forbear to dwell.

Though in the midst of carnage and slaughter, though with death-shots flying thick and fast around him, he escaped all, and was fated to die, *not* in the field of battle, but *alone*, and by the hand of disease. Yes, our lamented Brother died *alone*—not that there were none to surround his couch and administer to his wants; but he was far from home and kindred, and deprived of the influences of the soft and gentle whisper of a kind and affectionate wife, and the attention of a beloved and interesting family; and to *him* no feeling was more desolate than *thus* to leave the world and all he loved. But he died as he had lived—calmly and serenely. His work was accomplished, his mission was ended. And as the taper of life flashed up for the last time, he gave proof that death had no terrors for him, but sunk away as one who wraps his mantle round his form and lies down to pleasant dreams.

By an act of the Ohio Legislature, his remains were ordered to be brought from the seat of war and interred in his own State. The deceased, too, it may be well to remark, requested that in case of his death on a foreign soil, his burial might be according to the form, and with the honors of the Masonic Order, of which he was a faithful and exemplary member.

His wishes have been complied with. On the thirteenth day of February last, the remains of our lamented Brother were brought to Georgetown, the place of his residence, and on the fifteenth of the same month, after an appropriate and eloquent address by our distinguished Brother, David T. Disney, they were committed to the silent grave. Than Bro. Disney, a better selection could not have been made, since from early life he was intimately acquainted and associated with the deceased, and could therefore speak with confidence respecting the qualities of his heart and character. But our Brother is gone, and we too, my friends and Brethren, must soon follow. He sleeps beneath the clods of the valley—

> "But he is not dead, he only breathes the air
> In worlds beyond the star-lit sky—
> Some far off heaven-born land, where
> Man, arrived, no more shall die."

Brethren, let this be a solemn warning, to admonish us that "in the midst of life we are in death." And although we are to-day in the vigor of manhood, and enjoying a full measure of health, yet we know not but that the angel of death may *now* be wending his way from the Grand Council of Heaven, commissioned by the Grand Master of the Universe to strike from the roll of existence one or more of *us*.

Thus, my Brethren, I conclude the duty assigned me, and would most affectionately urge upon your attention your duty as Masons—"act justly, love mercy, and walk humbly with your God."

MASONIC INTELLIGENCE.

OHIO.

The Grand Chapter of Ohio held its annual communication at Columbus, on the 14th Sept. An unusually large representation was present, including twenty-seven Chapters. At the opening of the session, the G. H. P., Comp. Wm. B. Hubbard, made his annual official communication; from which we make the following extract, and commend it to the attention of the reader:—

"The whole number of Chapters in this State, working under charters or dispensations from this Grand Chapter, is twentynine; and it is with much pleasure that I am enabled to state that prosperity in an eminent degree pertains to all.

Care in the admission of new members—a better observance of the olden landmarks, with rigid endeavors to see that none are admitted within the sacred veils except such as have the Masonic ability and moral character requisite therefor, together with a more strict adherence to the rules and regulations of the Order, are the immediate causes of this general and marked improvement among your subordinates; and it is devoutly to be desired that this good work will progress, and that the whole of the Fraternity will continue to advance towards Masonic perfection, until Royal Arch Masonry shall become synonymous with all the virtues that alone can adorn man.

My Companions:—We live in a peculiar age, and we are even now on the threshold of an important era, about developing itself in the history of the moral world.

The spirit of Masonry was at the *first*—when, as the servant of the Most High and Holy One, *Order* was brought out of chaos, and *Light* was ushered upon a new-born world. She was the handmaid of the *second*—when the sacred Temple made by hands, was erected and dedicated to the Grand Architect of the universe as the fit place for the indwelling of his audible spirit between the cherubim and seraphim. And in the hands of him who "shapes our ends, rough hew them as we may," Masonry and her subjects were present at the destruction of that first and sacred Temple,—builded the new upon the ruins of the old—preserved and perpetuated the Book of the Law, containing God's commandments on Mount

Sinai to his creature man—preserved and cherished among the Jews, and diffused to an idolatrous world, the knowledge of the One true and living God,—and was the instrument under Providence, of preparing the mind of Jew and Gentile for the *third* and greatest of all the preceding eras—the building and destruction of that living Temple "not made with hands," now "eternal in the heavens."

A high and favored destiny *has* attended and *now* awaits the onward progress of our Order. This age, as before remarked, is peculiar. It is the age of moral reform—for rendering science and all her discoveries tributary to the improvement of the creature man, in his social and moral relations. It is the age of societies and associations, numerous in number and names, for effecting the same object.

The rapid and extraordinary improvements in Mechanism are fast enabling man, by the substitution of machine labor, to have more *time* than of old seemed to be the lot of man to devote to the improvement of his mind and that of his fellows,—whilst the means of diffusing light and knowledge have increased *beyond* railroad to *lightning* speed.

The time is coming—nay is fast approaching—when the whole human race will be vastly elevated as intelligent, virtuous, and accountable beings—when nations will no longer learn to war with one another—but when they will be like families of kith and kindred in social and virtuous relations one with the other—whilst knowledge shall, with steam and lightning speed, "run to and fro" throughout the whole world.

Masonry has been present and aiding the advancement of civilization in all times past, and she will be present in the perfection of that civilization in the future.

To us, as Christian Masons, it is as plain as the sun at its meridian height, that Masonry was the handmaid in preparing the mind of Jew and Gentile for the recognition of Him "who spake as never man spake,"—and has ever since taught us to worship at his shrine and to recognise Him as our Great Grand Commander, high over all—the King of Kings and Lord of Lords.

Charters were ordered to be issued to three new Chapters, viz: Milford Chapter, at Milford; Urbana, at Urbana, and Republic, at Republic.

The committee on foreign correspondence close a very excellent report, in which they recapitulate the facts in the case of the pretended Grand Chapter of Louisiana, with the following resolution:

Resolved, That this Grand Chapter decline entering into a correspondence with the body in Louisiana styling itself the Grand Chapter of said State.

The report and resolution were adopted.

The Grand Council of Royal and Select Masters of Ohio, held its annual communication at Columbus, on the 16th September, but no business of special interest was transacted, except to order that a Charter be issued for Franklin Council, at Troy, Miami county, and to hear the very excellent Eulogy on the late Comp. Hon. Thomas L. Hamer, by Comp. Death, which will be found on preceding pages.

Our correspondent at Zanesville, under date of Oct. 23, writes as follows:—

"*The Grand Lodge* has just closed its session in this place. It has elected Br. M. Z. Kreider, M. W. Grand Master; J. L. Vattier, D. G. M.; J. N. Burr, S. G. W.; K. Jarvis, J. G. W.; Timo. Griffith, G. Treas.; B. T. Smith, G. Secr'y. All these went off unanimously. We had a large procession,—nearly four hundred in the ranks. Br. Hubbard delivered the address, and the Grand Lodge was closed in harmony, and with 'Burns's Farewell.'"

INDIANA.

The Grand Chapter of the State of Indiana, held its annual communication at Indianapolis, on the 24th of May last. We make such extracts from the proceedings as are of general interest:

Comp. Carter submitted the following resolution, which, after some discussion, was adopted:

Resolved unanimously, As declaratory of the ancient landmarks of Masonry, that any Masonic intercourse by Royal Arch Masons, with a Companion who is under sentence of suspension or expulsion by a decree of a legally constituted Chapter of Royal Arch Masons, is highly improper and strictly forbidden.

The Grand Secretary laid before the Grand Chapter the following communication from the Grand Lodge:

To M. E. H. P. of G. Chapter of Indiana:—Below you have a resolution adopted by the Grand Lodge of Indiana. Your early and prompt attention is respectfully requested:

"*Resolved*, That a committee of five members be appointed on the part of the Grand Lodge, to act with a similar committee on the part of the Grand Chapter, to inquire into the expediency of procuring a site, in this city, for a Grand Masonic Hall; and if, in their opinion, a site should now be secured, that they recommend such location, as in their judgment promises the largest amount of revenue to the Institution in the way of rent, and that they report as early as practicable."

Attest, A. W. Morris, *G. Sec'ry.*

On motion of Comp. Whitcomb, said resolution was concurred in; and Comps. Taylor, Colestock, Deming, Sopris, and King, were appointed the committee on behalf of the Grand Chapter.

Comp. Carter offered the following resolutions, as amendments to the Constitution:

Resolved, That the Constitution be so amended that the annual meeting of the Grand Chapter shall commence at Indianapolis, on the Thursday preceding the meeting of the Grand Lodge.

Resolved, That the annual dues from subordinate Chapters for membership, shall be one dollar for each member.

On motion of Comp. Downey, the same was amended, by adding—"And that the fees from the subordinate Chapters for exaltation, be increased to three dollars."

Which amendments as amended were adopted.

Comp. Downey moved the following resolution, which was adopted:

Resolved, That it is expected that every officer of this Grand Chapter will regularly and punctually attend upon the regular communications of the Chapter, unless unavoidable circumstances prevent such attendance.

KENTUCKY.

The Grand R. A. Chapter of Kentucky held its annual convocation at Lexington, on the 30th of August last. From the proceedings we copy as follows:

The G. H. Priest reported that, since the last Grand Annual Communication, he had granted dispensations for the organization of four Chapters: one to be called "Western Star," held at Elizabethtown; one to be called "Washington," to be held at North Middletown; one to be called "Flemingsburg," held at Flemingsburg; and one called "Paducah," held at Paducah.

Comp. Munger presented the petition of a number of Companions, residing at Covington, praying a Dispensation to form a new Chapter in Covington, recommended by Maysville Chapter, No. 9; which petition was granted—the Chapter to be called "Covington."

The committee on foreign correspondence, in their report, say—"Your committee regret that difficulty exists as to the legality of the bodies styling themselves the Grand Chapter of Louisiana and the Grand Chapter of Texas, but we hope that all doubts upon the subject will be removed, and those be either recognised or distinctly disavowed by the General Grand Chapter, which will shortly assemble."

The following resolution was adopted:

Resolved, That at the present session, and at all future sessions, three dollars per diem be allowed to the representative or representatives of each Chapter represented in this Grand Chapter; and that each of the Grand Officers and Past Grand Officers be allowed one dollar and fifty cents each, per diem, whilst in attendance, unless they be representatives.

The Grand Council R. and S. Masters of Kentucky, held its annual communication at Lexington, on the 1st of September last.

The G. P. announced that he had granted Dispensations to Franklin Council, at Franklin, Tennessee, and to Clarksville Council, at Clarksville, Tennessee, since the last Convocation of the Grand Council of Kentucky; and that said Councils had returned to the G. Recorder said Dispensations, accompanied by their work, praying for Charters: accordingly, Charters were directed to be prepared and issued to said Councils.

NEW HAMPSHIRE.

The Grand Lodge of New Hampshire held its annual communication at Concord, on the 8th and 9th of June last. The session was an active one, and the business brought forward indicates an increased and increasing prosperity in the jurisdiction. The report of the committee on foreign correspondence, is an interesting paper. The principal topic discussed is the establishment of a General Grand Lodge; and this portion of the report we should be pleased to copy, were it not now out of season. We give below two or three interesting extracts from the reports of the D. D. G. Masters:—

FROM REPORT OF R. W. LUTHER FARWELL, JR.

"In May I visited Hiram Lodge, No. 9. Though a member of this Lodge, I may be permitted to express my gratification at its present prosperous condition. Although the Brethren have not once, for many years, failed in holding their regular communications, yet they too often met only to part; there was wanting that intensity of feeling which is necessary to the prosperity of our cause. But within the last year, a very great revival has been effected. The older members are taking a deep and active interest in their Masonic duties; and both young and old are seizing every opportunity for improvement in Masonic knowledge. The amount of work done in this Lodge will be seen by reference to the returns; and I am happy to state that there are now indications of considerable accessions to its numbers.

During the past year the Brethren have most of the time met weekly for instruction; and consequently they have made great improvement. From thirty to forty members are usually in attendance at the regular communications, and it is not unusual for visitors to come the distance of from ten to twenty miles, and even from the adjoining State of Vermont. Masonry, in this section, is on the increase, and opposition to it is completely dead."

Claremont, June 7, A. L. 5847.

REPORT OF R. W. JEREMIAH ELKINS.

At the last annual communication of this Grand Lodge, I was appointed D. D. G. Master over Lodge No. 32, at Meredith Bridge, the only Lodge embraced in my District. As a member I have attended its meetings several times within the last year. The number of its members for some years past has been small, but their zeal and persevering attachment to the principles and landmarks of the Order, have outlived the blind but fierce opposition which, for a season, raged against Masons and Masonry; and they have now the satisfaction to witness the most favorable indications of the future growth and prosperity of their Lodge. When persecutions were the fiercest and denunciations the loudest against Masonry, the members of this Lodge fitted up a commodious and convenient Hall, where monthly communications have since been held with general regularity. Since the last annual meeting of this Grand Lodge, two members of the Lodge have been admitted, and several applications are now pending for initiation."

Meredith Bridge, June 8, A. L. 5847.

REPORT OF R. W. STEPHEN HOYT.

"As District Deputy Grand Master over Lodges 14, 31, 35, and 43, I respectfully report:

That on the 3d day of December last I visited Warner Lodge, No. 35, it being the day of their Annual Communication. I found the Brethren assembled in their Lodge in due season, where I met them and examined their records, which I found kept in Masonic style and order. After the regular business of the Lodge, I passed some time in imparting to them Masonic information, which was well received by the members. This Lodge still retains its well known high character. They are interested in the true improvement of the Craft, and exercise truly Masonic hospitality. They deserve the warmest approbation.

I visited Aurora Lodge, No. 43, at Henniker, at their annual communication, on the 30th day of April. I was present at the election of their officers, and examined their records, which are kept in excellent form. Many of their members are expert lecturers; and all seem to have the welfare of our honorable and beloved Institution at heart.

I visited King Solomon's Lodge at their annual communication on the 26th day of May. At the request of the Brethren, I presided in the Lodge, and attended to the duties of electing and installing the officers for the present year. The records of this Lodge are well kept; and the members are courteous and hospitable, and appear to possess the genuine principles of Freemasonry. This Lodge has done much work; and I anticipate the arrival of the time when the lustre of its implements will awake the prosperity of the Lodge, and betoken the good of the town and vicinity where it is located.

On the 27th day of May, I visited St. Peter's Lodge, No. 31, at Bradford, it being the day of their regular monthly communiaation, and of the election of officers. I attended the election and installation of officers, and examined the records, which I find well kept. There are indications of a return of business in this Lodge, as in former days. As I am a membeer of this Lodge, I may be excused from encomiums. Yet I may be permitted to say, that the members of this Lodge are generally well versed in Masonic science, and that, as a body, they are economical, endeavoring to keep in remembrance, and to observe the tenets of our profession, and the perfect points of our entrance.

Freemasonry, standing firm upon its own unshaken foundations, has been able to resist all the hostile and malignant attacks which have been made upon it. It has suffered nothing from those assaults, except a short recess from labor in some of the Lodges. But this trouble has passed, charters are called for and restored, doors are unlocked, archives opened, and work resumed. I have no doubt of the future prosperity of our venerable Fraternity."

MASSACHUSETTS.

At a Quarterly Communication of the Grand Lodge of Massachusetts, held on the 9th of June last, the Committee to whom had been referred the subject of a General Grand Lodge, made the following report, which was adopted:

The Committee to whom was referred so much of the Grand Master's address as related to the establishment of a General Grand Lodge, have met and deliberately discussed the subject referred to them, and freely interchanged their opinions thereon. There was a decided difference of opinion among the committee; but a majority of them agreed—and in conformity to their opinion the committee

REPORT:

That it is inexpedient to form a General Grand Lodge,—and that, therefore, it is not expedient that the Grand Lodge of Massachusetts should send a delegate to the Convention to be holden at Baltimore in September next.

AUGUSTUS PEABODY,
JAMES A. DICKSON,
JOHN B. HAMMATT,
JOHN J. LORING,
F. E. WHITE,
} *Committee.*

MEM.—I signed the above report in deference to my highly respectable associates on the committee, because it expresses the views of all of them. But I believed, and still decidedly entertain the opinion, that a General Grand Lodge, with limited and carefully defined powers, might be formed with great benefit to the Craft, and that we ought to be represented at the proposed Convention, whatever may be the result of its deliberations. AUGUSTUS PEABODY.

The following amendment of the Constitutions was adopted Sept. 9, 1846:

Ordered, That Section 10, Part IV. of the Constitutions, be amended by substituting $6 00 instead of $4 00, as the annual fee of each subordinate Lodge to the Grand Lodge; and $5 00 instead of $3 50, as the fee for every candidate initiated.

Obituary.

At Norwich, Conn., on the night of the 1st of Oct., Hon. JABEZ W. HUNTINGTON, U. S. Senator from Connecticut. He was a member of the Washington Masonic Convention, in 1843, and the intelligence of his death will be received by the surviving members of that body, with sincere regret. He was distinguished for his manly qualities and practical good sense.

FATAL ACCIDENT.—A letter dated Buena Vista, Oct. 2, 1847, says:—"A sad accident occurred day before yesterday, in Saltillo, which resulted in the death of Mr. Tisdale, clerk of the Mississippi sutlers. He was fooling with a man named Cook, a private in the Mississippi Regiment, in the store of Mr Carr, and Cook snatched up a pistol, and supposing it was not loaded, snapped it at Tisdale, and inflicted a mortal wound upon him, from which he died soon after. The deceased belonged to the Fraternity of Free and Accepted Masons, and was buried yesterday with Masonic honors."

REGISTER OF OFFICERS.

GRAND LODGE OF NEW-HAMPSHIRE.

M. W. John Christie, G. Master.
R. W. Thomas Lawes, D. G. M.
" Philemon Tolles, S. G. W.
" Daniel Balch, J. G. W.
" John Knowlton, G. Treas.
" Albert R. Hatch, G. Sec'ry.

GRAND LODGE OF OHIO.

M. W. M. Z. Kreider, G. Master.
R. W. J. L. Vattier, D. G. M.
" J. N. Burr, S. G. W.
" K. Jarvis, J. G. W.
" Timo. Griffith, G. Treas.
" B. T. Smith, G. Sec'ry.

G. COUNCIL R. AND S. MASTERS, OHIO.

A. Death, Grand Puissant.
K. Porter, Dep. G. Puissant.
G. L. Shinnick, G. T. Ill.
M. Z. Kreider, G. P. C. of the W.
John Sayre, G. Capt. of the Guard.
Isaac C. Copelen, G. Treasurer.
B. F. Smith, G. Recorder.
James T. Donahoo, G. Chaplain.
Joseph Hildreth, G. Lecturer.
Jonas Ward, G. S. and Sent.

GRAND CHAPTER OF OHIO.

M. E. George D. Hine, G. H. P.
E. Elam P. Langdon, D. G. H. P.
" J. N. Burr, G. King.
" Thomas Bell, G. Scribe.
" Isaac C. Copelen, G, Treas.
" B. F. Smith, G. Sec'ry.
" F. M. Keith, G. Marshal.
" Wm. H. Raper, G. Chaplain.
" Joseph Hildreth, G. Lecturer.
Comp. George L. Shinnick, G. C. of the H.
" D. H. Wheeler, G. P. Soj.
" Alfred Davis, G. R. A. Capt.
" J. W. Underhill, G. M. of 3d Veil.
" Platt Benedict, G. M. of 2d Veil.
" H. J. Hukle, G. M, of 1st Veil.
" G. Steinman, G. Guard.

WASHINGTON CHAPTER, NORWALK, CT.

E. Gregory, H. Priest.
George G. Bishop, King.
A. E. Smith, Scribe.
S. Smith, Treasurer.
E Hoyt, Secretary.
M. S. Bailey,
A. St. John Camp,
Wm. Vanhouten,
} Masters of Veils.
H. A. Gibbs, R. A. Capt.
James Stevens, P. Soj.
David Boalt, Tyler.

PAWTUCKET R. A. CHAPTER.

Hiram Wilmarth, H. Priest.
Albert Bliss, King.
H. N. Ingraham, Scribe.
E. W. Potter, R. A. Capt.
N. P. Towne, Capt. Host.
Sabin Allen, P. Soj.
Wm. A. Ingraham, Treas.
Joseph T. Greene, Sec'ry.
Samuel Merry,
John Bayley,
Wm. T. Luther,
} M. of Veils.
James V. Jenks, S. and T.

PAWTUCKET COUN. R. AND S. MASTERS.

Barney Merry, Th. Ill. G. Master.
Alvin Jenks, Ill. D. G. Master.
Hiram Cleveland, Ill. P. C. of W.
Lyman Claflin, M. of Excheq.
Joseph T. Greene, Recorder.
Edwin Howland, C. of Guards.
N. A. Potter, Sentinel.
Jas. V. Jenks, Guard.

CLINTON ENCAMPMENT, NORWALK, CT.

Sir James Stevens, G. Commander.
" H. W. Smith, Generalissimo.
" Edwin Hoyt, C. Gen.
" J. A. McLean, Prelate.
" Geo. F. Daskam, S. W.
" A. St. John Camp, J. W.
" J. W. Leeds, Treasurer.
" E. Hoyt, Recorder.
" D. B. Brimsmade, St. Bearer.
" Manly Peters, Sw. Bearer.
" Constantine McMahon, Warder.

ST. JOHN'S LODGE, NORWALK, CONN.

James Stevens, W. Master.
A. E. Smith, S. W.
Joseph E. Cocker, J. W.
Wm. J. Street, Treas.
Henry Walton, Secretary.
Geo. F. Daskam, S. D.
J. Camp, J. D.
J. Merrills, C. J. Grumar, Stewards.
David Boalt, Tyler.

UNION LODGE, PAWTUCKET, R. I.

Nathan P. Towne, W. Master.
Nelson B. Jenks, S. W.
Edgar W. Potter, J. W.
Daniel D. Sweet, Treas.
John T. McCabe, Sec'ry.
Chas. F. Manchester, S. D.
Ervin Read, J. D.
Jas. V. Jenks, S. and T.

MASONIC CHIT CHAT.

☞Our correspondent at Nashville, Tenn., under date of Nov. 12th, writes—"Masonry is in a very flourishing condition in our State. At our last Grand Lodge, we had 67 Lodges represented—more than ever before since this has been a State—and there never was seen so large and intelligent a body of delegates in the Grand Lodge of Tennessee. Applications are made almost every week for establishing new Lodges or for the revival of old ones; and may it continue to be so throughout the land; and may we be in our lives what we profess to be, a band of Brothers, and the world at large be convinced of the happy effects of our time-honored Institution."

Lodge Libraries.—*A Good Example.*—A correspondent writing from Norwalk, Ct., says:—"I should like the price of the back volumes of your Magazine, as I think the Lodge would purchase them to place in the Library. Our library comprises 380 volumes of valuable works,—additions are making, and I doubt not before one year we shall number 1000 volumes. The prospects of Masonry were never brighter. We are constantly at work in the different Orders."

The above Lodge has 107 members, and it is taking the right course to make them intelligent and useful Masons and citizens.

Another Good Example!—Our excellent and faithful friend and Brother, J. J. Doty, Esq., of Richland, Miss., under date of Oct. 13, says—"Camden Lodge, No. 74, has purchased *thirtytwo* copies of the Trestle-Board, at 75 cents a copy, and transportation charges, for the use of its members."

We are certainly under special obligations to our Brethren of Camden Lodge, for their liberality; and for the information of such Brethren in that vicinity as may desire the work, we will add that Br. Doty has a few copies left in his hands on sale.

Masonic Music.—Our musical Brethren will find a good supply of Masonic Music advertised on the covers of the Magazine,—just received from Europe.

☞Just on the eve of our leaving for the West, on the last of August, we received a communication from a correspondent at Barnwell, S. C., asking for our opinion in relation to a matter then pending before the Lodge at that place. This we neglected to give at the time, and the subject had passed from our mind, when, a few days ago, in looking after errors of omission, we accidentally took up the communication in question. It is now too late for the answer to be of any avail, and we refer to the subject merely to apologize for our carelessness. Our answer would have been, *expulsion*—the facts stated being proved.

☞The Hon. Robert P. Dunlap, of Maine, was installed as Grand High Priest of the General Grand Chapter of the United States, in this city, on Tuesday, the 30th ult. The ceremony was performed by Rev. Paul Dean, within the Grand Chapter of this Commonwealth, a special meeting of that body having been called for the purpose. The particulars will be given in our next.

Missouri Masonic College.—The "Lexington Appeal" says—"The brick work of the Masonic College in this place, is now complete. Those who have visited it, express much satisfaction at the magnitude and stately appearance of the building, and elegance and taste displayed in the workmanship and material, the convenience of its arrangements, and its adaptation to the purpose for which it is intended."

☞The Grand Chapter of Connecticut held its annual convocation at New-Haven, in May. The proceedings were chiefly of a local character. M. E. Benoni A. Shepard, was elected G. H. P.; Wm. E. Sanford, D. G. H. P.; George Geddings, G. K.; Theo. Spencer, G. S.; Benj. Beecher, G. T.; E. G. Storer, G. Sec.

Books.—We have added to our supply of *Masonic Books*, since last month, several works of value. See advertisement.

☞Br. W. H. Squires is our authorised agent for the Magazine and Trestle-Board, at London, Madison county, Ohio.

☞John Burton has been expelled from the benefits of Masonry, by Paris Lodge, No. 108, at Paris, Tenn.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, JANUARY 1, 1848. [No. 3.

INSTALLATION OF THE GRAND HIGH PRIEST OF THE G. G. CHAPTER OF THE U. STATES.

Hon. Robert P. Dunlap, ex-Governor of Maine, was duly installed into the office of Grand High Priest of the General Grand R. A. Chapter of the United States, at the Masonic Temple in this city, on the evening of Nov. 30th, A. L. 5847. Having been prevented, by unavoidable engagements, from preparing an account of the ceremonies on this occasion, we are indebted to a friend who was present, for the following notice:—

The ceremonies were peculiarly interesting. They were performed at a time and under circumstances well suited to leave a pleasing and lasting impression on the minds of a large audience of assembled Brethren, among whom were many aged and venerable members of the different orders and ranks of Masonry,—men whose silver locks were an ornament to the high characters they sustained in society. The remembrance of the past rose, by contrast with this happy occasion, in the thoughts of many. For we were in a capacious and splendid Hall, said by strangers, not to be surpassed, even if equalled, by any Masonic chamber in any city on the globe:—we were, too, in a superb building, erected in troublous times, when scorn and persecution and danger surrounded the faithful, and the mistaken views and prejudices of the public pointed the artillery of vengeance against our time-honored Institution;—a time, when the hearts of some failed them for fear, and *some hid their white apron lest it should betray them by its speech.* We indeed saw, and felt and knew that the hurricane had passed over us; and that, after a season of calmness, and patient waiting for better times, the genius of Masonry had awoke and was once more on a mission of benevolence and good works. On the present occasion, therefore, it was cheering when we remembered trials which had gone by, to hear the glad tidings from all parts of our country

and from foreign shores, of the prosperity of the Art. It is no illusion of the mind, no enthusiasm of fancy, when we assert now, that Masonry is everywhere reviving; and we have reason to believe, that from the trials it has experienced, and the purifications which followed the steps of adversity and a conflict with evil, our Institution never stood with the prospects of a higher and more enduring influence.

The ceremonies of this installation, were performed within the body, and by the aid, of the Grand R. A. Chapter of Massachusetts. The G. Council of the Princes of Jerusalem, the Boston Encampment of Knights Templars, St. Andrew's and St. Paul's Royal Arch Chapters, the Grand Lodge of Massachusetts, and several distinguished Brethren from other States, were present in the beautiful costume and splendid regalia of their Orders. There were several respected strangers among the guests invited to witness the proceedings of the evening—and we only lamented that this magnificent Hall had not been still larger, so that the beauty and loveliness of the gentler sex might have ornamented the scene; for it is a beautiful sight to see the wives, and sisters and daughters of Masons meeting with them on occasions of this kind—but our temple was filled, and the area of hospitality could go no farther.

M. E. Comp. Moore, G. H. P. of the G. Chapter of Massachusetts, presided at the commencement of the ceremonies, and welcomed the officers of the Grand Lodge of Massachusetts, who were introduced by Comps. Peabody, Tolman and Atherton, in a warm and affectionate manner; after which, M. E. Comp. Bradford, G. H. P. of Maine, and E. Comp. Christie, G. K. of New Hampshire, were introduced with congratulatory interchanges of sentiment.

A committee of Comps. Peabody, Gibbens, Atherton, Tolman and Keith, introduced M. E. and Rev. Comp. Paul Dean, Gen. G. H. P. of the United States. He was then addressed by the Chair, in a manner worthy of the high character of Boston Masons, and with a cordiality and eloquence admirably suited to the occasion. M. E. Comp. Moore, in this address, alluded to the interesting object of the meeting, the unanimity in which the choice of the G. G. H. P. elect, had been made, and the brilliant prospects of returning and reviving Masonry. He concluded with some felicitous remarks on the faithfulness, ability and general satisfaction with which M. E. Comp. Dean had himself presided over this high Order of our Institution in America, and touched feelingly on the good wishes and affections of all his Brethren, which would ever follow this excellent and eminent Brother, as the shadows of coming years were beginning to lay along his paths of usefulness. Indeed, what can be more pleasing to a true Mason and good man, than to enter upon a high office, with the confidence and respect, and to leave it with the fond memory and

love of all his Brethren. It is one of the beauties and peculiar charms of Masonry, that it seeks to cherish the remembrance of those whom it delighted to honor. Comp. Moore then resigned to him the Chair.

A committee was then appointed, consisting of E. Comps. Raymond, of Massachusetts, Bradford, of Maine, and Christie, of N. Hampshire, to introduce the G. G. High Priest elect; and the Hon. Robert P. Dunlap was introduced, and invested by the Chair with the insignia of office, in due form.

M. E. Comp. Dean then addressed him in a strain of eloquence and feeling, which was listened to with much interest by the dense and silent assembly.

[Comp. Dean has furnished us with an abstract of his address, which is here annexed:]

Most Excellent Companion Dunlap:—Most sincerely do I congratulate you on the great unanimity of your election to the highest office of Royal Arch Masonry in the country; on the knowledge, experience, and habits of Masonic labor—the high reputation as a scholar, member of society, a man and a Mason, which you bring to the aid of your distinguished station; and upon the general and healthful prosperity of Masonry at your entrance upon the duties of your office; for there is a tide in men's affairs, and in Masonry, which, taken at the flood, leads on to glory. It is, therefore, with a peculiar pleasure, that I invest you with this badge of your office.

This Breast-plate is the representation of that worn by the High Priest of the house of Israel, made of pure gold, set with precious stones, in which were engraved the names of the twelve Patriarchs and tribes of the people, as a constant memorial that they were precious in the eyes of the Lord, and were entitled to his perpetual kindness and service; and upon *your* breast, it will remind you of the affectionate care due to all the Chapters under your jurisdiction, and the responsible duties you owe them; for the promotion of union, good fellowship and skill among them, as workmen employed in erecting the *more* beautiful Temple of reformation, virtue and happiness. You will be especially instructed by it, that all the Companions, East and West, North and South, are alike your Brethren, whom you are alike to respect and love, and whose names you are ever to bear before the Lord for his aid and blessing.

I also place in your hand the Constitution of the General Grand Chapter, as the manual of your duty, and the sanction of your prerogatives and authority; and conduct you to this Chair, the symbol of your dignity and dominion.

With much satisfaction do I now, by virtue of authority in me vested, declare you to be regularly installed into your office, and proclaim you, in this assembly, and to all interested—*The General Grand High Priest of the General Grand Chapter of the United States.*

Permit me farther to assure you, Sir, that you are associated with able, experienced and faithful officers, on whose ready assistance and co-operation, you may safely rely for the union and prosperity of the Chapter; and that the bright examples of our predecessors will shine on your path, to cheer your course of labor and care.

Standing, as you now do, at the head of Royal Arch Masonry in this most prosperous country, may I not be persuaded that you will derive the highest incentives to activity and zeal in your office, from the conviction, as I seriously

believe to be the truth, that the Fraternity, in all its degrees and orders, is one of the best institutions ever devised by human wisdom. That it is such, will appear from the fact of its being founded on the noblest and sublimest principles—first, that there is one God, entitled, by his perfections, to our highest adoration and most devout service:—Second, that the human race, made of one blood, are one family of brothers, and from their relation, have an undisputed claim upon our love, sympathy and aid. From the benefits it has conferred, as an operative science, on the Church, the State, and domestic life—in the convenient and beautiful houses of worship, the splendid temples of legislation, halls of justice and of learning, and the thousands of pleasant dwellings it has furnished as ornaments and comforts to the city and the country; and, as a speculative science, in the broad ground it has furnished on which benevolent and liberal minded men of different nations, parties, sects and occupations, may meet as equals without concessions, for mutual self-improvement, and the generous relief of the poor, the widow and the orphan:

From its ancient and unchanged organization, usages and landmarks; the distinguished men of the Church and the State, who have supported and cherished it; and the triumph with which it has, like religion and science, come from all persecutions, as came the three noble Hebrews from the furnace, and as comes the pure gold from the forger's fire, without the least diminution of its weight, beauty or usefulness:

From its recognition of the sanctions of religion, the rights of government, and the domestic relations; its uniting, at its first organization, rulers, artisans and workmen, in the service of God and men; and the strong bond of friendship in which it ever tends to unite good men and true of every station, profession and calling; of which friendship honorable mention has been made in Scripture, as uniting the hearts of David and Jonathan, the King of Israel and Benhadad, Christ and the beloved disciple, the Apostles and early Christians:

And, finally, from the wonderful adaptation of this great principle of friendship, founded on human worth and sanctioned by piety, in our peculiar organization, to employ successfully the astonishing improvements of the day, in carrying forward the great reforms of the age; to aid in ushering in the prophetic day of millenial glory; and to establish on earth righteousness, freedom and good will.

An Institution sustained by such facts, needs no eulogium from me, and no commendation to you, my Brother, to whom I now bid a most hearty welcome to the honors of your station, and the rich rewards of its faithfully performed duties.

Comp. DEAN referred, with triumphant demonstration, to the upright characters of all true Masons in all countries, in all ages, and of every profession, pursuit and rank in society; and proved that Masonry had done much good, and that the Fraternity was a blessing to the human family. He pointed to all our emblems as illustrations of moral virtues, and dwelt upon the influence of our Institution in making men better citizens, better husbands, and better fathers, and teaching them that *improvement in Masonry* has ever been found to be *improvement of the mind*, to every sincere and true member of the Order. The principles of our Institution, so clearly set forth and so well described by this excellent man, after so many years experience of their value and tendency, and having himself

shared so much in its adversity and its prosperity, became doubly impressive, as he was retiring from the high honors he had sustained.

The reply of the M. E. Gen. Grand High Priest, Comp. DUNLAP, on taking the Chair, was heard with eagerness. It was happy and appropriate. He alluded to the origin and antiquity of the Order, even to the days of the great temple on Mount Moriah, and our G. Master, King Solomon. He remarked that Masonry was at first *operative*, and laid the foundation of all that is beautiful in architecture in the temples, churches and chapels of successive ages; and that our Brotherhood, as a moral and spiritual institution, grew up out of this union of Craftsmen. He referred to the distinguished men who had belonged to it, and especially to Washington, Warren, Clinton and Jackson. In naming the first illustrious Brother, he spoke of his recent visit to Alexandria, in the District of Columbia, and of being in the very Lodge over which Washington had often presided. He described his own feelings at such a visit, sublime with such hallowed recollections; and he observed, that while that great man had the care of the Lodge at Alexandria, he was always attentive and always punctual at their regular meetings. He alluded to our past trials and present prosperity, and dwelt, like one who felt their inward power, on the great leading motives of true Masonry—love to God and love to man. He believed if Masonry were only more extensive in all countries, its benevolent operations and sweet influences would tend to bring about another golden age, or a state of millennial blessedness.

The performances on the organ, by Comp. Barrus, and the fine songs by Comp. Oliver and others, from Comp. Power's beautiful MASONIC MELODIES, were excellent, and added much to the felicity of the occasion. In a word, in a superb hall, illuminated with the noonday splendor of the gas lights, and with every ceremony performed with dignity and appropriateness, we had a brilliant evening. In looking round the assembly, we saw Brethren of long standing in the Fraternity, who had upheld it fearlessly and nobly in the days of bigotry and persecution, some of whom were in high office. We saw, too, one Brother of distinguished character, who had been Governor of Maine, a member of Congress, and who was this evening installed into the highest office of R. A. Masonry in this country; and we rejoiced—for we knew him to be faithful and true in those dark years when the world was against us, and that he was ever a zealous friend and talented member of our Fraternity. We therefore saw the insignia of this exalted office resting on him as the reward of merit.

I. H. S.

THE JEWS AND THE GRAND LODGE OF BERLIN.

We are happy in being able to communicate to our readers, and particularly to those of them who are of the Jewish faith, (for they are more immediately interested in the matter,) that the long pending difficulty growing out of the refusal of the "Royal York Grand Lodge of Berlin," to admit as visitors to its subordinate Lodges, and to receive as Freemasons, Brethren professing the Jewish religion, has finally been definitely adjusted—at least for the present.

We had the pleasure to announce this result to our readers in April last,* on what we at that time deemed to be good authority; but some of our foreign correspondents immediately after assured us, that the information could not be correct, as no notice of it had been received in England. We therefore felt constrained to make the counter-statement, which we did in June following.† It turns out, however, that our original information was correct; for it now appears, that on the 12th February last, His Royal Highness the Prince of Prussia being in the chair, the Grand Lodge directed that in future no test as to religious creed should be called for from visiting Brethren. This removed the whole difficulty, and left the Lodges, under the jurisdiction of the Grand Lodge, free to admit Jews and Brethren of every other religious faith. But it appears from a correspondence read at the quarterly communication of the Grand Lodge of England, in September, that a conference of the Grand Masters of the *three* Grand Lodges at Berlin, was held in May, subsequently, when it was again decided, "with the sanction and recommendation of the Prince Protector, that in future no religious test or declaration should be required from Brethren visiting any of the subordinate Lodges." And in accordance with this, and the previous decision of February, the Royal York Grand Lodge has instructed its subordinates to admit visitors of all denominations, on proving themselves to be Masons, and showing that they are properly provided with *Grand Lodge Certificates.*

This result will be received by our Jewish Brethren with exultation. They will properly regard it as a successful vindication of their rights as Masons, by their Christian Brethren of America, England and France, against an oppressive and unmasonic policy. And it is so. A concession has been wrung out of the Prince Protector, in favor of his Jewish Brethren, that, as a Christian and a Mason, he was bound to concede without hesitation. We give him no credit for liberality in this matter, for he is entitled to none. He resisted, until resistance threatened the destruction of his own Grand Lodge; and then yielded to the necessity of

*Magazine, vol. vi. p. 165. †Ibid, p. 234.

the case, and force of circumstances. It is, as was long since predicted by a Prussian journal it would be, "a decisive victory of liberty and humanity over the pernicious influence of prejudice and intolerance."

But let us not mislead our readers in this matter. The law stands precisely as it did before. *That* has not been repealed, nor will it be for at least seven years to come, if then. The Constitution of the Royal York Grand Lodge is revised but once in nine years. The last revision was in 1845,—the next will of course be in 1854. No amendments are allowed in the interem; though the Grand Master has the power of suspending such portions as necessity or convenience may require. It is manifest, therefore, that the objectionable article may at any moment be renewed. This, however, will not be done during the present Grand Mastership. We entertain no fears in this respect, and we will not prejudge the character of his successor.

But the obnoxious features of the law do not stop here. The clause suspended relates entirely to Jewish *Masons*, having the *Certificates* of foreign Grand Lodges, and presenting themselves as visitors at the Prussian Lodges. The refusal to admit them was equivalent to dishonoring the Certificates of the Grand bodies from which they hailed. This was the ground of complaint, and it was valid. But the law goes further, and prohibits the *initiation* and *affiliation* of Jews. For this, however unjust and oppressive it may be, there is probably no remedy, except in the Grand Lodge itself. It is not a question with which foreign Grand Lodges will be likely to interfere. Now, therefore, if the Prince Protector will take this matter in hand, and suspend the disqualifying and unmasonic section of the law, (for such it is,) until it can be repealed, he will not only be entitled to credit for his liberality, but will be rewarded by the gratitude of thousands of his fellow-countrymen, whose only offence is a difference of religious faith!

A Prussian Brother, writing on this subject, humanely remarks, that "it is possible that time may soften these feelings, and if many well educated gentlemen of the Hebrew faith become frequent visitors at our Lodges, no doubt some good will be effected. We feel certain that as Jews become known and understood, their social position will improve, and the bigotry of some of our countrymen will yield to the closer acquaintance of the manner, habits, and views of that people." We trust that the hopes of our Brother may be realised.

INSTALLATION OF THE OFFICERS OF WASHINGTON LODGE.

The officers of Washington Lodge, Roxbury, were publicly installed on the evening of the 30th November. We are indebted for the following notice of the ceremony, to the *Olive Branch*, one of the best family papers published in this city, and which we heartily recommend to the patronage of our Brethren:—

"There was a very respectable audience of ladies and gentlemen present, and considering the inclement state of the weather, the gathering was as large as could have been expected. The exercises consisted of—1. A Voluntary on the organ. 2. Prayer, by Rev. Br. G. M. Randall. 3. Chant by the Choir. 4. Installation of Officers, by R. W. George G. Smith. 5. Chant by the Choir. 6. Proclamation by the Marshal, Br. N. A. Thompson. 7. Ode, by the Choir. 8. Address by Rev. Br. G. M. Randall. 9. Anthem by the Choir. 10. Address by W. Luther Hamilton, the newly installed Master of the Lodge. 11. Prayer, by Rev. W. R. Alger. 12. Doxology by the Choir.

The address of Br. Randall was extemporaneous, and one admirably adapted to the occasion, and delivered in a style truly eloquent and effective.

The installation of the officers, by Br. Geo. G. Smith, was performed in his usually happy and impressive manner, and was calculated to make the several officers feel that they were entering upon the discharge of high and responsible duties. The singing was performed by Mrs. Shirley, Mrs. Melcher, Mr. T. Proctor, and Br. Wm. B. Oliver. We need hardly add that this part of the ceremony was performed in a manner highly creditable to those engaged in it, and to the satisfaction of all present. Mrs. Shirley possesses a voice of extreme power and richness, and sings with a style and taste which would please the most fastidious musical connoisseur. Her rich treble, with Mrs. Melcher's fine alto, Mr. Proctor's full and heavy bass, and Mr. Oliver's pleasant tenor, formed a musical quartette to which it was truly pleasant to listen.

The company separated at an early hour, each one apparently pleased and edified with the evening's ceremony."

EXPULSION OF NON-AFFILIATED BRETHREN. ARRESTING THE CHARTER OF A LODGE.

Monroe, Ind., Nov. 11, 1847.

R. W. Br. Moore:—Being desirous of correct information on the following questions, your opinion on the same will be thankfully received:—

1st. A Brother who is not a member of any Lodge, but resides under the jurisdiction of a regularly constituted Lodge, has become obnoxious; and the Lodge wishing to proceed against him, what is the most prompt and summary method for the Lodge to pursue, in order to expel him from all the rights and privileges of Masonry?

2d. Is it according to Masonic usage to arrest the charter of a regularly constituted Lodge, solely on account of an officer of said Lodge being an expelled Mason, previous to the organization of said Lodge, supposing that officer to be the Master? Yours, fraternally, Benj. Carter.

1. It is immaterial whether the delinquent Brother be a member or not, he is amenable to the Lodge within whose jurisdiction he resides; and he must be arraigned and tried before that Lodge, unless there are

particular and forcible reasons to the contrary. In this case, the Grand Master will not hesitate to direct that the proceedings shall take place in another Grand Lodge, or he will appoint a special commission for the purpose. But before either of these last courses of proceeding is resorted to, it must be made manifest to the Grand Master, or to the Grand Lodge, as the case may be, that the prejudices existing against the accused, are such that he cannot, otherwise, have a fair and impartial trial, such as he is entitled to, and such as is guarantied to him by the principles of justice and the laws of Masonry. This will, however, rarely be the case; but if it should happen, the difficulty is removed in the manner described.

Our correspondent will agree with us, that, even in aggravated cases, such as we infer the one in question to be, the first inquiry is, not how the delinquent Brother may be most "promptly and summarily" disposed of; but how he may be most equitably and correctly proceeded against. However aggravated the offence, and however manifest the guilt of the accused, he is entitled to all the leniency, and to all the facilities of defence, which the liberal spirit of our laws guaranties to the least guilty. And whatever length of time may be required to effect his expulsion,—however desirable it may be to cast him off, as a diseased member whose presence is dangerous,—*the rules of proceeding in such cases must be respected.*

We have so frequently described the nature and operation of these rules, that it can scarcely be necessary that we should here notice them in detail. The accused is entitled to a copy of the charges alleged against him before the Lodge, and to at least fourteen days notice, to prepare himself for trial; with the privilege of introducing his own witnesses, orcounter testimony. He may answer for himself; or by counsel, if his counsel be a Mason,—not otherwise. And, (say the old Constitutions,) "if he be not satisfied with the determination of the Lodge, an appeal may be made to the Grand Lodge." But, in this case, he is required forthwith to serve the Lodge with a written notice of his intention to appeal. The appeal must also be made in writing, specifying the particular grievance complained of, and forwarded to the Grand Secretary, fourteen days at least before the ensuing communication of the Grand Lodge. If the decision of the Lodge be confirmed, it stands against the accused, whatever it may be.

When the decision of the Lodge is expulsion, it operates as a suspension of the delinquent, from the moment it is declared; notwithstanding he may immediately give the required notice of his intention to appeal to the Grand Lodge. But it is manifestly improper, in such cases, for the

Lodge to publish the decision,—even if it be proper in any case, (which we much doubt,)—before it is confirmed by the Grand Lodge.

2. We apprehend that the terms of the second inquiry proposed by our correspondent, do not indicate fully all the facts in the case on which he asks our opinion. We take it, however, as it stands, and give him a negative answer. The mere circumstance that an unworthy Brother has gained admission into a Lodge and been elected Master, does not, of itself, furnish sufficient cause for a revocation of its Charter by the Grand Lodge. But, if the Brethren composing the Lodge, have knowingly and wilfully, and in violation of their obligations to the Grand Lodge and the Fraternity at large, admitted an expelled member and placed him at their head, the proceeding not only furnishes justifiable cause, but renders it the imperative duty of the Grand Lodge, not merely to revoke the Charter, but to hold the members to a severe accountability for their conduct. We know nothing of the facts in the present case, farther than they are disclosed in the question submitted by our correspondent. On that alone we predicate our answer.

LODGES UNDER THE ENGLISH JURISDICTION.

There are seven hundred and eighty Lodges on the Register of the Grand Lodge of England, viz:

In Europe, out of England,	11
Guernsey and Jersey,	6
East Indies and China,	56
Africa,	7
West Indies,	31
America, (Canada, &c.,)	78
Australia,	9
Military,	10
Provincial, (England,)	391
London,	110
In abeyance,	71
	780

There are probably about four thousand Lodges at present in existence, in all parts of the world.

(Original.)

THE WIFE.

BY MRS. MARY M. GLOVER.

She stood beside him, in the spring-tide hour
Of joy and hope, when Hymen fanned the flame
Of wedded love, and with devotion's power
Knelt in submission to the new born name;
And life so bright, so beautiful did seem,
No cheating fantasy or pleasing dream.

Anon! with steadfast soul, she bore the shock
Of severing, link by link, the golden chain
Of youthful love—firm as the sea-girt rock
Lashed by the billows of the foaming main.
Yet the pierced heart in truthfulness did tell,
All soon must end in one wild word—farewell!

* * * * *

She stood beside him, o'er whose marble brow
Hope smiled triumphant on the couch of death;
E'en as life's fleeting tide would ebb and flow,
Till shorter grew each faint, expiring breath—
Beaming in gentleness and beauty there,
To chide her anguish and rebuke despair.

"Father!" she cried, then kissed his frozen clay—
"Send light and love back to those eyes again!
Or with his parted breath, take mine away!—
Oh! partial grave! let not my prayer be vain—
Let me repose beneath the valley's sod—
Together let our spirits rise to God!

"Can this be death?—pale, frigid death!—and thou?
No!—that cheek hath bloom, could I but reclaim
It back, and waken on thy pallid brow
The smile dear to me as thy honor'd name.
Alas! I linger where thy spirit's not,
Yet unforgetting, as I am forgot."

* * * * *

Behold yon sable hearse, and nodding plumes,
List to the drum's sad peal of deep-felt woe—
See, towards the sacred, silent place of tombs,
Yon mystic band of Brothers moving slow:
And she—the wife, the stranger, too, is there,
Her heart all filled with anguish and despair.

But sympathy, around the Mason's board,
Its soothing influence in that bosom poured,—
Bound up the bleeding breast—fulfill'd the part
Of mercy's mandate from a Brother's heart:
And lo! that grief-expressing eye before,
Now beamed with hope and happiness once more.

Oh! 't is a golden link in memory's chain,—
Undimm'd by years, it lives, nor lives in vain;
The lamp of life, whose flame will ne'er expire—
The light of love, which lifts our being higher:
And Masonry, in angel form unriven,
Brings to the widowed heart a balm from heaven.

THE PROPOSED SUPREME GRAND LODGE.

We have received a copy of the proceedings of the Convention held at Baltimore, on the 23d of September last, for the purpose of considering the expediency, and proposing a plan for the organization of a General or "Supreme Grand Lodge for the United States," and avail ourselves of the earliest opportunity to lay before our readers such parts as we deem to be most important.

The address is ably written, and will, we trust, receive the consideration before the different Grand Lodges, to which it is entitled by the force and cogency of its reasoning. We subjoin the concluding part of it, in which the committee answer some of the most important objections that have been urged against the measure :—

It is said that the time has not yet arrived when such an institution can be established with advantage to the Fraternity; that there is no occasion for a power superior to that which the Grand Lodges now wield; that Gen. Washington, in his time, deemed it inexpedient, and that it is not to be presumed we, of the present day, are wiser than were he and his compeers; that it would lessen the spirit of emulation among the Grand Lodges, and cool the ardor of their officers and members; that it would be a novelty, an innovation, and an experiment in Masonry, and that such a measure has been heretofore successfully opposed. That if invested with sufficient power to subserve the purposes of its friends, it would accumulate to itself *all power*, and strike down all the Grand Lodges of the States; that if a lesser power be delegated, then its edicts would be inoperative—it would be merely an advisory power; and, consequently, its admonitions and counsels might be disobeyed with impunity; there being no obligation to obey. These seem to be the principal reasons found among the proceedings of such Grand Lodges as have expressed themselves against the measure, where reasons have been assigned.

It is an easy matter to set up a theory, and, from assumed premises, to construct a plausible argument; easier yet to object to a measure where no reasons for such objections are demanded. But a little practical experience is of more value than all the theories of the imaginative, and is usually found sufficient to overset them.

It is objected that the time for such an Institution has not yet arrived; and that there exists no necessity for a power greater than that now exerted by the Grand Lodges. Is there necessity? Let him who doubts the fact examine the reports of Committees on Correspondence in the various Grand Lodges; there he shall find, page after page, filled with the notices of all sorts of irregularities, "*many strange doctrines and singular enactments*," collisions upon the fundamental principles of Grand Lodge organizations—crimination and recrimination; one accumulating diverse rites, and claiming authority over degrees in Masonry, to which some of its members have never been admitted—another for these causes declaring such an organization to be subversive of all order, antimasonic, and void—And in all these, and other difficulties, there exists no power to decide as an ultimate resort. Whether it be the appropriate *time* for the establishment of such an institution, let this condition of things determine. That General Washington advised that it was inexpedient—Whether this be so or otherwise, or whether the attention of our illustrious Brother was ever called to the subject even, the undersigned have no means of knowing. We all know that until near the termination of that great and good man's earthly career, he was at the head of the young Republic; that Republic then but recently organized under a Constitution which had encountered a most formidable opposition from some of the first men in the country, for the reason that they supposed they saw a great central power accumulating, which would ultimately terminate in a monarchical form of government. General Washington might readily have foreseen that the effort would be made to place him at the head of the Masonic Institution—and well might he have feared the effect that such a movement was likely to produce upon minds already sufficiently excited—the President of the Republic at the head of a systematically organized, secret, and powerful Institution, whose objects were not, as now, well known and understood. But the condition of the Institution has undergone great changes within the last half century, and every one must know that we can come to no opinion as to what the men of that day would do in the present emergency, from what they did in their time.

That it would be a novelty, an innovation in Masonry, and would lessen the spirit of emulation among the officers and members of the Grand Lodges. The Grand Lodges of England can scarcely be called a novelty or innovation. And yet it is a Supreme Grand Lodge, with powers vastly superior to those proposed to be given to the contemplated institution. It is a Supreme Grand Lodge, having as its subordinates a great number of Provincial Grand Lodges, with their subordinate Lodges, and other Lodges immediately subordinate to itself. And has it yet been discovered that the officers and members of the Provincial Grand Lodges are less emulous or energetic than they would have been, had each been an independent community? The idea is imaginative, and too far fetched.

That if power were delegated sufficient to enable it to cause its decrees to be respected and obeyed, it would accumulate to itself all power, and destroy the Grand Lodges. In other words, that it would voluntarily destroy the substratum upon which its own existence depends! And with what object? Does it appear that the Grand Lodge of England has ever manifested a desire to destroy, or even to lessen, the importance of the Provincial Grand Lodges? Are Freemasons of these United States less to be relied upon than those of the United Kingdom? Has the General Grand Chapter of the United States, which was organized more than half a century ago, and upon these same principles, ever manifested a desire to lessen the importance of the Grand Chapters under her jurisdiction? Nay, is it not a well known fact that she has, at all times, lent her aid and influence in the support and maintenance of those bodies? Her acts and doings attest this fact, and challenge contradiction. As well may it be said that a Grand Lodge would seek to destroy its subordinate Lodges, and thus commit an act of *felo de se*.

It is admitted that without the power to enforce its decrees, its acts would be nugatory, and itself a creature of useless existence. It is not, however, proposed to organize such a body, but one like the General Grand Encampment of the United States, possessing life, and power; and whilst it controls the restless and designing, it at the same time will demand and receive the respect of all. The periodical meetings will call together many of the distinguished members of the Masonic family from the various parts of our extended and extending country. This will bind closer the Fraternal band, and give life and spirit and energy to the hearts of those whose first and only aim is to be good and true.

By the provisions of the Constitution herewith submitted for your consideration, it will be seen, that if sixteen Grand Lodges shall approve of the measure, and signify their approval before the 1st day of January, 1849, then it is to go into effect, and not otherwise. And in the event of such approval, then the first meeting is to be held in the city of Baltimore, on the second Tuesday in July, 1849.

Charles Gilman,
Daniel A. Piper,
Isaac Northrop,
Lemuel Dwelle,
Joseph Robinson.

Baltimore, September 25, 1847.

We give also the Constitution as adopted by the Convention, and which is now submitted for the approval or rejection of the Grand Lodges.

Their action in this respect, will settle the question, certainly for the present, and probably for many years to come. It is not to be presumed that, if rejected now, the subject will again be brought forward, or seriously entertained, in any quarter, during the present generation. It is, therefore, entitled to a full and careful consideration, and such we confidently believe it will receive:

CONSTITUTION OF THE SUPREME GRAND LODGE OF THE UNITED STATES.

ARTICLE I.

Section 1. The Grand Lodges of Free and Accepted Ancient York Masons in the United States of America, are declared to be united under one SUPREME GRAND LODGE:—*Provided*, that before the first day of January, 1849, sixteen of the said Grand Lodges shall have ratified this Constitution, and not otherwise. This section is to take effect on such Grand Lodges only as may ratify or adopt this Constitution, and such as may be formed under it. Any State Grand Lodge which shall have come under this jurisdiction, may, at any time, withdraw from the same, without censure, by a concurrent vote of two-thirds at each of two successive, regular, annual meetings, communicated to the Supreme Grand Secretary. *Provided*, no Grand Lodge shall have the right to withdraw during the pendency of an appeal, to which said Grand Lodge is a party, nor while under censure.

Section 2. The Supreme Grand Lodge of the United States of America shall have jurisdiction over all Grand and subordinate Symbolic Lodges in the United States and Territories, ratifying or adopting this Constitution, and in those where there is no Grand Lodge. Its jurisdiction shall extend to all disputes or differences between State Grand Lodges; to appeals from the same; to the government and superintendence of their own subordinate Lodges; and to the regulation of the mode of work, in the symbolic degrees, throughout its limits.

Section 3. The officers of this body shall be a Supreme Grand Master, two Deputy Supreme Grand Masters, Supreme Senior and Junior Grand Wardens, Supreme Senior and Junior Grand Deacons, Supreme Grand Secretary, and Supreme Grand Treasurer. *Provided*, it shall be competent for the Supreme Grand Lodge to appoint, for the time being, such other subordinate officers as may be deemed expedient, who shall not be entitled to vote as such. The foregoing officers for the time being, with all Past Supreme Grand and Supreme Deputy Grand Masters, the Grand Masters, Deputy Grand Masters, and Grand Wardens of State Grand Lodges, and Masters of subordinate Lodges in States and Territories having no Grand Lodges, shall constitute the Supreme Grand Lodge.

Section 4. Each Supreme Grand officer, and each Master of a subordinate Lodge, shall have one vote, and the officer or officers present, or their proxies, of each State Grand Lodge, four votes. The representatives of three State Grand Lodges shall form a quorum for business. The Supreme Grand Master, Supreme Deputy Grand Masters and Supreme Grand Wardens, and the State Grand Masters and Deputy Grand Masters, and no others, may appear and vote by proxy. No proxy shall be given to a Supreme Grand officer, or to any person not a member of some Lodge under this jurisdiction.

Section 5. The Supreme Grand Lodge shall meet triennially, on the second Tuesday in July, at a place from time to time to be appointed. The meetings shall be holden, alternately, east and west of the Alleghany mountains, beginning at Baltimore, in the year 1849.

Section 6. If, at any time, the election of officers shall, from any cause, fail to be had at the appointed period, the existing officers shall hold their places till their successors shall be elected and installed.

Section 7. The Supreme Grand Master, and in case of his death or inability, to act, either of the Supreme Deputy Grand Masters, shall have power to call a meeting of this body, at any time, on giving three months notice; and either of them shall do so, whenever requested by three of the State Grand Lodges.

Section 8. Either of the first three Supreme Grand officers may grant dispensations for Lodges in any State or Territory where there is no Grand Lodge; which shall be valid till the next meeting of this body, when a Charter may be granted. *Provided*, that if there be in such State or Territory any existing Lodge, no dispensation or charter shall issue without a recommendation from the nearest Lodge. The fees for a Dispensation or Charter shall not be less than fifty dollars, and ten dollars to the Supreme Grand Secretary for engrossing the Charter, to be paid always in advance; which fee shall be immediately remitted, by the officer receiving it, to the Supreme Grand Treasurer. And every subordinate Lodge, acting under the immediate jurisdiction of the Supreme Grand Lodge, shall pay to this body, for every candidate raised to the sublime degree of Master Mason, the sum of one dollar. The jurisdiction of the several Grand Lodges under the jurisdiction of the Supreme Grand Lodge, shall be restricted to the limits of the State or Territory in which they respectively are held.

Section 9. The fees for conferring the first three degrees in Masonry, under this jurisdiction, shall never be less than fifteen dollars.

Section 10. The general duties of the officers of this body are sufficiently defined by Masonic usage. In the absence of the first five Supreme Grand officers, the chair shall be taken by the oldest Past Supreme Grand officer, highest in rank, present, and if none such be present, then by the oldest State Grand Master present.

ARTICLE II.

Section 1. The State Grand Lodges shall continue their present organization, powers and duties, without any change, but at their own pleasure, except so far as may be necessary to conform to this Constitution.

Section 2. In any State or Territory where three or more Lodges shall have worked for one year, under regular Charters, a Grand Lodge may be formed, by authority of this Supreme Grand body, or of either of the first three officers thereof.

Section 3. Whenever a Dispensation shall have been granted to a Lodge by a Supreme Grand officer, the Charter shall be granted by the Supreme Grand Lodge, notwithstanding the intermediate formation of a Grand Lodge in such State or Territory.

Section 4. The Grand Secretaries of each Grand Lodge under this jurisdiction, shall annually communicate to each other and to the Supreme Grand Secretary, all proceedings of their respective Grand Lodges, and full lists of their officers.

ARTICLE III.

Section 1. No Lodge or assembly of Masons shall work within this jurisdiction without a Charter or Dispensation from some regular Masonic body, or from some officer thereof, duly authorized to issue the same. And all Masonic intercourse is hereby forbidden with all assemblies of Masons, and the members thereof, held without such Charter or Dispensation.

Section 2. All subordinate Lodges, under the direct jurisdiction of this Supreme Grand body, shall make annual returns to the Supreme Grand Secretary, and pay their dues; and on failure thereof, steps may be taken to forfeit their Charters.

Section 3. All Lodges, chartered by this body, shall be duly consecrated, and their officers installed by one of the first three Supreme Grand officers, or by his proxy; and until such consecration and installation, no officer elect shall have a seat in this body.

Section 4. This Constitution may be altered or amended, at a regular meeting only, by a vote of two thirds of the constitutional votes present.

ARTICLE IV. [TEMPORARY.]

Section 1. The foregoing Constitution shall be printed, and five copies thereof transmitted, as early as possible, by the Secretary of this Convention, to each of

the several Grand Lodges in the United States. If, before the first of January, 1849, sixteen of said Grand Lodges shall adopt the same, it shall be established and confirmed. If not, it shall be null and void.

Section 2. The Grand Lodges adopting this Constitution shall forthwith report their adoption to the President of this Convention, to the Secretary of the same, and to the Grand Master of the District of Columbia for the time being. This threefold notice is required to avoid accident from death or otherwise.

Section 3. The President, or in case of his death or disability, the Secretary, and if both be dead or disabled, the said Grand Master shall, so soon as sixteen Grand Lodges have ratified this Constitution, give notice to all the Grand Lodges in the United States to meet in Convention, to organize the Supreme Grand Lodge; and all Grand Lodges sending delegations to that Convention, shall be received as subordinate to said Supreme Grand Lodge.

Section 4. Said Convention, if holden, shall meet in Baltimore, on the second Tuesday in July, 1849.

DOINGS OF THE GENERAL GRAND CHAPTER.

We have received an official copy of the proceedings of the General Grand Chapter, had at its recent communication at Columbus, and lay before our readers such of the Reports as we have room for the present month. They will be continued in our next.

GENERAL GRAND SECRETARY'S REPORT.

To the M. E. General Grand High Priest and other officers and members of the General Grand Chapter of Royal Arch Masons for the United States of America:

In accordance with the requirements of the General Grand Chapter, the undersigned, General Grand Secretary, submits the following as a digest of such matters as may require your consideration, which have come to his knowledge during the vacation.

Soon after the close of the Session of 1844, I transmitted to the High Priest of Holland Chapter, No. 9, at New Orleans, an authenticated copy of so much of the record of the proceedings of that Session as relates to the difficulties between that Chapter and the, so called, Grand Chapter of Louisiana; and therewith an order to proceed with the regular business of his Chapter, in accordance with the decree of the General Grand Chapter. The order was readily complied with; and since that time the Chapter has regularly made its returns, and promptly paid its dues.

Within the same time, three other Chapters have been opened within that State, by dispensations obtained from the M. E. D. General Grand High Priest; all of which have complied with the requirements of the Constitution, and now ask, at your hands, perpetual charters.

It will be recollected that upon the investigation of the matter of the complaint of Holland Chapter, in 1844, it was found that there was no Grand Chapter in Louisiana, constituted according to any laws known to, and acknowledged by, the Order, and that therefore a demand for a surrender of the charter of Holland Chapter to the, so called, Grand Chapter, and the attempt to expel from the rights of Masonry, its officers for disobedience to that demand, were mere nullities, and not to be regarded by any regularly organized Masonic body.

I have received, through the Post Office, several copies of a pamphlet purporting to have been issued by this same, so called, Grand Chapter; by which it appears, in the first place, that they deny that the General Grand Chapter had any power or authority, whatever, to interfere in the matter of Holland Chapter.

And in the next place they assert that no decree or order had been passed by the General Grand Chapter in the matter; but that I had issued the order by an assumption of power never intended to have been given to me!

Now the report of the committee recommended that the act which has been done should be ordered by the General Grand Chapter; and the report was *unanimously accepted.* The pamphlet, somewhat more subtle than profound, contends that the *adoption of the report* by the General Grand Chapter, was not an adoption of *its provisions* by the members of that body. I was of a different opinion; nor has that opinion been shaken by the argument in the pamphlet. The exception taken seems to me to savor more of certain technical niceties than of that Masonic spirit that should characterize all our proceedings.

From the printed minutes of the proceedings of the Grand Capter of Virginia in 1845, it appears that a committee of that body has made the important discovery that the General Grand Chapter is not "a legal Masonic body;" consequently that it is *clandestine*, and all its acts, as well those done by its authority as those in convention of its own body, are Masonically void! The discovery is important in more respects than one, besides the fact that the Rev. Chairman of the committee was himself created a Royal Arch Mason under its authority, and doubtless took upon himself the obligations of allegiance as others. It is important in that it has as its acknowledged subordinates, fifteen (18?) Grand Chapters, and at least thirty Chapters in States and Territories where there are no Grand Chapters. At least three quarters of all the Chapters in the country have charters immediately from the General Grand Chapter; and probably, nine-tenths of all the Royal Arch Masons now living in the United States, were exalted to that degree in such Chapters. Whether the distinguished author of the report, first procuring himself to be healed, will then obtain from the Grand Chapter of Virginia a dispensation as a missionary, and travel east, west and south, for the purpose of healing others, remains to be seen.

From the proceedings aforesaid, it does not appear that the Grand Chapter of Virginia took any action whatever upon the report of its committee; but the fact of their allowing so extraordinary a document to go upon their records, much more to publish it among the proceedings of that highly intelligent and respectable body, as well men as Masons, is matter of surprise, and manifests an unkindly spirit towards the General Grand Chapter much to be regretted. Whether this General Grand Chapter should take any further notice of these proceedings, is, in my mind, matter of doubt.

On the 11th day of January last, three Chapters of Royal Arch Masons in the State of Florida, by their delegates, met in Convention and resolved to form a Grand Chapter for that State. They therefore proceeded to frame a constitution and enact by-laws; and on the 21st of the same month they elected officers and organized a Grand Chapter; and among the proceedings it will be found that they desire to place their Grand Chapter under your jurisdiction. On receipt of the copy of their constitution and the letter accompanying it, I immediately acknowledged the same, and requested their Grand Secretary to inform me from what Grand Chapter the several Chapters in the State received their respective charters, and the time when each was issued. To this letter, as yet, I have received no answer.

From the Freemasons' Magazine, I sometime since learned that there was a Grand Chapter within and for the State of Georgia. But, after a careful examination of the records, I found there was no evidence therein of such a Grand Chapter having been represented in the G. G. Chapter, and of the recognition of such a body. Within the last few days, however, on examination of the old files of papers, I found a printed paper, to which the name of one of the G. G. Secretaries is affixed, giving a list of the Grand Chapters under the jurisdiction of the General Grand Chapter, and therein appears the name of the Grand Chapter of Georgia.

It would seem that this is good evidence of that Grand Chapter having been

recognized, and that if so, it should be, in some way, made to appear upon the records.*

From a communication received from M. E. Charles A. Lacosta, High Priest of Natchez Chapter, it appears that they have lost the charter of their Chapter, and now ask for another.

In the State of North Carolina there is no Grand Chapter. The time was when such an Institution existed there as a constituent of the G. Grand Chapter; but it is believed that it ceased to exist about twenty years ago. There are said to be Chapters at Halifax, Tarborough, Fayetteville and Wilmington; but they are not in correspondence with the General Grand Chapter, although some of them, if not all, were instituted under its immediate jurisdiction. It is but recently that the foregoing facts in relation to those Chapters have come to my knowledge; since which I have been otherwise too much occupied properly to investigate the matter.†

In the month of November, 1846, I received notice of the formation of a Grand Chapter for the State of Missouri, purporting to be by authority from the General Grand Officers. This however, was an error; and on being informed by me that there had been no such authority given, it is believed no further proceedings have been had in the matter.

It may be that the Chapters will make a representation of the matter to the G. Chapter, setting forth the facts, about which there is now no misunderstanding; in which case such proceedings can be had as may seem proper. Otherwise it seems to me that it is not necessary for the General Grand Chapter to take action in the matter, as the Constitution provides for the organization of Grand Chapters without any special action of the Gen. Grand Chapter in session.

By the 4th sec. of the 1st art. of the Constitution it is provided that, "No Royal Arch Mason within the jurisdiction of the General Grand Chapter, shall be permitted to confer any degree in Masonry not recognized as a constitutional degree; nor to establish any society of Masons not recognized as a constitutional body." It is to be regretted this provision of the Constitution is not generally better known, or if known, that it is so little observed. I have received information that Masons have so far departed from the rules and principles of the Order as to institute new degrees in what they *miscall* Masonry, and to confer them upon persons *as inducements* to them to enter the Masonic Fraternity—to confer them, and others, which they call honorary degrees, on women, and to induce them to walk in Masonic processions, clothed in the insignia of the Fraternity! These things are sources of great grief to the orderly and well-informed; and no doubt are a hindrance to the great objects of the Institution.

In consequence of a difference of opinion as to what is the true construction of the second paragraph of art. 1st, sec. 7, of the Constitution, and that there may be uniformity of practice, it has become necessary that the General Grand Chapter express itself in the matter. The constitution provides that the fees for conferring the several degrees therein mentioned, to be charged by the subordinate Chapters, shall not be less than twenty dollars. Among the records of the proceedings of 1826, p. 66, is found the following resolution:

Resolved, That it may be deemed regular for the subordinate Chapters under the jurisdiction of this General Grand Chapter, to confer the degrees in said Chapters, on all regularly authorised officiating clergymen, without fees."‡

*Subsequently admitted to be a Grand Chapter in regular standing.—Editor.

†Since the foregoing was written I have received a printed copy of the minutes of a Convention of delegates from the several Chapters, by which it appears a G Chapter has been reorganized for the State of North Carolina. Whether this reorganization be in strict compliance with the Constitution or not, there can be no doubt it was the intention of the Chapters so to do, as the whole proceeding seems to be with a view of regaining their former position in the confederation.

‡This resolution was subsequently reported upon, and declared to be void; or, in other words, it was repealed.—Ed.

The question is, whether the constitution and the resolution are in conflict? If so, then the latter must give place to the former until it be changed. In a large majority of the Grand Chapters, and in many of the subordinate, immediately under the General Grand Chapter, the resolution is allowed to prevail.

Another question growing out of this is, if the Chapters are allowed to confer the degrees upon clergymen without fees, should the General Grand Secretary require of the Chapters the usual fee of $2 00 to the General Grand Chapter for the exaltation of that class of persons?

By the 7th section of the 1st article of the constitution, it is provided—that, "the fees for instituting a new Royal Arch Chapter with subordinate degrees, shall be ninety dollars, and no more;" and by the 4th section of the 2nd article, it is also provided, that, "the same fees as are required by this constitution shall be first deposited in the hands of the Grand Treasurer," before a new Chapter can be established by a State Grand Chapter. It is, nevertheless, a well known fact, that some State Grand Chapters institute new Chapters for a less sum than ninety dollars.

Whether it be more expedient to enforce the provisions of the constitution or to amend it, is a question for the consideration of the General Grand Chapter.

REPORT ON THE SPURIOUS GRAND CHAPTER OF LOUISIANA.

Comp. Moore, from the committee on so much of the communication of the General Grand Secretary as relates to the Royal Arch Masons in Louisiana, made the following report, which was accepted, and the preamble and resolutions adopted:

The committee to whom was referred the subject of Royal Arch Masonry in Louisiana, have given to the matter all the consideration its importance demands, and respectfully submit the following

REPORT:

Among the documents placed in the hands of your committee is a pamphlet purporting to be the report of a committee, made on the 15th of March last, to a body in the city of New Orleans, styling itself the Grand Chapter of Louisiana. The authors of this report assume to review and reprobate the proceedings of this General Chapter, had at its triennial session, in 1844, in relation to the condition of Royal Arch Masonry in that State. Your committee cannot consent, nor would it comport with their views of propriety, to engage in a controversy with the authors of this singularly specious and deceptive document. Nor is such a course required either to vindicate the integrity of this General Grand body, or to protect the interests of Royal Arch Masonry under its jurisdiction.

The authors of the report say, that "it has generally been taken for granted by the Companions here" (New Orleans) "that this Grand Chapter had been declared by the General Grand Chapter to be illegal, and without authority to govern the Chapters of this State." "But your committee" (they continue,) "having, within the last few days, procured a copy of those proceedings," (meaning the proceedings of the General Grand Chapter,) "they have discovered, with pleasure, that the General Grand Chapter had not gone quite so far as was supposed, and that no decree or declaration of that body, that this Grand Chapter had been legally dissolved, or that it was repudiated by that high Masonic authority, ever was made or emanated from the said General Grand Chapter."

Resting on this false position, the committee recommended, and the constituent body adopted, a series of resolutions, claiming—1st, that the Grand Chapter of Louisiana, established in 1813, and admitted in 1829, under the jurisdiction of this General Grand Chapter, is still in lawful existence, and "possesses all the powers, privileges and prerogatives accorded to a regular State Grand Chapter;" 2d, "that it possesses the sole and exclusive right to constitute new chapters within the State of Louisiana; and that the interference of any officer

of the Federal Grand Chapter of the United States with the powers and duties of this Grand Chapter, by granting dispensations to open new Chapters within the limits of this State, without the sanction of this Grand Chapter, is a gross violation of the provisions of the General Grand Royal Arch Constitution; and that such dispensations, or by whatever other name they may be known, can confer no power to open and hold such Chapters;" and 3d, that Masonic intercourse, as well public as private, is hereby interdicted and forbidden between the Royal Arch Masons of this State and any Masonic body which has been, or may be opened and held contrary to the tenor of these resolutions."

Such is the position which the body of Royal Arch Masons in the city of New Orleans, (without authority, styling themselves a regular Grand Chapter,) have assumed towards this General Grand Chapter.

Your committee have not leisure to discuss the questions here raised; nor are they convinced that any practical good would be likely to result from such a course. They, therefore, respectfully recommend the adoption of the following preamble and resolutions:

Whereas, at its triennial communication in 1844, this General Grand Chapter, after a patient and careful examination of all the facts in the premises, did unanimously declare, that the body formerly known as the Grand Chapter of Louisiana had become extinct; and that authority over the territory thus vacated could be legally exercised only by this General Grand Body: *And whereas*, the irregular association of individuals then, as now, styling themselves the "Sovereign Grand Royal Arch Chapter" of Louisiana, in defiance of the authority of this General Grand Chapter, continue to hold their sessions and keep up their organization, and for purposes of deception assume not to understand the action of this General Grand Body, had at its triennial communication aforesaid, as impeaching their legality as a Grand Royal Arch Chapter; but insist on the regularity of their organization, and contemptuously denounce the doings of the responsible officers of this Grand Body as arbitrary, and "without warrant or authority:" Therefore, that there may not hereafter be any room for misunderstanding, it is hereby unanimously

Resolved, That there is not at this time any constitutional and legally authorized Grand Royal Arch Chapter in the State of Louisiana.

Resolved, That the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorized Masonic body; and it is hereby disowned and repudiated as spurious, clandestine, and illegal.

Resolved, "That Masonic intercourse, as well public as private, is hereby interdicted and forbidden" between Royal Arch Masons and the Grand and Subordinate Chapters owning allegiance to, and in correspondence with, this General Grand Chapter and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same.

Resolved, That the General Grand Secretary be instructed to forward an attested copy of the preceding preamble and resolutions to Mr. F. Verrier, the acting Secretary of the aforesaid illegal association of Masons at New Orleans.

Respectfully submitted,

(Signed,) Chas. W. Moore,
Wm. B. Hubbard,
Edward A. Raymond,
John B. Hammatt,
Ingoldsby W. Crawford.

Columbus, Ohio, Sept. 15, 1847.

GRAND CHAPTER OF MISSOURI.

Comp. Boyd, from the committee on so much of the G. G. Secretary's communication as has reference to a G. Chapter in Missouri, made the following report, which was accepted, and the recommendation adopted:

The committee to whom was referred the action of the Grand Chapter of Missouri, have had the same under consideration, and respectfully report: That the Grand Chapter of Missouri was formed, as we think, by the Chapters thereof, in good faith, believing that they were fully authorized to do so from conversations and correspondence with Comp. G. G. Secretary. Your committee, however, believe that this organization was not strictly in conformity with the Constitution of this General Grand Chapter—Therefore,

Resolved, That all irregularities be removed, and that said Grand Chapter of Missouri be fully recognized, and that its representatives be invited to seats in this General Grand Chapter. All of which is respectfully submitted,

(Signed) R. R. Boyd,
A. G. Hodges,
P. G. Stiver Perkins.

THE LATE REV. SAMUEL OLIVER, THE MASONIC PATRIACH.

This venerable Freemason, the father of the Rev. Dr. George Oliver, was born, according to his own account, in the year 1756, but there are reasons for believing that his birth occurred three or four years earlier. This however is not material. The documents respecting his youthful days are very imperfect; but we learn from them that he was educated by the celebrated mathematician, Thomas Simpson, and the higher branches of science were so much to his taste, that he studied them with an ardor that placed him nearly on a level with his master. He appears to have been left much to his own guidance in the days of his transition from youth to manhood, for he applied his great acquirements to a very trivial purpose. He addicted himself to the study and practice of judicial astrology, and frequently astonished the natives by erecting horoscopic figures, calculating nativities, and performing sundry experiments in natural philosophy, which were above the comprehension of men who, in those times, were considered moderately well educated, and gained him a reputation which, how equivocal soever it may be deemed now, was to him a matter of high gratification; and he has been heard, at a late period of life, to relate with great glee the gaping wonders which he excited by some very simple chemical performances. These amusements, however, were soon suspended for the more serious business of life. In February, 1782, he married Elizabeth, the daughter of George Whitehead, Esq. of Beskwood Hall, in the county of Nottingham. Although the parents of the lady were at that time in affluent circumstances, it does not appear that he received any fortune with her; but she bore him nine children, which, in all conscience, is fortune enough for any man of moderate wishes and expectations. From this point his career may be traced with greater accuracy.

In the year 1788, he was appointed to the head mastership of Lutterworth school by Lord Denbigh, and entered on the duties with such zeal and earnestness, that he soon filled his house with boarders, sometimes having upwards of fifty at once, and established a reputation for learning and scientific acquirements, which was of the greatest service to him. His love of the hidden secrets of the starry heavens did not, however, forsake him, until, having calculated the nativities of his first four children, the latter happened to die at the age of four years, after he had assigned to him a long and prosperous life. This event affected him so much that he abandoned the science for ever; although, unlike Prospero, he did not cast his books into the sea, for all his papers are now in the possession of his eldest son. About the same time he had been extremely ill-used and injured in his property by a worthless disciple of John Wesley; and this gave him such an antipathy to dissenters of all grades, as never left him throughout the remainder of his life, and formed a distinguishing feature in his

character; for he does not seem to have ever once reflected that all religious societies have tares amongst the wheat.

He was made a Freemason in the St. John's Lodge, at Leicester, about 1796, and in the following year engaged to produce an original Masonic song every Lodge night from St. John's day, 1797, to the same festival in 1798, which he accomplished, and presented a copy of the whole twelve songs to the Lodge when completed. He paid great attention to the business of Masonry, and soon became an expert Master of the work. The unpublished manuscript of a long Masonic Ode, composed by him, is now in the possession of his son. At this time of life our Rev. Brother exhibited tokens of stability and endurance which would astonish a clergyman of the present day. He attended his school with great diligence and assiduity, including the management and private lessons to his fifty boarders, six days in the week. On Saturday evening he rode forty miles to his curacies: on Sunday performed three full duties, and returned home in the evening, generally arriving about midnight. At seven o'clock on Monday morning he was in his desk at school; and on Lodge nights, he set off on Wednesday evening, after his day's work, usually on foot, (for he was particularly fond of walking exercise,) to Leicester, thirteen miles distant, and returned after Lodge business was over; and, notwithstanding the distance, he was considered to be one of the most regular attenders.

Soon after this he retired from public life, and resided at Gotham, in Nottinghamshire, as the curate of that place and Ruddington; from whence he removed to Whaplode in 1801. The winter of 1805 was a very severe one to him, for he was so grievously afflicted with that *plague* of the fens, which is now in a great measure subdued by the improvements in agriculture, that he had every phasis of the disease on him at the same time, viz. the quotidian, the tertian, and the quartan ague; and consequently he suffered two or three paroxysms every day. It continued to torment him till midsummer 1806; about which time, when the worst features of the disease were obliged to be counteracted by pouring in vast quantities of opium, as he lay on his bed in a burning fever in the day-time, he saw three frogs crawling up the curtains, which deliberately placed themselves in a row close to his chin. The first frog appeared to say—"Open your mouth, and suffer me to leap down your throat, and I will heal your disease! He shook his head by way of dissent from the proposal, for his faculties appeared benumbed, and he found himself unable to speak. The second frog then addressed him, saying—"Open your month, and suffer me to leap down your throat, and I will not only heal your disease, but I will give you an abundance of wealth!" He gave a second token of dissent; at which the third frog made his proposal—"Open your mouth, and suffer me to leap down your throat, and I will not only heal your disease, and give you an abundance of riches, but I will also grant you extreme length of days for their enjoyment!" When these proposals were thus a third time repeated—as the venerable old man used to say, with great sublimity;—"By a strong and vigorous effort I roused myself from the benumbing torpor, and, with outstretched arms, exclaimed aloud—Get thee behind me, Satan—I put my trust in the Most High!" Immediately his eyes were open—the unclean creatures vanished—and every thing remained as it was a few minutes before. Shortly afterwards he went into the high country on a visit to his son, who then resided at Caistor, in Lincolnshire, and after remaining with him a few weeks, the change of air, with the blessing of God, effected a complete and radical cure, and he never had a return of his complaint to his dying day.

He remained at Whaplode fortytwo years, preaching three times every Sunday, and being paid for preaching only once; till the death of the vicar in 1842, when a new incumbent was appointed "who knew not Joseph," and he was removed from the curacy, without the slightest remuneration, at the advanced age of nearly ninety years. Fortunately, a few months afterwards, the rectory of Lambly, in Nottinghamshire, was presented to him, and it became a comfortable retreat for his latter days. Here he died on the 9th of August last, after a short illness, greatly respected by his parishioners, "being old and full of days," and three generations of his posterity followed him to the grave.

He was a perfectly original character. His actions all sprang from impulse, and were not the result of experience; and consequently he was occasionally hasty in his decisions. His system of divinity was sound and good, because it was founded on the writings of the old Anglican divines, with which he was familiarly acquainted; and if he was sometimes severe in his remarks on the sin of schism, it sprang from a purely conscientious motive. He considered it his duty to defend the principles of the Church of England, to the utmost of his power; and he conceived that the best means of doing it was by exposing the errors of those who had dissented from her communion. He has been heard to say that he felt himself divinely commissioned to "cry aloud and spare not" against dissent in all its forms; and that if he omitted to do so, he should grievously wound his own soul, and be guilty of an unpardonable offence against God. Such examples of firmness and orthodoxy are rapidly departing from the land.—*F. Q. Review.*

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

Chapter V.

THE ANCIENT MYSTERIES—ISIS AND OSIRIS—THEIR SYMBOLS, AND REFERENCES—ORIGIN AND PROGRESS OF IDOLATRY—SUN AND STAR WORSHIP—ORIGIN OF EGYPTIAN MYSTERIES—THEIR ESOTERIC DOCTRINES, DEGREES, AND REFERENCES.

In proceeding with the speculative portion of our subject, the ancient mysteries now claim particular attention. The term "mystery" is Phœnician, signifying "veil," or "envelopment;" indicating a hidden property in things not obviously perceptible, and which the mind is incapable of comprehending without due preparation.

The connection of the mysteries with the genuine system of Freemasonry has been explained in the second chapter, and, in pursuing our future investigations, it is essential that the explanation there given should be steadily borne in mind. Many have sought to trace the ancient history of our Order through the mysteries. This is incorrect. These institutions, though of common origin, were varied in almost every nation. In some they partook more of the nature of religious, in others, of political institutions; and they are not to be regarded as forming an essential part of the system of Freemasonry, any more than any established religion does at the present day.

The history of our Order, regarded chronologically, can alone be correctly traced through the operative part of our subject. It is true that many of our ceremonies assimilate to certain of the rites practised in various of the mysteries, and the correct explanation of much of our system of symbolism will be found to present similar analogies; but then it must be recollected that the mysteries originated from a genuine source—many of their rites remained unpolluted even after their perversion, and the primitive source of both will account for the similarity where it exists. Independently of which, circumstances occurred which brought the new systems into frequent contact, and at many periods in the history of the ancient world they were interwoven together in the same manner as *the operative Freemasonry of the middle ages became connected with the Christian Church.* Many of our symbols and emblems, as well as our symbolical and allegorical mode of instruction, can alone be thoroughly explained by a reference to the mysteries; this, therefore, affords an additional reason for regarding them with peculiar attention, whilst pursuing our investigations in the present branch of the subject.

With regard to the mysteries themselves, we labor under considerable disadvantage in not possessing any genuine records to which we can refer during

their early and purest stage. In most cases they are presented to us at a period when their primitive application had been deformed by superstition; and cumbrous machinery,—in many vast—terrific—monstrous—had superseded the simple, practices which marked their early origin. Thus, in many instances, hideous images are presented to the mind, which revolts at the startling picture; and we can scarcely be disposed to believe that superstition so gross, and acts so revolting, could have sprung from the perversion of immutable truths, from the pollution of a primitive faith, and the misapplication of pure and simple rites. But such is nevertheless the case, and the further we withdraw the veil which shadows the esoteric secrets of the mysteries, the further we perceive the fact of their pristine innocence and beneficial tendency, as well as the stupendous truths which they envelope. Indeed a vast variety of facts might be collected, from which might be compounded *a Pagan bible*, bearing corroborative testimony to the reality of the leading occurrences recorded in the early part of Holy Writ. This is a most important question, deserving particular notice; but it is one which could be more readily discussed at the conclusion of the present investigation, when the Masonic student has made himself acquainted with the leading points resulting from the examination of the theogony, history, ritual, and recondite application of the mysteries practised in every principal nation of antiquity.

The preceding remarks are applicable to nearly the whole of the ancient mysteries, but it will of course be understood that among the different systems, the perversion from original purity was greatly varied in degree, some ultimately running into the grossest idolatry, and practising the most abominable and sanguinary rites, whilst others retained to a late period much of the spirituality and simplicity of reference which characterised their early stages.

In Egypt, a careful investigation leaves us but little reason to doubt, that at the time the earliest descriptions we have of the mysteries practised there were written, little was known of their origin and primitive meaning—at least by the parties who wrote upon them—and at the last when shortly before their suppression, their celebrations became more splendid and gorgeous than ever—even the priests themselves were dazzled by the magnificence of the display—ignorance and gross idolatry had enchained their minds, and the sublime references concealed beneath their holiest symbols were completely forgotten and unknown. The glimmering of a primitive faith, now only traceable by means of hieroglyphical analysis, had even then become obscured beneath the cloud of superincumbent darkness, that had settled upon the ancient sacerdotal colleges. In short, long before the downfall of the mysteries, the wisdom of the Egyptians was lost. The hierophants sought only to terrify, to dazzle, and bewilder the noviciate—to captivate his senses by scenes strange and unearthly, rather than to illuminate his mind by those lessons of truth, of practical wisdom, and personal holiness, which the mysteries were originally intended to inculcate, and which were at first taught within the closed recesses of their temples, or beneath the shadow of their sacred groves.

It is evident, therefore, that at this stage of the inquiry much labor will be required to separate the wheat from the chaff, and distinguish the genuine from the spurious Freemasonry. This, however, by perseverance can be accomplished, and in the results arrived at the patient Masonic investigator will meet with his due reward.

In tracing the origin and progress of the mysteries, it will be necessary to keep some leading points in view, which, being of general application, will be found to render great assistance in the investigation. Thus, in the explanation given in the last chapter as to the *nature of the Deity*, and the *three fold distinctions of that nature* as symbolized by *an equilateral triangle within a circle*, we have a certain recognized principle, which, with certain modifications, is traceable throughout every nation of antiquity. We see this as well in the Cneph, Osiris, and Ptha of Egypt, which formed the subject of illustration, as in the Brahma, Vishna, and Siva of India—in the Orosmandes, Mithras, and Arimanius of Persia—in the Apollo, Vulcan, and Mercury of Greece—in the Jupiter, Juno, and Minerva of Rome—and in the Hu, Ceridwen, and Creirwy of the Celts.

In like manner it will be found that another principle *of a duplex character* is of equally extensive signification, and was as universally understood. This principle was in Egypt symbolized by the junction of Osiris and Isis. In this sense, Osiris figuratively represented the *active* masculine energy and mysterious power emanating from the Divine Architect, by which all created things are generated and nourished. Isis represented the *passive* feminine principle, or generative nurse and mother of the world—the grand receptacle of the benign influences of Osiris, producing by her plastic power, both fruits, and flowers, and animated things. She is thus "the goddess of a thousand names, the infinite *Myrionyma*, endued with the property of receiving all kind of impressions, and of being converted into all manner of forms which the *supreme reason* shall impress upon her." *Isis was therefore a personification of nature, and Osiris of the creative energy by which nature is rendered prolific.* The effects of this Divine union were perceptible in the variegated face of creation;—in the smiling harvest—in the purple vineyards—in the luscious fruits and blooming flowers—in the verdant meads and shady woodlands—and in all which ministered to the comfort and enjoyment of man. But the mysterious process by which nature nurtured and matured the embryo seed entrusted to her bosom, the potent energy which caused the sapling to spring into a goodly tree, and the simple grain to throw forth stems and burst into a thousand blossoms, though referred to in the celebration of the mysteries, were secrets which the human mind, from its finite nature, could not then, nor in its present imperfect state, can ever hope to penetrate. The inscrutable secrets of nature are, by the unerring wisdom of the Almighty, veiled from mortal comprehension. Around them he has thrown ramparts as impassable as those which of old shadowed the Holiness of his Presence at Sinai. Into the profound arena of nature no living eye can be permitted to gaze. Thus we may apprehend what was intended by the solemn and comprehensive description of Isis engraved on the front of her majestic temple at Sais—"*I am every thing that hath been, that is, or shall be; and no mortal hath ever yet removed the veil that shadows my divinity from human eyes.*"

In the Egyptian triad, before explained, it has been observed that all the emblems are ultimately resolvable into one Eternal Deity, the distinctions being in the nature of essences, indicative rather of peculiar attributes than of distinct beings. The same explanation is here applicable to Isis and Osiris. Both being in fact the same, though at first regarded *separately* as individual emanations, and subsequently *united* to personify or allegorize certain results perceptible in the operations of nature, but incapable of complete comprehension by the human intellect. Thus each, representing in fact the same divine power, would, as a member of the sacred triad, be symbolized by the *triangle*, and the peculiar junction of the divine essences here alluded to, would be indicated by the *intersection of a second triangle*; and this, I apprehend, was in the east the earliest signification of the following well-known emblem, a double triangle within a circle, with a dot in the centre, though the attributes and essences it was there intended to symbolize were distinguished by different names, and known under different personifications.

In Egypt, this mystical union with its effect was more frequently symbolized in a somewhat different manner. Thus, the SQUARE was the emblem of matter (Isis;) and the TRIANGLE of the creative power or generating fire (Osiris.) From their conjunction all things were said to proceed. THE QUADRANGULAR PYRAMID, *formed from the union of these symbols, thus became an emblem of those profound mysteries involved in the conjoint operations of the creative and productive powers of nature.* It has been imagined by some that the great pyramids were constructed by the Hebrews during their sojourn in Egypt. This is however mere conjecture, unsupported by evidence. These wondrous efforts of Masonic skill, in all probability the oldest remaining on the face of the earth, were hoary with age when the children of Israel settled in the land of Goshen; and were emblems of sublime truths known to a civilized nation when Abraham and his

family were wanderers in the wilderness; and the early patriarchs tended their herds and fed their flocks amid the mountains and plains of Syria.

In the abuse of these sacred emblems we trace the prevalence of gross superstitions, which at one time spread over the greater portion of the ancient world; we see the origin of the phallic worship, and under varied symbols and rites, trace the perversion of the knowledge of these profound and mysterious energies in almost every country—a perversion which in all its grossness, still lingers in the east.

Osiris and Isis were further symbolized by the Sun and the Moon. These luminaries, as material objects, were the first to receive a degree of adoration. The existence of the supreme presiding principle was at first fully recognized and taught to the initiated; yet, regarded as the most glorious object in the visible universe, as the fountain of light and source of heat to the material world, the sun beaming with resplendence in oriental climes, and under whose genial influence the buds burst forth into blossoms, and the teeming earth produced her fruit, was supposed to offer an imperfect resemblance to the attributes of Osiris, and, as a faint copy of the brightness of the Divine original, worthy to be honored with external worship. The throne of Osiris was considered to be seated in the sun, and that resplendent region was imagined to contain the paradise of the blessed.

The moon, sailing with silvery beams across the clear expanse of eastern skies, diffusing a mild irradiance over the starry vault of heaven in those delicious regions, where the mildness of the clime permits the inhabitants to repose in open air, could not fail to arrest the watchful eye of the contemplative, and she was accordingly deemed to be a fit representation of the consort of Osiris. The sun and moon thus became equally objects of adoration—at first simply as material emblems of the attributes they represented, but afterwards in a more idolatrous sense.

The universality of these objects is likewise remarkable; they pervaded Egypt and India, Greece and Rome, and were equally regarded among the Scandinavian and Celtic races. They appear as symbols, with other mythological emblems, on ancient British coins. They are impressed in like manner on the Great Seal of England, in the reign of Richard Cœur de Lion; and also appear within a triangle on the reverse of the Hibernian coins of King John—and, as expressive symbols of the beneficence of the great Architect of the Universe, as well as for their astronomical references, are still retained as conspicuous emblems in our Lodges.

The various phases which the sun-worship presents are no less remarkable; but the most important will be found in Persia, from whence this system of adoration travelled into western climes, and, no doubt, at a very early period into the British Isles.

We thus have the commencement of an idolatrous system of worship in the undue reverence paid to the material emblems of the secret and mysterious processes of nature. Superstition had afterwards a wider field in the perversion of the language of astronomy. This was a science in which the ancient inhabitants of Syria, as well as the Egyptians, had attained great perfection. Carefully noticing the various celestial phenomena in their mild and delicious clime, where the stars glitter with a brightness unknown to our northern skies—marking their ascension and descension—they learned to divide the year into seasons, and to regulate the time proper for the tillage of their soil and the growing of their grain. By degrees they arranged the stars into separate series, and classified them under different constellations. Each constellation was represented by some hieroglyphical device, and hence arose mythological fables, which at first referring solely to astronomical phenomena, were afterwards regarded as actual occurrences. Another ingredient of idolatry originated (through the proneness of the human mind to superstition) in a belief in the influences of the heavenly bodies. Observing the consequences resulting from their particular situations and conjunctions at various times in the heavens, it was imagined that these glittering orbs must in their revolutions exercise like influence upon the earth, upon

the seasons, and upon human actions.* The ancient writers contain numerous references to this belief; and in that most ancient and sublime drama which human intellect ever produced—the book of Job—the prevailing superstition is thus alluded to:—"Canst thou restrain the sweet influences of the Pleiades, or loose the bands of Orion." And in protesting his innocence of any participation in the reigning idolatry, the pious Job is made to observe—"If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the judge, for I should then have denied the God that is above."

The stars being thus regarded as imaginary deities, and superstitiously invested with distinct intelligences, were represented by various personifications, which, after being solemnly consecrated, attracted the same devotion as was at first paid to the planets thus impersonated, and to this practice is traceable the origin of the Sabean superstition. These figures being placed in temples and solemn groves, were honored by oblations and sacrifices, hymns of praise were sung before them, and the infatuated devotees, in the blindness of their zeal, invested the idols they had fashioned with the attributes of gods.

Having thus noticed some of the main-springs of idolatry, I now purpose alluding to the origin of the mysteries, particularly those of Egypt; as it will be seen that in the sacred recesses of the temples dedicated to their service, sublime truths were gradually unfolded to the initiated, whilst the outer world, through the prevalence of gross superstitions, were walking in utter darkness.

RECOMMENDATION OF THE MAGAZINE.

We make our most sincere acknowledgments to the Grand Lodge of Ohio, for the following complimentary and encouraging resolutions, offered by our respected Brother, Wm. B. Hubbard, Esq., and adopted by that body, at its late annual communication:—

Resolved, That, in the opinion of this Grand Lodge, the *Freemasons' Monthly Magazine*, published at Boston, and edited by our worthy Brother, Chas. W. Moore, has become well established among Masons as a work of rare merit, and justly entitled to the highest respect on the part of the whole Masonic family, whether in Ohio or elsewhere.

Resolved, That it be recommended to those of the Fraternity who are not already subscribers to the work, to become such, to the end that the author may be still further sustained in his creditable labors, and a greater amount of benefits to the Order be obtained thereby.

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* "It was natural for those who maintained the doctrine of their influence upon the elements of nature to extend still further their romantic conjectures, and to assert a similar predominant influence of the celestial orbs in all terrestial concerns, but especially in the important and interesting events which befal great nations; in the prosperity or desolation of kingdoms, in the elevation to empire of triumphant virtue, and in the downfal of defeated tyranny. The planetary train that constitutes our system, as performing their revolutions nearer the earth, were thought to have a more particular ascendancy over the fate of its inhabitants; and the period of their transit over the sun's disc, and that of their occasionally coming into conjunction with any other constellation, was regarded as a period pregnant with the most awful events, and productive of the most astonishing vicissitudes. Impressed, therefore, with alternate wonder and terror at beholding these imagined effects of their influence upon the globe; from diligently observing, mankind proceeded by degrees to respect and venerate them, and intense ardor of contemplation, in time, amounting to the fervor of devotion."

CORRESPONDENCE.

New Orleans, Nov. 5, 1847.

COMP. C. W. MOORE,—*Dear Brother:*—It may not be uninteresting to the readers of your valuable Masonic Magazine, to learn that the State Commissioners, through the Lodge St. James, No. 47, at Baton Rouge, invited the Grand Lodge of Louisiana to perform the ceremony of laying the corner-stone of the new State House, to be erected at that place, with Masonic honors. For this purpose, the Grand Master, Felix Garcia, with the officers and members of the G. Lodge, and a number of Masons, proceeded there on the 2d inst., to perform that ceremony. There were about one hundred and fifty Masons present, and the ceremony was performed in due order. A speech in the French language was delivered by the Grand Orator, and another in English was to have been delivered, but on account of the late hour, only some observations were made by the Brother who had been appointed.

Yours, fraternally, —— ——.

MASONIC INTELLIGENCE.

OHIO.

THE Grand Lodge of Ohio began its annual communication at Zanesville, on the 19th of October last, and closed on the 22d, after an interesting and business session of four days. The M. W. Grand Master, WM. B. THRALL, Esq., opened the communication with a signally able and appropriate address, from which we take following extracts:—

Brethren of the Grand Lodge:—Another period of twelve months has transpired since last we met in grand communication; and again we are assembled to mingle fraternal counsels, and renew our mutual vows of brotherhood. And it is a soul-cheering reflection, that during all this period, as well in recess as in communication, the goodness of God has been continually over us and around us. What shall we render unto our Supreme Grand Master for His watchful care and bountiful providence for us, His frail and erring creatures? Let us, Brethren, take the cup of thanksgiving, and, with united heart and voice, bless the Lord with fervency of soul—while all that are of us shall unite to bless His holy name.

Allow me, Brethren, to congratulate you—and through you, the entire Brotherhood of our jurisdiction—upon the favorable circumstances under which it is our privilege to assemble on the present occasion. Occupying in our country a geographical position nearly equidistant between the *East* and the *West*—in sufficient proximity to the *South* to participate in its benign and fructifying beams, without encountering its scorching rays—and yet, not so far removed from the *North* as to render unavailable its cooling fountains and refreshing shades; we may say, in all truth and soberness, that Masonically, as well as geographically, "the lines have fallen to us in pleasant places." That storm, whose elements were prejudice, fanaticism, and malice, and which, within the memory of many now present, swept like a tornado over the land, has spent its fury, and is now hushed as in the stillness of the morning. And the dark clouds of error and injustice which hung like a midnight pall over our old Institution, have given place to the lights of reason and of truth. And although it is hardly to be expected that all minds will, while viewing things "as through a glass, darkly," behold with unobscured vision our humble efforts at "Faith, Hope and Charity,"

yet it is cause of profound satisfaction that we are allowed to pursue, unmolested and undisturbed, the labors of our mystic temple; hoping at last to meet our abundant reward for all we do or suffer here, in that temple "not made with hands, eternal in the heavens."

During the year just passed, the Grand Lodge has been thrice convened in special grand communication, to wit: On the 19th day of May, at London, by request of Chandler Lodge, No. 138, for the installation of the officers of that Lodge, and to preside over the public exercises of the occasion, &c., so full of interest to that young and flourishing branch of our fraternal fold. On the 24th of June, at Chillicothe, by invitation of Sciota Lodge, No. 6, to participate with the Brethren of that and the surrounding counties, in the usual solemnities observed on the festival of the nativity of our ancient patron, St. John, the Baptist. And on the same day, at New Salem, by request of Salem Lodge, No. 87, to lay, with the ancient rites and solemnities of the Order, the corner-stone of a Masonic edifice in that place. On the two occasions first enumerated, it was my happiness to be personally present; on the latter, I was represented by the worthy and distinguished Brother, our Senior Grand Warden.

Each of the occasions to which I was able to give my personal attendance, I have good reason to believe, has been blessed to the local Lodge immediately concerned therein, not only in awakening and calling into action among the members composing it, a true Masonic spirit, and zeal for the honor and welfare of our time-honored Institution, but also in presenting it in something of its pristine simplicity and beauty, to the uninitiate community. And while genuine Masonry seeketh not her own, and rejects as wholly unworthy her high and holy calling, everything like a spirit of proselytism, or courting the patronal smiles of those without her pale—yet it is admissible, on suitable occasions, to adopt proper and legitimate means for exhibiting to a candid world, the purity and loveliness of her teachings.

I would by no means be understood as recommending a frequent and indiscriminate display of Freemasonry before a promiscuous and uninquiring public. To be appreciated truly, she must be sought after with diligence—not obtruded upon the gaze of idle curiosity. And although occasions often occur when it is both proper and appropriate to lead her gently forth from her chosen retreat, yet I am fully persuaded that her tenets may be best exemplified, and her benign influences most extensively diffused, by a careful observance on the part of her members, of the simple and sublime lessons of the Lodge room. These remarks—intended for general and not for special application—have been induced from the reflection that within the year now just elapsed, a greater number of new Lodges has been instituted within our jurisdiction, than in any previous period of the same term; and from the well known fact that Lodges, in the juvenile term of their existence, flushed with the ardor of youth, and urged forward by a zeal not always tempered with mature discretion, are prone to desire an opportunity to place their light in a candlestick, that it may "shine before men," when perhaps its injudicious exposure to the blasts of an uncandid world, might dim its effulgence, if, indeed, it did not extinguish its light forever.

Besides performing the pleasing duties already enumerated, I have issued, since our last annual meeting, letters of dispensation, constituting thirteen new Lodges. * * In addition to the foregoing, I am apprised of at least three other Lodges, working under letters of Dispensation, granted by the R. W. Brother, our Dep. G. Master—making in all, sixteen new Lodges which have commenced their labors among us since our last annual meeting.

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Our trusty and well beloved Brother Reed, who has for several years past sustained the office of Grand Lecturer with great skill and singular fidelity, has signified to me his purpose to retire from that arduous and responsible post; and I feel that I should not fully have discharged my duty to the Craft, were I to suffer the present occasion to pass, without bearing public testimony to the self-sacrificing freedom—the ardent fervency—and the untiring zeal with

which he has discharged the duties of his trust. I am persuaded that neither the Fraternity of Ohio, nor even the Grand Lodge itself, is fully apprised of the amount of labor devolved upon that officer within the last few years. And yet, no Lodge has been deprived of his services by reason of its being unable to make him compensation—for with him *that* has ever been a matter of entirely subordinate consideration. Those rich in good deeds, and earnestly urging forward the cause of *Brotherly Love, Relief* and *Truth*, have found in him a zealous and persevering co-laborer—one who never paused in his career to inquire whether his compensation were to be dispensed with princely munificence, or meted out with a miser's care.

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In conclusion, Brethren, suffer a word of exhortation. Persevere in urging forward the cause of Charity and Universal Benevolence. Forsake not the assembling of yourselves together, as the manner of some is. And may the God of Peace delight to be with and to bless you with the rich blessings of His grace! May brotherly love prevail in your counsels, and every moral and social virtue cement us in our grand design.

We had marked for insertion in this number, several extracts from the reports of committees, but are compelled to defer them till our next.

Obituary.

Died, at Concord, Mass., in September last, Benjamin Gleason, Esq., aged 70 years. Bro. Gleason was born in Boston, in 1777. He graduated at Brown University in 1802. In 1805, at the age of twentyfive years, he was chosen Grand Lecturer of the Grand Lodge of Massachusetts, which office he ably filled for several years. He was at one time Master of Mount Lebanon Lodge, in Boston, and for some years Master of King Solomon's Lodge, in Charlestown. Bro. G. was well known among the Fraternity, during the active period of his life, as a zealous and well informed Brother. He was the originator of a system of teaching Astronomy and Geography, which was at one time quite popular. He travelled through a large portion of the U. States and Canada, lecturing upon his system in the principal towns, and also before Masonic Lodges, for the purpose of instructing the Brethren in the philosophy and work of the Order, and received from the Craft various flattering testimonials of the gratification which resulted from his labors. We had hoped to give a more detailed notice of the Masonic career of the deceased, but have been unable to obtain the requisite data.

At Kingston, Canada, Nov. 2d, Sir Richard Henry Bonneycastle, late Lieut. Colonel, commanding the Royal Engineers. At the same place, Nov. 4th, Mr. Micah Mason.

Sir Richard Bonneycastle, (says the Kingston "British Whig,") although a military man in the strictest sense, has ever been considered in Canada, a civilian. He has lived among the people for upwards of thirty years, with one or two slight intermissions. During the war of 1812 and the rebellion of 1837, he greatly distinguished himself, and to the inhabitants of Kingston, more especially, rendered most important services. As a writer on Canada and its statistics, the people of this Province are largely indebted to him. He not

only made known to the people of Great Britain the capabilities and resources of Canada, but he painted the loyalty of the inhabitants, (a fact doubted at Home,) in its truest and brightest colors. As a friend, as the head of a large family, he was truly valued, and his bereavement is deeply felt: in fact, his loss, by all who knew him, will be long regretted; and by none more than by the honorable Fraternity of Masons, to whom he was both a father and a Brother.

In the above sentences, we have briefly alluded to the loss of a great man: it is now our melancholy duty to speak of the death of a good man, in every sense of the word. Mr. Micah Mason, although a man in comparative humble life, was greatly valued and esteemed in Kingston. He was a man in whom there was no guile. As an Englishman, he was a specimen of the sturdy, honest, straight-forward John Bull. Long as he has lived in Kingston, and that is nearly twenty years, he never made one single enemy; and his friends were composed of all who knew him. Cut off in the full vigor of his activity, his loss will be deeply regretted, and his place in society long remain unfilled.

As both the above deceased gentlemen were Freemasons, (Sir Richard Bonneycastle, Master of St. John's Lodge, and Mr. Mason, a member of the same Lodge,) and as both, on their death-beds, requested to be buried with Masonic honors, the members of the three Masonic Lodges in Kingston mustered in full numbers at noon, on the 5th Nov., and proceeded in procession to the residence of Mr. Mason, where, meeting the body at the door, they preceded it to St. James's Church, where the Funeral Service was performed by the Rev. Mr. Rogers. At the grave, the ordinary Service for the Dead was read by the same Rev. gentleman. When this was concluded, the Masonic rites were performed. The Service was very impressively and energetically read by Rev. Mr. Herchmer, Chaplain to St. John's Lodge; and the responses made by the Brethren. The other rites were then completed.

The funeral of Sir Richard Bonneycastle took place at three o'clock in the afternoon of the same day, and was partly military and partly Masonic. The whole of the troops in garrison appeared to be turned out on this melancholy occasion. The pall bearers were the heads of the various military departments, and the mourners (independent of the immediate relatives,) were Sir Richard Armstrong, the whole of the officers both of the Army and Navy, and every gentleman in town, not in the Masonic ranks; together with a vast multitude who followed the remains out of respect to the many virtues of the deceased. The Masonic Fraternity preceded the body to the grave; and after the Funeral Rites, according to the Established Church, were ended, those pertaining to Masonry were commenced, and everything was again done in the same order as at the grave of poor Micah Mason. Three vollies were then fired over the grave, and the ceremonies were at an end.

At Bombay, India, in his 68th year, Sir David Pollock, Chief Justice of Bombay. For many years, he held a high place amongst the Masonic Fraternity of England, which brought him into close communication with the late Duke of Sussex, who highly prized his worth and character. The charities of Masonry were developed in his heart and liberally dispensed by his hand. Sir David was a Past Senior Grand Warden of the Grand Lodge of England. His loss will be severely felt by all who were his personal friends, more especially by the children he has left to mourn his departure.

MASONIC CHIT CHAT.

☞A correspondent writing from Jackson, Miss., says—"In no city in the Union is Masonry in a more flourishing condition than in this. With a population of about three thousand, (black and white,) we have an Encampment, Council, Chapter and two Lodges. And we have recently finished a splendid hall, with an express view to the accommodation of the Grand Lodge, which now holds its sessions at Natchez."

Important.—The Grand Lodge of England, at its quarterly communication in September last, authorized the substitution of the words "free man" for "free born," wherever the former expression occurs in its ritual. This change has been made mainly with a view to meet the wishes and necessities of the Lodges in Antigua, Jamaica, and other British colonies. The fact is important, and we may hereafter refer to it again.

☞Brethren visiting London, will find excellent accommodations at the new Masonic Hotel, recently opened by Br. Bacon, in Great Queen street, Lincoln's Inn Fields. It is connected with the "Freemasons' Tavern," where the meetings of the Grand Lodge are held.

☞The Grand Lodge of England has authorized the purchase of certain freehold houses and premises, adjoining their present property on Great Queen street, London, at a cost of eight thousand pounds sterling.

☞The Lodge at Harrisonville, Van Buren county, Mo., have offered a reward of one hundred dollars, for the apprehension of the murderer of John Hubble, formerly a resident of that county, and a member of Prairie Lodge.

☞The M. W. Br. Ralls, G. M. of Missouri, now Colonel in the volunteer service, has organized a Lodge at Santa Fe.

☞The publication of the interesting obituary notice, by our correspondent at Pepperell, is necessarily deferred till next month.

☞The Grand Lodge of Massachusetts was opened at 9 o'clock on the morning of the 27th ult., for instruction in the lectures and work; and in the evening, for the installation of its officers. The attendance was large, and the work and ceremonies passed off to general acceptance. We have not room for particulars this month.

☞The inquiries of our correspondent at Jackson, Miss., shall receive attention in our next. Also, those of our correspondents at Mansfield, Ohio, and Cayuga, Miss., and several others on hand.

☞We have a large amount of matter on hand, some of which has been long promised, that shall receive attention as fast as we can find room for it. The intelligence furnished by our valued Irish correspondent, is among the matter reluctantly excluded from this number.

☞We have been waiting for an opportunity to make a few notes on our late excursion to the West, but have not yet been able to find one, from a press of other matter. Our acknowledgments are due to several Brethren on the route, and particularly at Toronto, in Canada. We hope soon to be able to attend to this matter.

☞Thomas R. A. Chapter has recently been revived, and removed from Princeton to Fitchburg, in this State. Its officers were elected and installed on the 14th ult. Hon. David Wilder, late State Treasurer, was installed as H. P. The prospects of the Chapter are encouraging, and its affairs are in safe and competent hands.

The Landmarks.—Brethren to whom we have furnished the *first* vol. of the "Landmarks," by Br. Oliver, can have the *second* vol., by sending their orders forthwith.

For Sale—A complete set of this Magazine, six vols., in good condition. Price, $16, unbound; or $20, bound.

Brs. C. H. Foster, of Monroeville, and Rufus C. Torrey, of Claiborne, Ala., are authorized agents for the Magazine and Trestle Board.

☞Br. Edward M. Gantt is our authorized agent for the Magazine at Selma, Ala.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, FEBRUARY 1, 1848. [No. 4.

MASONIC BURIALS.

Jackson, Miss., Dec. 6, 1847.

Bro. C. W. Moore,—Circumstances which have recently transpired in this vicinity, have produced a good deal of discussion in regard to Masonic interments. Various questions have been mooted on which your opinion is desired. It is laid down in the Maryland Ahiman Rezon, that no one can be Masonically interred but such as make a request to that effect to the Master of the Lodge of which they are *members*. To this rule (it is stated) there is no exception, unless in the case of foreigners or sojourners.

1st. One question is—Has any member of a Lodge making the request, and not under sentence of suspension or expulsion, (however he may deserve to be,) *a right* to Masonic interment—or is it a *compliment*, which a Lodge may pay or withhold, as they may deem the deceased worthy or unworthy of it, and that, consequently, the interests of the Order may be prejudiced or benefited? The ancient ceremonial does seem to me clearly to indicate that this honor (as I esteem it,) was paid only to the memory of *worthy* Masons.

2d. Does a Lodge act unmasonically, in interring one who is neither a sojourner, a foreigner, nor a member of such or any other Lodge?

3d. If any other, what evidence of the deceased's Masonic character and grade, is sufficient to authorize his Masonic interment?

4th. Is any Mason bound to participate in a Masonic funeral, the object of which he believes to be unworthy?

5th. If the members of the particular Lodge engaged in the ceremony are bound to take part by the order of the W. M., are the members of other Lodges, or no Lodge, who may chance to be present as visitors, bound to obey the order of the W. M. to take part in the ceremony?

I should like to have your opinion on all these questions, either with or without your reasons.

Yours, fraternally, Dudley S. Jennings.

1. On page three hundred and fiftythree, of the fifth volume of this Magazine, our correspondent will find an article on "*The Right to Masonic Burial*," and to that we respectfully refer him.

The rule referred to by our correspondent, is found in all the Masonic books that contain the funeral service. It is the only rule on the subject. It is not, however, a constitutional regulation; nor do the original Consti-

tutions of Masonry, in any way recognise Masonic funerals. The laws by which they are governed, depend upon, and originate in, the usage of the Fraternity where they are practised. This usage is not uniform. Even in England, public Masonic funerals are of rare occurrence, and in France, the ceremony, as a general rule, is performed in private, and in the Lodge room. Never, but on extraordinary occasions, is it performed in public. We are not, therefore, to receive the rule as given in the Ahiman Rezon and other text-books, as an universal and unchangeable law. It is not regarded as obligatory even by our English Brethren, with whom it originated; for the present Constitutions of the Grand Lodge of England do not make the exception in favor of "foreigners and sojourners." They require that the deceased, in order to render him *eligible* to Masonic burial, must have been a contributing member of a subordinate Lodge at the time of his decease. This condition being fulfilled, he is at liberty to make the request of the "Master of the Lodge of which he died a member;" and the Lodge is then at liberty to grant his request or otherwise, as may be expedient and proper. This is the rule in England. A Brother may not demand the ceremony as a right, though, if he be worthy, it will never be refused to him as a token of respect and affection, except for reasons of great weight and pressing consideration.

The same rule, in this respect, has obtained, and is generally recognised in this country. The Lodges here, as in England, have ever, and always should, reserve to themselves the right of judging of the propriety of the request when made, and of acting in accordance with its own convictions of duty, both to the deceased and the Fraternity. In language used by us on a previous occasion, "requests of this character are frequently made by worthy, but not always wisely discriminating Brethren, when a compliance would not only be attended with unpleasant consequences, but would often result prejudicially to the interests of the Institution. This is especially true in large and populous cities, where the Fraternity, under a more stringent regulation, might be liable to be called daily into the public streets; and not always under auspicious circumstances. It has, therefore, been wisely left with the Lodges to determine the propriety of granting such requests when made."

2. The construction given to the rule; or perhaps we should say, the practice as generally established in this country; does not restrict the privilege of Masonic burial to members of Lodges, foreigners and sojourners; but permits of its being extended to all Brethren who have rendered themselves worthy of it, by their virtues and fidelity to the Institution, or who have distinguished themselves for courage and patriotism in the service of their country. Nor is it always deemed essential that the deceased should have made the request to be buried by his Brethren. This is often done at the desire of his family and friends. And in neither case, in our judgment, "does the Lodge act unmasonically."

3. The qualifications which should be regarded as essential to Masonic burial, are an unimpeachable moral character, and a reputable standing among the Brethren and in the community. In this respect, the Lodges cannot exercise too much care and caution. "Worldly wealth and honors" are not to be taken into consideration in settling a question of this kind; but the moral attributes of the deceased, his life and conversation, the estimation in which he is held by his Brethren, friends and neighbors, are all to be carefully considered. And if, upon this consideration, it shall not be clearly manifest, that the performance of the solemn ceremony appointed for the occasion, would not, through the unworthiness or short-comings of the deceased, bring reproach upon the Order in the community, or even among his more intimate friends, it is to be withheld, however pressing may be the circumstances under which it is desired. Neither the character of the Lodge, nor the solemnity of the ceremony, must be put at hazard.

4. A Brother is certainly not "bound to participate in a Masonic funeral, the object of which he believes to be unworthy." No Mason is bound to act the hypocrite; nor are his Brethren at liberty to force him into a situation where he cannot do otherwise.

5. As a general rule, it is the duty of every member to attend the meetings of the Lodge to which he belongs, when not manifestly inconsistent with his business or family engagements. It is particularly his duty, (and he will so generally regard it,) to attend on occasions of so much solemn interest as the burial of a Brother. But unless there is some special provision in the By-laws of the Lodge, making it imperative upon him, we know of no regulation by which his attendance can be coerced; except, indeed, by a special summons, which no Master of a Lodge, we apprehend, would be willing to authorise on occasions of this kind. And if he were, though the attendance of the Brother at the Lodge room might thereby be required, his participation in the public ceremonies would still be at his own option; for, as before intimated, he cannot be compelled to violate his conscience, by participating in solemn religious ceremonies to the honor of one whom he believes to be unworthy of them.

The Master of the officiating Lodge has not any power to compel the attendance of members of other Lodges; neither has he power to compel the attendance of unaffiliated Brethren. The regulation says "he *may invite* as many Lodges as he thinks proper, and the members of those Lodges *may* accompany their officers in form;" and, when assembled, the whole are under his direction. But he has no power to compel them to attend and "take part in the ceremony."

We believe we have answered all the inquiries proposed by our correspondent; not, indeed, so much in detail as we should have been pleased to do, were not our files crowded with matters having a prior claim on our attention and pages.

RELIGIOUS BIGOTRY REBUKED BY A LADY.

A correspondent writing from Tanyard, Pike Co., Missouri, says that quite an excitement has recently been created in that vicinity, growing out of the introduction and discussion of the following question before the Baptist Church:

"Does the United Baptist Church at Ramsay's Creek, approve of its members joining the Freemasons?"

It seems that the immediate cause of this movement was the circumstance that a member of the Church had been made a Mason in Lodge No. 17. After debate, the question was taken and decided in the affirmative,—ten or twelve voting for it, and five or six against it—seven or eight members present did not vote at all. At this meeting, the minister and several members who were known to be opposed to the agitation of the subject in any form, were absent. At a subsequent meeting, a motion was, therefore, made to expunge the former vote; and this motion is now pending.

Our correspondent, in commenting upon the matter, says:—"Our pity and sorrow, and our admiration, have alike been excited by this movement. Our pity and sorrow have been excited by seeing old grey-headed men, whose general good deportment as citizens has commanded our respect, lending their influence to a proceeding so well calculated to disturb the peace of the community and to destroy that harmony which has hitherto prevailed in the Church, and which is essential to its prosperity. But our admiration burst forth like a mountain stream, showing the purity of the source from whence it came, when we beheld among the opponents of the proposition, a lady raising her hand in the church, and her voice amongst her friends, in strong demonstrations of disapprobation.

"For this heroic act, we thought some expression was due from us. We therefore procured an elegant gilt *Bible*, with a portrait of the Saviour, and this inscription on the covers, "*Search the Scriptures;*" and on one of the fly-leaves we placed a suitable expression, followed by the names and residences of a number of Masons, who desired to participate in the donation; and sent it to the lady by two of our Brethren. The gift was received with a lady-like kindness, and an expression of thanks

to the donors for their kind regards and respect. But her appearance and manners clearly showed that her feelings could not be easily explained in words.

"Her defence of Masonry on the occasion mentioned, was voluntary and wholly unexpected. She has no relative who is a Mason, that we have any knowledge of. Her good opinions of Masonry were formed from observing the deportment of some of her acquaintances and neighbors, who are members of Lodge No. 17. The effect of this one act will be for future good. Like the 'mountain stream, proceeding from the fountain of truth, it will rush onward and onward until it will gather many to search this Greater Light for God's will towards man.'"

QUALIFICATIONS OF CANDIDATES FOR R. A. MASONRY.

Dresden, Tenn., Nov. 17, 1847.

Bro. C. W. Moore:—* * What think you of the resolution of the Grand Chapter of Tennessee, at its communication in 1846, debarring all Brethren from the privileges of the R. A. Degree, unless they shall have been Master Masons for twelve months, or have attained the age of twentyfive years? Is it not an infringement on the Ancient Constitutions or customs of the Order? We should like to hear from you through the Magazine, upon the subject, as we occidental Companions need more light.

Companionably yours, C. P. B.

The Grand Chapter, we entertain no doubt, had a right to pass the resolution in question, and may enforce the restriction by any means within its power. There is no uniform regulation or established usage on the subject. The requirement that a candidate for the Chapter must have been one year a Master Mason, is probably as ancient as any of the general regulations which have from time to time been adopted for the exclusive government of Royal Arch Chapters. It is recognised by the present Constitutions of the Grand Chapter of England, and we believe is consistent with most of the practice on the European continent.

The age of the candidate, except that he shall have attained to his majority, is not deemed essential by our English Companions. This is, however, subjected to specific regulations, by several of the supreme bodies, having jurisdiction over the R. A. degree, in other parts of Europe; and the candidate is required to be of a certain age. The same is also true of the Master's, and of several of what are called the higher degrees. And there is no ancient constitutional objection to this course, if any Grand Chapter, or Grand Lodge, or other governing body, see fit to adopt it.

The regulation is, that no person shall be admitted into Masonry *before* he has attained to his majority. This is the only restriction, as to the age of the candidate, which either the old Constitutions or the usages of the Order impose. And our correspondent will readily perceive, that, under the rule as here given, it is perfectly competent for the Grand Chapter of Tennessee to prescribe that, within its own jurisdiction, Brethren shall not be admitted to the Chapters until they have attained to the age of twentyfive years. The rule does not make it obligatory on the Lodges to receive candidates at any particular age; but it does prohibit their receiving them at an earlier age than their majority.

We have not examined the resolution by the Grand Chapter of Tennessee, for the reason that the proceedings of that body for 1846, are not conveniently at hand; and because it is not a matter about which our correspondent would be very likely to fall into error.

PHYSICAL QUALIFICATIONS OF CANDIDATES.

Cayuga, Miss., Dec. 1, 1847.

Comp. Moore,—Your readiness and willingness to answer such questions as will serve to enlighten your Brethren, and promote the interests of Masonry, together with the fact that I know of a case in point, influence me to ask your views as to the propriety of conferring the degrees of Masonry on an individual who cannot hear well, but who can, notwithstanding, hear distinctly the whisper of one with whom he has been in the habit of conversing much?

Please shape this question so that you may answer it in a proper manner, and oblige, Yours, fraternally, H. J. Harris.

There cannot be, we think, any valid objection in the above case. We fully comprehend our correspondent, and the point on which his doubts rest. If the candidate's hearing is as stated, it is, in our opinion, sufficient for all required purposes.

S.·. C.·. S.·. G.·. I.·. G.·. SOUTHERN JURISDICTION OF THE U. S.

DEUS MEUMQUE JUS.

At a special session of the Supreme Council of Sovereign Grand Inspectors General of the 33d Degree, for the Southern Jurisdiction of the U. States of America, our Illustrious Brother, John A. Quitman, Rose + K—H, Sublime Prince of the Royal Secret, Major General in the Army of the United States, was elected to fill a vacancy in this Supreme Council, and was duly and formally inaugurated a Sov. Gr. Insp. General of the 33d. All Consistories, Councils, Chapters and Lodges under this jurisdiction, are hereby ordered to obey and respect him accordingly. By order. A. G. Mackey, *R. +, K—H,*

S. P. R. S., S. G. I. G. 33d; Sec. Gen. H— E—, South. Juris. U. S. A.

MASONIC HONORS PAID IN CHARLESTON, S. C., TO GENERALS QUITMAN AND SHIELDS, U. S. A.

Information having been received of the expected arrival of Brig. Gen. Shields, U. S. A., in Charleston, S. C., on his way to Washington, and the Fraternity being desirous of paying a tribute of respect to so distinguished a Brother and one so intimately connected by his military station as Commander of the Brigade to which the South Carolina regiment was attached, with the travelling Lodge in that regiment, a special communication of the Grand Lodge was convened on Thursday Evening, 16th Dec. A. L. 5847, when the following Resolutions were unanimously adopted:

Whereas, this Grand Lodge has learned with great pleasure, that Brigadier General Shields is expected soon to visit this city, and as it is our desire to evince the esteem in which our distinguished Brother is held by the Masonic Fraternity of this State, as the gallant leader of the Palmetto Regiment, in which there is a Travelling Lodge working under a Warrant of Constitution from this Grand Lodge, therefore

1. *Resolved*, That a Committee of Seven Members, to consist of the Grand Officers and the junior Past Grand Master, be appointed to wait on Bro. Shields on his arrival and give him a fraternal welcome, tendering to him the hospitalities of this Grand Lodge and of the Fraternity in this city.

2. *Resolved*, That should Bro. Shields find it convenient to accept the invitation, the Grand Master be respectfully requested to convoke the Grand Lodge for the purpose of receiving him in ancient form while in session, and that a Masonic Banquet be provided under the direction of a Committee of Arrangements, to consist of one Brother from each Lodge in the city.

Gen. Shields arrived on Monday the 20th, and the Committee having waited on him, obtained his consent to meet the Grand Lodge on the evening of the 23d. On Wednesday, Maj. Gen. Quitman arrived in the city, and as he was not only a distinguished Mason, the Past Grand Master of the Grand Lodge of Mississippi, but had also been in command of the South Carolina Regiment on its first arrival in Mexico, and subsequently the Major General of the Division to which that regiment was attached, the Committee waited on him and invited him to participate in the pleasures of the intended festival, which invitation he at once accepted.

On Thursday evening 23d December, the communication of the Grand Lodge was holden, and there was present a larger concourse of the Brethren than we have ever before seen congregated together in this city.

At 7 o'clock the Grand Lodge was opened in *Ample Form* by the Most Worshipful Grand Master, C. M. Furman, who, in a few remarks, explained to the Brethren the object for which the Grand Lodge had been convened.

At 8 o'clock the Grand Pursuivant announced the committee, consisting of A. E. Miller, Rt. W. Deputy Grand Master and J. C. Norris, M. W. Past Grand Master, with the following visitors; M. W. David Johnson, Past Grand Master of South Carolina, M. W. J. A. Quitman, Past Grand Master of Mississippi, and W. James Shields, Past Master of Washington Lodge, No. 21, District of Columbia.

On entering the Grand Lodge room they were received with the Private Grand Honors of Masonry, and escorted to the post of Honor, where the M. W. Grand Master made the following address to Brothers Quitman and Shields:

In the name of the Grand Lodge of South Carolina, and of the Members of the Masonic Fraternity here present, I welcome you among us. Your Masonic Brethren, in common with our fellow-citizens generally, highly appreciate the services you have rendered to our common country. They with pleasure embrace an opportunity to give expression to their feelings. Indeed, in recognizing you as Brethren, they find an additional motive for rejoicing in your success. The Masonic Institution, it is true, is devoted to the cultivation of those virtues which find their more common exercise amid the occurrences of ordinary life, and may seem hostile to the military profession. But nature has stamped upon the human mind the principle of self-defence, and under the influence of that principle, Masons may go forth to battle when the voice of their country summons them to the conflict. In the stern strife of battle, when life is pitted against life, the voice of mercy is stilled; but who can say that the asperities of war are not mitigated under the influence of Masonic principles, or that the obligation taken at every Masonic altar, of charity for all mankind, though more especially for a Brother Mason, has not extended a softening influence over the conduct of modern warfare. As illustrating this influence, well may we point, Brethren, to the conduct of the soldiers under your command—no rapine, outrage or conflagration have stained your triumphs.

It is not only as Masons that we now greet you. We recognize in you the commanders who led the sons of our soil through a career of victory, which we feel has even elevated the character of our honored State. The light reflected from your bright example has illumed the path over which they rushed to honor and renown. The true soldier will dare, whenever his commander will lead, and at Churubusco and Chapultepec our sons found leaders, to follow whom was honor.

Among this band of citizen soldiers our Institution had many sons, and in common with many natural parents among our citizens, we have to lament the loss of brave spirits upon the plains and before the fortresses of Mexico. The gallant Butler, their chief, and Dickinson, worthy to be his second, have fallen in the very arms of victory. The tear, however, which we would shed at their loss, is checked by our exultation at their renown. But I forbear to speak of them to those who witnessed their actions and who saw them die.

Brethren, we congratulate you upon the success which followed your footsteps during the arduous campaign through which you have just passed. Your actions have added to the reputation of our great country, and I but echo the sentiment which has been pronounced by our people from Maine to Mexico—that your names are enrolled among those of her most valued sons. Again, I welcome you within these walls.

The following Ode was then sung by Br. Sloman, the Brethren uniting in full chorus:

Hail Masonry divine,
Glory of ages shine;
Long may'st thou reign!
Where'er thy Lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

Great fabrics still arise,
And grace the azure skies—
Great are thy schemes;
Thy noble orders are
Matchless beyond compare,
No art with thee can share,
Thou art divine.

Hiram, the architect,
Did all the Craft direct
How they should build;
Sol'mon, great Isr'el's King,
Did mighty blessings bring,
And left us room to sing,
Hail, Royal Art!

The Grand Secretary, Bro. A. G. Mackey, then rose, and having alluded to the desire of the Grand Lodge to place upon its records some official memorial of the happy concurrence of fortuitous events which had brought together in that sacred asylum, this evening, two distinguished visitors, both of them gallant defenders of their country—both of them zealous Masons, and one of them the twice honored presiding officer of the Grand Lodge of a neighboring State—and both of them intimately connected, as Commanders of the South-Carolina Volunteers, with the Brethren, who in that regiment were working under a travelling warrant from this Grand Lodge, moved

"That Brothers J. A. Quitman and James Shields be elected Honorary Members of this Grand Lodge, and that the Grand Secretary be directed to transmit to these distinguished Brethren diplomas with the signature of the Grand Master and Grand Seal of the Grand Lodge attached."

This resolution was seconded by Bro. A. G. Miller, the R. W. Deputy Grand Master, and unanimously adopted.

Brother Quitman then rose and expressed his deep sense of the honor just conferred upon him. He stated that since his Masonic infancy he had been always taught to look up with reverence to the Masonic light which burned on the altars in this State. He had always been a working Mason and since his life of war in Mexico he had had still more occasion to love the Order and respect its principles. He related several anecdotes and among others stated that his heart was never more filled with tender emotions than when on his arrival at Vera Cruz from the City of Mexico he was invited to be present at a meeting of a Lodge whose warrant of Constitution had been granted by the Grand Lodge of Mississippi. After other interesting remarks he concluded by thanking the Grand Lodge for admitting him, in this complimentary manner, into its household.

Bro. Shields also thanked the Grand Lodge for the honor conferred upon him. He stated that although war was antagonistic to all the principles of Freemasonry, and although he, a General in the service of the United States, was, as a Mason, in favor of universal peace, yet there were circumstances in which war for the defence of our country, liberty and rights, was strictly in accordance with all the duties and obligations of the Mason. It was, he said, not until he was placed in the battle field and saw and partook of the fierce conflict of man with man, that he was able to appreciate the benign principles of that Order which humanized and civilized the human heart, and softened even the harsh features of war.

Past Grand Master Johnson then briefly addressed the Brethren, and said he

would take this occasion to state, in connection with the remarks already made, by our distinguished visitors, in relation to the happy influence of Masonry during the present war, that the Order was first planted in Mexico, during his administration of the Grand Lodge as Grand Master in 1826, when Brother Poinsett our Minister to Mexico, obtained from the Grand Lodge of South Carolina, Warrants of Constitution for the establishment of Lodges in that republic, the whole correspondence on which subject, he said would be found on the records of the Grand Lodge.

After these interesting ceremonies, the Grand Lodge moved in procession, accompanied by their guests, to the Banquetting Hall, where viands, fruits, wines, and other refreshments, were amply provided. The room was tastefully decorated with banners and the emblems of the Masonic Order, in its various degrees, from the simple white pennons on which were inscribed "Wisdom, Strength and Beauty," to the gorgeous banners of the Red Cross Knight and the sable colors of the Knight Templar. The Grand Master presided, assisted by the other officers of the Grand Lodge. On the right and left of the Grand Master were seated the distinguished guests.

After the company had done justice to the repast spread before them, the following toasts were read:

1. By *M. W. G. M.* C. M. Furman: *Masonry*—A glorious institution, ancient as the temple, extensive as the world, grasping in its wide embrace men of every nation, and summoning to its altars the disciples of every faith.
2. By *R. W. D. G. M.* A. E. Miller: *Brother and Major General Quitman*—Whilst civic and military honors are bestowed on the gallant soldier, we here pay homage to the illustrious Grand Master of a sister jurisdiction.
3. By *M. W. P. G. M.* J. C. Norris: *Brother and Brigadier General Shields*—Endeared to our affections not only as the brave defender of our country, but as the chosen leader of our Brethren of Palmetto Lodge.
4. By *V. W. S. G. W.* J. S. Burges: *His Excellency Gov. Johnson*—As a Judge, we admire him for his integrity—as our Chief Magistrate, we respect him for his efficiency—but as a Mason, we love him for the zeal and skill with which he once presided over the Craft.
5. By *V. W. J. G. W.* Z. B. Oakes: *Brother and Adjutant Gen. Cantey*—The *corner stone* which he laid as an Entered Apprentice, was "true and trusty." In his after life he has erected upon it a moral and Masonic edifice that does honor to himself and credit to the Fraternity.
6. By *W. G. T.* J. H. Honour: *The memory of our Brethren who have fallen on the field of battle*—The fragrance of a good report, like the sprig of acacia, blooms at the head of their graves.

By *W. G. S.* A. G. Mackey: *Palmetto Travelling Lodge, attached to the South Carolina Regiment of Volunteers*—We know that our Brethren, though far away, have put their trust in God—their faith is well founded. *They have followed their leader and have feared no danger.*

After the first toast had been greeted with the usual Grand Honors by three times three, Bro. Sloman sung the following song, in which he was joined by the whole of the Brethren, the guests included, with all the enthusiasm that this song always inspires among the Craft.

Come let us prepare,
We Brothers that are
Assembled on merry occasion;
Let's be happy and sing
For life is a spring,
To a Free and an Accepted Mason.

The world is in pain,
Our secrets to gain,
And still let them wonder and gaze on;
They ne'er can divine
The word or the sign
Of a Free and an Accepted Mason.

'Tis *This* and 'tis *That*,
They cannot tell WHAT,
Why so many great men in the nation
Should aprons put on,
To make themselves one
With a Free and an Accepted Mason.

Great kings, dukes and lords,
Have laid by their swords,
Our myst'ry to put a good grace on;
And thought themselves fam'd,
To have themselves nam'd
With a Free and an Accepted Mason:

We're true and sincere,
And just to the fair,
They 'll trust us on any occasion;
No mortal can more
The ladies adore
Than a Free and an Accepted Mason.

Then join hand in hand,
By each Brother firm stand,
Let's be merry, and put a bright face on;
What mortal can boast
So noble a toast
As a Free and an Accepted Mason?

At 10 o'clock the distinguished guests retired, receiving as they passed down the line of the tables, the Fraternal grips of farewell from the Brethren.

Several other sentiments were given in the course of the evening, copies of which the writer was unable to obtain. Soon after the departure of the guests the rest of the Brethren retired, after having enjoyed a scene not witnessed by the Masonic Fraternity in this city, since the visit of their illustrious Brother, Gen. La Fayette, and which will long be remembered as an era in their Masonic history.

DEDICATION OF A NEW MASONIC HALL IN MANCHESTER, N. H.

Manchester, N. H., Dec. 30, 1847.

C. W. MOORE, Esq.—*Dear Sir and Brother*:—It may not be uninteresting to you to know that our beloved Institution is "looking up" in this State, as well as in our sister States throughout the Union. The Brethren in this place, members of Lafayette Lodge, having recently fitted up a Masonic Hall for their convenience and accommodation, thought best that it should be dedicated to Masonic purposes. In accordance with this wish, the M. W. Grand Master, John Christie, Esq., convened the M. W. Grand Lodge of the State, at Manchester, Dec. 23d, and opened a Grand Lodge in ample form.

The hall having met the approbation of the Grand Lodge, they proceeded to dedicate the same to the purposes of Freemasonry, agreeably to ancient

form. The services being confined to the Craft, were purely Masonic, and of a highly interesting character. Nearly one hundred Brethren were present.

After the Dedication, which took place in the afternoon, the Brethren, with the Grand Lodge, adjourned to the Manchester House, where they partook of a bountiful and well served supper, prepared by our worthy Br. Shepard; after which, at 8 o'clock, the Brethren, with their ladies, and other invited friends, re-assembled at the Hall. The audience being seated, the M. W. Grand Lodge was announced, and entered the hall in full regalia,—repaired to the East and took seats provided for them according to rank. (And here, by the way, I would remark, that, like the M. W. G. Lodge of your State, the G. Lodge is composed mostly of the fathers of our Institution,—men full of years,—men who have borne the burden and heat of the day,—men who have stood by the Institution through *evil* as well as through good report, and many of whom will soon rest from their labors.) An ode on Charity was then sung by a select Choir; after which we listened to an address delivered by Br. S. Cobb, from your city. It was a sound, practical illustration of the principles of our Order, and was highly satisfactory to all present. The whole services throughout, were of a character to reflect credit upon the Institution, and would bear a comparison with like performances in the most palmy days of Masonry; and I have no doubt will result in lasting benefit to the Craft.

Our Lodge is doing well, and the prospects are that it will rise in Strength and Beauty. We have also received a Dispensation for a Chapter, called Mount Horeb. We have not as yet commenced work; but we have some six applications now on file. Your humble servant is H. Priest of the Chapter, and also Master of the Lodge. Much remains to be done in this State, to recover Masonry from the long slumber of years, and from the effects of the malignant slanders of her enemies. But "Truth is mighty and will prevail."

Yours, fraternally, Daniel Balch.

MASONIC ANECDOTES.

At the Banquet held at Newport, Eng., on the 30th June last, on the occasion of the installation of the Prov. Grand Master for Monmouthshire, Bro. Bushell, D. P. G. M., of Bristol, being called up by a toast to his health, said—

"In returning thanks, he could not indulge in such language as his heart desired, but they would allow him to address a few words to the Provincial Grand Officers installed that day. Brethren, he continued, you have undertaken the most serious and important duties. It is not the mere dress of a Mason—it is not the mere ornaments that adorn your person, that constitutes Masonry; but there are practical principles taught in your Lodges, which must be carried out in the common duties of active life. As an illustration of those principles, I will tell you an incident which occurred in 1813. During the late war, letters of marque were granted to merchants, by which they were allowed to seize on property belonging to the enemy. It happened that a vessel, in sailing from the Mediterranean to Bristol, was seized by a French privateer. The captains of both vessels were Masons. The result was most satisfactory. The captain of the privateer released the vessel, the cargo of which was valued at 8000*l.*, and bade his Brother go his way, and reach, if he could, his native shore in safety. That Brother arrived safely at Bristol, and, at the first opportunity, he repaired to the Grand Lodge, and there, in the presence of the Brethren assembled, he stated the facts I have just told to you. And more—he produced a written agreement into which he had entered with the captain of the privateer. And these were the conditions: He gave up the vessel and cargo on condition that the master of the prize, on his return to Bristol, should endeavor to communicate with the Grand Lodge of England, and obtain the release of three Frenchmen. The Grand Lodge took a course suggested to them by his late Royal Highness, the Duke of Sussex. The Frenchmen were discovered, and they, with two others, left the British shores free men. (Cheers.) This, Brethren, is what I call Masonry.

"But, again, let me come to a more recent example; one with which, probably, some of you are acquainted. There lived in the county of Essex, a clergyman named Hewlett. He died of malaria. His troubles had been of no common kind. His wife died of consumption, about three months previously, and nine orphan children were left without a shilling in the world to provide for them. There was a Lodge in Rochfore, Essex: they met, took the case into consideration, and, before they separated, nine Brethren agreed each to take a child to his home. (Loud cheering.) Now, Brethren, this is what I mean by practical duties of Masonry. (Cheers.) If I were to preach to you for an hour; if I were attempting to urge any considerations whatever, I could not impress your minds better than by the recital of these two naked facts. I say, then, the Provincial Grand Lodge has duties to perform."

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Trait of Masonic Generosity.—Smith states, in his book entitled "Use and Abuse of Masonry," published in 1785, "there are several Lodges at Prague under the direction of Scotland, or at least they call themselves Scotch. The first which I became acquainted with is that of 1749. A Scotch officer, in the service of Prussia, was made prisoner at the battle of Lutzen. As this officer was recognised as a Mason, he had permission to go out of prison, and dine daily with the best society of Prague. Three months after, an exchange of prisoners was made, the Scotch officer was included in the list, and as the Brothers of Prague knew he was deprived, from want of money, of the means of travelling comfortably, they begged him to accept a purse from them which contained sixty ducats. This circumstance," adds Smith, "was communicated to me by the officer himself."

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The Order of Abelites.—There existed in Germany, about the middle of the last century, a secret society, who took the name of "Order of Abelites." The public were acquainted with their existence by a book published at Leipzig, in 1746, and which the author (a member of the Order,) had dedicated to Prince Gustavus, of Sweden; "that the Abelites opened a Lodge at Griefswald, in the commencement of the year 1745; that they borrowed their name from Abel, the second son of Adam, whom Jesus himself has called "the Just;" and that their works tend constantly to preserve to their actions the character of justice and that of right." The Abelites were not Freemasons, but they had signs, ceremonies, symbols and devices, which they kept secret. It is not known how long this Order existed. There was anciently an Order in Africa called Abelites, the members of which would not marry, because Abel had no wife.

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An Absurd Notion.—There was an article in a Paris Journal, of February, 1816, as follows:—"The little bonnets of black silk which the French armies in Spain had adopted, and the use of which has been preserved by the Spanish troops, were prohibited by King Ferdinand, who was persuaded that these bonnets were an emblem of Freemasonry!"

GRAND MASONIC BALL.

Masonic Balls have been, at least of late years, in this country, of rare occurrence. In Europe they are more common, and are usually brilliant achievements. Our Brethren in the adjacent British Provinces are also *au fait* in the management of them, and they generally afford their ladies an opportunity once a year at least, to participate in this way, in their social enjoyments.

Not unfrequently they are made occasions, particularly in Europe, of increasing the funds of some charitable institution, or of contributing to some other object of Masonic philanthropy. But, as before remarked, in this country they have not been very extensively encouraged,—not one having occurred, we believe, in this vicinity, for the last twenty years, except that which took place at Washington Hall, in Charlestown, on Tuesday evening, the 11th January, ultimo. And this was a splendid affair, alike honorable to the good taste and liberality of all who were engaged in its origination and management.

There were about two hundred ladies present, and one hundred Brethren,—embracing those of every degree of Masonry, from the first to the thirtythird. They were all appropriately, and many of them richly and beautifully decorated, with the badges and jewels of the various orders they represented, and presented a scene of attractive novelty and beauty, such as, probably, was never before witnessed in this country. We are certain it cannot be surpassed, if equalled, at the present time.

The banquetting hall was richly decorated with the flags of the various nations where Masonry is tolerated and encouraged; and among these the banners of the Lodges, Chapters, and other Masonic bodies, were tastefully interspersed. The ball room was also decorated with the banners of various Masonic orders.

The dancing commenced at about eight o'clock, and continued until eleven, when a grand procession was formed, and the party repaired to the banquetting hall, where supper had been served up in a style of surpassing excellence. We have seldom seen tables spread in better taste, or more abundantly supplied. This part of the entertainment was altogether worthy of the high reputation of the respected Brother under whose supervision it had been arranged.*

After supper, the company returned to the ball room, where the dancing was continued until about two o'clock, when all repaired to their homes; and, so far as we could hear or judge, all were highly pleased with the enjoyments of the evening.

Among the Brethren present, were many of the oldest members of the

W. Br. Francis L. Raymond, of King Solomon's Lodge.

Institution, including the Grand Master and most of his officers, and the presiding officers of the Grand Chapter, Grand Encampment, Grand Consistory, and three of the officers of the Supreme Council 33d.

The crowded state of our pages does not admit of our going more into detail, nor is it essential that we should do so. The whole affair passed off well, and to the entire satisfaction of all who participated in it. The ladies wore their best smiles, and the gentlemen put themselves upon their best behavior.

DOINGS OF THE GENERAL GRAND CHAPTER.

We continue our extracts from the transactions of the G. G. Chapter, at its late triennial session:—

REPORT OF DEP. G. GRAND HIGH PRIEST.

To the General Grand Chapter of Royal Arch Masons for the United States:

The undersigned, Deputy General Grand High Priest, respectfully reports, that since the triennial session in 1844, he has authorised several distinguished members of the Order to act as his proxies in the consecration of the Chapters, for which charters had been ordered by the General Grand Chapter, and in the installation of the Officers thereof, viz:

St. Joseph Valley Chapter, at Niles, Michigan; Columbus Chapter, at Columbus, Jackson Chapter, at Jackson, Wilson Chapter, at Holly Springs, Mississippi; Lafayette Chapter, at Chicago, Illinois; Iowa Chapter, at Burlington, Iowa City Chapter, at Iowa City, Iowa; Boonville Chapter, at Boonville, Missouri; Washington Chapter, at Platteville, Wisconsin; Union Chapter, at Little Rock, Arkansas.

He has also issued Dispensations for the formation of twelve new Chapters, as follows, viz:

Jacksonville Chapter, No. 3, at Jacksonville, Shawneetown Chapter, No. 6, at Shawneetown, Illinois; Hannibal Chapter, No. 7, at Hannibal, St. Louis Chapter, No. 8, at St. Louis, Missouri; Southport Chapter, No. 3, at Southport, Wisconsin; Du Buque Chapter, at Du Buque, Iowa; Carrollton Chapter, No. 7, at Carrollton, Yazoo Chapter, No. 8, at Yazoo city, Mississippi; Jackson Chapter, No. 3, at Jackson, Michigan; New Era Chapter, at New Orleans, Red River Chapter, at Red River, East Feliciana Chapter, E. F. Louisiana; and also a Dispensation to the members of Holland Chapter, at New Orleans, to continue work until the present time, they being forcibly deprived of their Charter. This Dispensation was issued April 7th, 1845, and it is recommended that a new charter be ordered, according to their petition.

He also reports, that in compliance with a petition from the Chapters in Indiana, on the 18th of November, 1845, he granted permission to said Chapters to form a Grand Chapter for that State, and that on a like petition from the Chapters in Mississippi, on the 12th of March, 1846, he granted permission to those Chapters to form a Grand Chapter for that State; and in both instances he has been officially notified that Grand Chapters have been duly organized.

At the last triennial meeting the matter of Washington Chapter at Newark, New Jersey, was especially committed to his charge, with power to act in the premises as to him might seem proper.

Notice was given to the Companions of Newark that such submission had been made, but the facts not having been laid before him, by those whose interests are intimately involved, nothing has been done in the premises.

I cannot permit this report to close without again adverting to the great labor performed by our most efficient General Grand Secretary. Being intimately connected with his official duties, I respectfully present his official labor to the consideration and remuneration of the General Grand Chapter, as few of its members can judge more correctly than myself of the vast amount of time and labor additionally imposed on him by virtue of the resolution found on page 37, of the printed proceedings, in the following words:

"*Resolved*, That the General Grand Secretary be directed to notify all delinquent Chapters under this jurisdiction, that, unless they make return and pay up their dues previous to the next meeting of this General Grand Chapter, their Charters will, at that time, be revoked."

By this resolution it became necessary to open a correspondence with the delinquent Chapters, and to adjust their several accounts. This, in itself, is no small matter, as it became his duty to extend his researches for a long period before he was installed into office; and the result of his exertions has been most successful in recovering some considerable amount of dues, which, in a few more years, would have been lost to the General Grand Treasury. His report will afford ample testimony to his untiring devotion to discharge *his duty* to this General Grand Chapter, in bringing up the delinquent Chapters to a discharge of their *bounden duty* under the General Grand Constitution.

The heart of the philanthropist has abundant reason to be cheered by the rapidly increasing interest that is felt in the progress of the Masonic Institution over the Western and Southwestern States. And if the principles of the Order are regarded, as it is hoped they are, among our new Companions, then those of us who are in the autumn of life are richly repaid for whatever of toil we may have had in past and less auspicious days. To them we now look for richer and more abundant fruits, in the broader field in which their lot is cast—and be theirs the reward of *their* every exertion to spread wide, and lay deep the pure principles of virtue and universal benevolence, which it is the design of the Institution to foster and support.

Respectfully submitted,

(Signed,) JOS. K. STAPLETON.

Columbus, Sept. 14, 1847.

ROYAL ARCH MASONRY IN TEXAS.

Comp. Mellen, from the committee on so much of the G. G. Secretary's Report as relates to R. A. Masonry in Texas, made the following report, which was accepted, and the resolutions adopted:

The committee to whom were referred the report and correspondence of the Gen. G. Secretary, relating to Royal Arch Masonry in the State of Texas, have considered the subject, and are of opinion that this General G. Chapter cannot recognise the organization of the so-called Grand Chapter of Texas as legal, nor the Royal Arch Masons admitted under the authority of that body, as regularly exalted. The constituent Chapters of said Grand Chapter, were formed by a convocation of individual Royal Arch Masons, and though residents of a State politically and Masonically foreign, it is not conceived by the committee, that Royal Arch Masons have a right to form Chapters without a dispensation, or charter, issuing from a Grand Chapter duly organized, or one of its officers, if out of the jurisdiction of the Gen. G. Chapter of the United States, or from this body or one of its officers. San Felipe de Austin Chapter, having received its charter from this body, is the only Chapter of Royal Arch Masons in Texas known to this body as having a legal existence.

The view which this Gen. G. Chapter has heretofore taken of Royal Arch Masonry in Texas, which corresponded with the above, has been very clearly and ably presented by the G. G. Secretary, to the body claiming the right to exercise supreme power over Royal Arch Masonry in that State; but no notice, though a long time has elapsed, has been taken of his communication. The committee has no alternative to present for the further action of the Gen. G. Chapter. There is but one course to pursue—the offending member must be cut off for the sake of the other members and body, painful as the operation may be. The committee, therefore, submit the following resolutions for adoption:

Resolved, That Royal Arch Masons under this jurisdiction, are hereby forbidden to hold Masonic intercourse with the said so-called G. Chapter of Texas, its subordinates, and those acknowledging the authority of said Grand Chapter.

Resolved, That the G. G. Secretary cause a copy of the foregoing resolution to be published in some newspaper in the State of Texas.

Resolved, That the G. G. Secretary transmit a copy of the first resolution to the so-called G. Chapter of Texas, and inform that body, that it is with great regret that this G. G. Chapter finds itself compelled to adopt this course, and that, entertaining none but the most fraternal feelings towards their Companions of Texas, would hail with sincere pleasure an acknowledgment of their error, and the retracing of those steps which must inevitably lead to much discord, and do inconceivable injury to that cause for which they, as well as ourselves, profess the warmest friendship.

Which is respectfully submitted,

WM. H. ELLIS,
WM. P. MELLEN,
F. BRADFORD.

GRAND CHAPTER OF NORTH CAROLINA.

The Committee to whom was referred the present re-organization of the Grand Chapter of the State of North Carolina, beg leave respectfully to report: That they have had the same under consideration, and find their proceedings to be regular. They assembled, as appears by their printed proceedings, on the 28th June, 1847; three Chapters were represented; they proceeded to elect officers and adopt a constitution; in which constitution, however, your Committee would remark there appears to be several unconstitutional articles or sections, and we would respectfully recommend, that the Grand Chapter of North Carolina be recognized as a legal Grand Chapter, on their altering and amending their constitution to conform to that of this G. G. Chapter in the following particulars noted by your committee:

Art. 4. Mark Lodge. Art. 5. Fee $50, shall be $90. Art. 10. The ballot must be unanimous. Art. 12. Should be stricken out. Art. 14. Should be amended.

All of which is respectfully submitted,

(Signed,)

R. R. BOYD,
THOS. H. LEWIS,
J. SWIGERT.

TRIBUTE OF RESPECT TO THE LATE SIR KT. JOHN BARNEY.

Comp. Kreider, from the G. Encampment of Ohio, by leave, read the following extract from the records of that body, and asked that it be spread upon the records of the G. G. Chapter; which was accordingly ordered:

"Whereas, in the dispensation of Divine Providence, our venerable and much beloved Companion, Sir Knight John Barney, has ended his pilgrimage on earth, and having warred a good warfare, has gone to his rest in the asylum of Heaven; and whereas our deceased companion was not only a virtuous, but an efficient co-worker for many years with us in the promotion of the sublime principles of universal benevolence—Therefore,

"*Resolved*, That in token of respect to the memory of Sir Knight John Barney, the members of this Grand Encampment will wear crape on the left arm for thirty days.

"*Resolved*, That the Recorder be instructed to forward certified copies of the foregoing to the General Grand Encampment, the General Grand Royal Arch

Chapter, and the Grand Council, and Grand Chapter and Grand Lodge of the State of Ohio, with a request that the same be entered upon their respective journals, and that a certified copy be also forwarded by him to the family of the deceased."

VOTE OF THANKS TO COMP. DEAN.

The Past General Grand High Priest having retired, the Deputy General Grand High Priest took the chair—Whereupon,

Comp. Moore, from Massachusetts, offered the following preamble and resolutions, which were unanimously adopted:

Whereas the M. E. Companion, Rev. Paul Dean has been pleased to decline a re-election to the office of G. G. H. Priest of this General G. Chapter, which office he has filled for nine years past, with honor to himself and profit to the Fraternity, this General Grand Chapter cannot allow him to retire without an expression of the feelings of every member relative to the very high regard we entertain for him as a worthy and M. E. Companion, and as a long tried and faithful presiding officer—Therefore,

Resolved, That the thanks of this General Grand Chapter be, and hereby are, unanimously tendered to the Rev. Paul Dean, the late M. E. G. G. H. Priest, for the very courteous and able manner in which he has presided over this G. G. Body for nine years past, and the high satisfaction he has given in the discharge of all his official duties.

Resolved, That on retiring from the chair of General Grand High Priest, the Rev. and M. E. Paul Dean bears with him the best wishes of the members of this General Grand Chapter, and their ardent prayers for his future usefulnes and welfare.

Comp. Lewis, from Louisiana, offered the following additional resolution, which was adopted:

Be it further and unanimously Resolved, That, as a slight testimonial of the regard we entertain for the distinguished Past G. G. High Priest, the Rev. and M. E. Paul Dean, a committee of three be appointed to procure a gold jewel, properly engraved, (at a cost not exceeding $50,) and present the same to him, in the name of this G. G. Chapter.

Comps. Lewis, from Louisiana, Raymond, from Massachusetts, and Ellis, from Connecticut, were appointed a committee to carry into effect the last resolution.

VOTE OF THANKS TO COMP. CRAWFORD, ETC.

Comp. Gould, from Georgia, offered the following resolution, which was unanimously adopted:

Resolved, That the hearty thanks of this body be tendered to the M. E. Ingoldsbury W. Crawford, Past Gen. G. King, who has with ability and fidelity served in this Gen. G. Chapter for fifteen years past, but has now declined a re-election; and that he carries with him the best wishes of the members, for his health, usefulness and happiness.

Comp. Ellis, from Connecticut, offered the following resolution, which was adopted:

Resolved, That the sincere thanks of this General Grand Chapter, are due to the Masonic Fraternity of the State of Ohio, and of the adjoining States, for the warm and kind reception extended to its officers and members in their collective and individual capacity.

AMENDMENT OF CONSTITUTION.

Comp. Hammatt, from Massachusetts, offered the following amendment to the Constitution: After the words "Past G. G. Scribe," in first line, 4th page, add, "Past Grand High Priests of State Grand Chapters." Ordered to be filed and to lay over until the next triennial meeting of the G. G. Chapter.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CHAPTER V. (Concluded.)

THE Egyptian mysteries, in their origin, arose from the celebration of festivals connected with the practice of *agriculture* and the science of *astronomy*. By degrees, at subsequent periods, other elements became interwoven in their composition, and scientific knowledge, theological doctrines, and, afterwards, systems of political power and government were superadded to the purposes of their primitive application, and eventually rendered the mysteries such mighty engines as to sway for centuries the destinies of the empire.

It has been observed that at the earliest periods considerable attention was paid to astronomy, and in agricultural countries, as in Egypt, the knowledge thus acquired was rendered subservient to the labors of the husbandman, so as to indicate those periods wherein he was most particularly interested. Thus certain periods annually recuring, being denoted astronomically, would be more especially noticed and celebrated by festive meetings. But at the time of harvest, when the abundance of nature was gathered in; when the wheat yielded to the sickle, the vineyard gave up its luscious produce, and the fruit-trees bent beneath their ripened load, the gladdened inhabitants assembled to celebrate their rustic festivals, observed simple but expressive ceremonies, in token of thankfulness for the beneficence of a bounteous Providence. The *Corn* was formed into cakes, which being consecrated, were regarded as emblems of fertility and of the blessings which rewarded the labors of the husbandman; thus giving evidence of the triumph of civilization in producing, by culture, the staff of life. The *Wine* was expressed from the juicy grape, and solemn libations offered, in token of the bounteous gifts of nature. Thus we see *Corn* and *Wine*, as simple elements, forming the earliest emblems in the celebration of these festive rites upon which the mysteries were subsequently founded. The *corn* was typical of ISIS (who among the Greeks became CERES,) and the *vine* typified OSIRIS, who was also called BACCHUS. Other festivals were celebrated at different periods of the year, but from that which has been alluded to, the rites of Osiris, in his character of Bacchus, were originated. These rites, however, must not be confounded with the orgies of a later era—the Greeks borrowed the mysteries of Bacchus from Egypt, without comprehending their secret meaning, and perverted them into the abominable orgies known as the Bacchanalian rites of Greece and Rome. The Bacchus of the Egyptians was a totally different personage from the Bacchus of the Greeks. The Egyptian rites were pure and simple, and alluded to the abundant gifts of nature. *Their earliest ceremonies bore immediate reference to the progressive stages of agriculture, and the passage of Osiris, or the sun, from one tropic to another.* By degrees, as they rose in importance, the other principles before alluded to were introduced, and the mysteries became established as comprehensive systems, under which religion, laws, government, and arts and sciences were taught. Thus they became the receptacles of all human knowledge, which was dispensed by the priests to those who, upon probation, were found to be worthy, and that in a manner so veiled in allegory, that without due instruction and explanation, accompanied by mental application, the neophyte would ever remain ignorant of the true meaning of the symbols presented to his view, and of the fund of recondite knowledge which they concealed. Hidden thus from the external world by an allegorical veil, which was illustrated by hieroglyphical and symbolical devices, were stores of wisdom unattainable without intense study. But the noviciate whose perseverance enabled him to surmount the difficulties which obstructed the rugged paths to knowledge, and had given proofs of his moral fitness, his fortitude and assiduity, had gradually unfolded to his wondering view the sublime doctrines of the *Unity of the Deity* and of the *Immortality of the Soul*. The polytheism which haunted his mind in its ignorance was dissipated by the light of truth, and to him was revealed a knowledge of the great Architect of the Universe, in all the stupendous glory of

his divine attributes—his omnipresence. The noviciate was instructed in a profound cosmogony, and entrusted with a sacred name. In short, by slow degrees, he became initiated into all the wisdom of the Egyptians.

Wilkinson observes that the ascendancy acquired by the priesthood over the popular mind arose from the great importance attached to the mysteries, to a thorough understanding of which the priests could alone arrive; and he states that so sacred were these secrets held that many members of the sacerdotal order were not admitted to participate in them, and those alone were selected for initiation who had proved themselves virtuous, and deserving of the honor. This fact is satisfactorily proved by the evidence of Clement of Alexandria, who says—"The Egyptians neither entrusted their mysteries to every one, nor degraded the secrets of divine matters by disclosing them to the profane; reserving them for the heir apparent to the throne, and for such of the priests as excelled in virtue and wisdom."

The mysteries of Egypt were divided into the *less* and *greater;* none could pass into the latter who had not been initiated into the former. In all probability the whole consisted of about *thirty steps* or *grades*, arising out of the *three* principal degrees or classes, of which the mysteries of Isis, or first degree, constituted *the less;* and the mysteries of SERAPIS and OSIRIS, or the second and third degrees, formed *the greater.* The subdivision of these degrees seems to have been occasioned by the different orders of priests and prophets,* each grade of whom held particular offices, and were entrusted with peculiar secrets. The mysteries of Isis were celebrated at the *vernal equinox*—those of Serapis at the *summer solstice*—and those of Osiris at the *autumnal equinox.*

It was necessary that the character of the candidate for initiation should be pure and unsullied; the noviciate was, therefore, commanded to study those lessons which inculcated the strictest morality, and tended to purify the mind. And, as Wilkinson observes, in the "Manners and customs of the Ancient Egyptians," vol. 1., p. 267—"The honor of ascending from the less to the greater mysteries was as highly esteemed as it was difficult to obtain—no ordinary qualification recommended the aspirant to this important privilege—and, independent

*The *first* case in Egypt was that of the SACERDOTAL ORDER. It was composed of the *chief priests or pontiffs*, as well as minor priests of various grades, belonging to different deities; *judges, hierophants, magistrates, hierogrammats*, or sacred scribes; *basilicogrammats*, or royal scribes; *sphragistæ*, who examined the victims for sacrifice; *hierostoli*, who clothed the statues, and were keepers of the sacred relics; *doctors*, embalmers; *hierophori*, bearers of sacred emblems in religious processions; *pterophori*, who bore the flabellæ; *præcones*, or *pastophori*, who bore the statues or shrines of the gods; the *hierolaotomi, or Masons of the priestly order;* the sacred *sculptors* and *draughtsmen, beadles*, and several inferior functionaries, attached to the Temples. Great distinctions existed in these grades, the various orders of priests ranking according to their peculiar office. The chief and high priests held the most honorable station. Some also attached to the service of certain divinities ranked above the rest, and in many provinces those who belonged to particular temples were held in greater repute than others; it being natural that the priests attached to the service of the presiding deity of the place should be treated with the greatest honor by the inhabitants. Thus the priests of *Amun* held the first rank at Thebes, those of Pthah at Memphis, and those of *Re* at at Heliopolis.

The *prophets* constituted one of the principal grades of the priesthood. They were particularly versed in all matters relating to religion, the laws, the worship of the gods, and the discipline of the order. They presided over the temple and the sacred rites, and directed the management of the priestly revenues. In the solemn processions their part was conspicuous, bearing the holy hydria or vase, which was frequently carried by the king himself on similar occasions, and when any new regulations were introduced in affairs of religion they, in conjunction with the chief priests, were the first whose opinion was consulted.—See Wilkinson's "Manner's and Customs of the Ancient Egyptians," vol. 1.

of enjoying an acknowledged reputation for learning and morality, he was required to undergo the most severe *ordeal*, and to show the greatest *moral resignation;* but the ceremony of passing under the knife of the hierophant was merely emblematical of the *regeneration of the neophyte.*"

In reference to the ordeal here mentioned, Wilkinson states that he does not allude to the method of frightening the novice, which he does not suppose to have been practised on these occasions, especially in the initiation of members of the priestly order, and he questions whether this indeed was ever done in Egypt previously to the Romans. From the attention which I have given to this subject, I am fully disposed to concur in opinion with the author I have quoted. Many of the explanations given as to the ceremonies used in Egyptian initiations are modern inventions, abounding in absurdities, and purely imaginary. The genuine accounts which we possess are referable to a later period in Egyptian history, and form no correct indication of the peculiar rites observed during the earliest periods; but as, unquestionably, they prevailed for many years, and contained abundant reference to a purer system of theology, the student should make himself acquainted with the details, which are contained in Dr. OLIVER'S *History of Initiation*, and in other learned works which treat upon the subject.

It will, however, be necessary to advert to some of the principal purposes of the mysteries, and in doing so the intelligent reader will not fail to notice the important analogies presented to his view; thus the rites, ceremonies, and lessons imparted in the first degree (or lesser mysteries) were intended to purify the mind, to teach practical lessons of morality, to instruct the noviciate in the knowledge of such symbols as were necessary to impress these principles most forcibly upon his mind, and by the application of trials, both actual and mental, to test the character and ability of the candidate, and to ascertain that he possessed sufficient energy, fortitude and mental strength.

In the mysteries of Osiris, the *third* degree, or summit of Egyptian initiation, we find the ceremonies partaking of a *funereal* character. The candidate was made to personify Osiris; then, according to the legend, a wise king of Egypt, who having introduced great reforms into his own dominions, travelled abroad to diffuse similar benefits among distant nations. During his absence he left his kingdom in the care of his consort, Isis, and on his return he found it filled with distraction, in consequence of the sedition of his Brother Typhon. Osiris attempted by mild remonstrances to convince his Brother of the impropriety of his conduct, but did not succeed, and was murdered by Typhon in a secret apartment, who, cutting his body in pieces, inclosed them in *an ark, or chest*, and committed them to the waters of the Nile. Isis, with loud lamentations, bewailed the death of her husband, and went in search of his body, which she ultimately discovered, and entrusting it to the care of the priests, at the same time established the mysteries, in commemoration of the foul deed. This legend was of a purely astronomical nature. Osiris was the sun, Isis the moon, and Typhon the symbol of winter, which rendering neutral for a time the fertilizing power of the sun, deprives him as it were of life. This was celebrated in these peculiar mysteries, and during their celebration the aspirant passed fictitiously through the sufferings and death of Osiris, whom during this part of the ceremony, he was figuratively made to represent.

It was in this degree that the esoteric doctrines relative to the nature of the Deity—the creation and government of the world—the necessity of mediatorial atonement—the destruction of the world by the waters of the deluge—the condition of the soul and its eternal existence, together with the most profound secrets of nature and science, were propounded. The candidate was also entrusted with a trisyllable word, or sacred name, indicating the ineffable nature of the Supreme Deity. The perfectly initiated candidate was recognized by this name, which was compounded from the words AL-OM—JAH—each word or syllable being expressive of the same Almighty Creator, under different attributes. Thus, AL, denoted "word" or "spirit," as referable to the Supreme Intelligence, and is the

parent of the term Allah, the name of God among the Mahometans. The expression, or aspiration, OM, signified the great Father of All, the self-existing and eternal Being, "which is, and never knew beginning," and was equivalent to the ineffable name AUM, which in its triliteral form in the Indian mysteries, was significant of the creative, preservative, and destroying power of the Deity. It was also the sacred name or word among the Druids and Celts, with whom it had the same signification. And in the term JAH, we recognize the triune Jehovah by his ancient Syriac name, "Extol him that rideth upon the heavens by his name JAH." We have thus a sacred compound word, each syllable of awful import, which could only have emanated from a knowledge of the truth, and of the nature and attributes of the Great Architect of the Universe.

I purpose next to make some remarks upon the mysteries of India and Persia, which will form the subject of the succeeding chapter.

THE LIGHT OF MASONRY.

BY BR. W. SNEWING.

A star burst forth from the golden east,
And shed its rays afar;
It brightened the rosy smile of Peace,
And smoothed the frown of War.
Pale Misery raised her palsied head,
And sunk upon her knee,
And prayed the God of Love to bless
The Light of Masonry.

For, with prophet-eye, that child of grief
Could trace its genial ray,
Mid the chequered flight of coming years,
Cleaving its glorious way.
She saw it cheering the widow'd heart,
While orphans bent the knee,
And prayed the God of Love to bless
The Light of Masonry.

In many a heart she saw its ray
Reflected bright and clear;
Which, nurtured thus in the way of truth,
Pursued its true career.
The love of God and man its chart
O'er life's dark-heaving sea;
And she prayed the God of Love to bless
The Light of Masonry.

—*London F. Q. Review.*

CORRESPONDENCE.

Honolulu, (Sandwich Islands,) May 22, 1847.

R. W. BR. MOORE:—* * * The Lodge here is in a very flourishing condition, and will soon rank among its members every prominent man on the Island. It is at present working under a Dispensation from the Grand Orient of France; but a petition has been forwarded for a permanent Charter, which is now daily expected. I have presented to the Lodge the first and second volumes of your excellent MAGAZINE, together with a copy of the TRESTLE-BOARD,—both of which are highly prized and much wanted. Several of the Brethren will send on their names as subscribers to the Magazine, and orders for the Trestle-Board, by the first vessel, which will probably be the Montreal or Angola.

The Brethren are very zealous in the cause, and propose to celebrate the anniversary of St. John, in June, by an address, dinner, &c. I send you a list of the officers of the Lodge, which they wish published in the Magazine.

Fraternally, yours, WM. BAIN.

C. W. MOORE, Esq., Boston, U. S.

Officers of the Lodge Le Progres De L'Oceanie, Honolulu.—Rob't C. Janion, W. Master; John Meek, S. W.; Robert W. Wood, J. W.; Robert G. Davis, S. D.; Frederic W. Thompson, J. D.; William Paty, Treas.; James Bastian, Sec'y; Charles W. Vincent, Inner Guard; Charles Oxborough, Tyler.

Montgomery, Ala., Dec. 18, 1847.

BRO. MOORE:—* * The Grand Bodies of this State adjourned on the 11th inst., after a most interesting communication. There were seventythree Lodges represented in Grand Lodge—thirty Chapters in Grand Chapter, and twelve Councils in Grand Council. We were enlivened by a procession, in which we counted three hundred Masons, and listened to an able discourse in the Presbyterian Church, from Br. A. S. Nicholson, of Union Lodge, No. 50. The next day, the arrival of Brig. Gen. Shields from Mexico, gave us reason to again turn out, the General being a Brother. Today, the subordinate Lodge formed a procession to do honor to Br. Maj. Gen. Quitman, P. G. M. of the G. L. of Mississippi, who tarries a day here on his way to Washington City. I give you below a list of the Officers elect of the different Grand bodies:

Grand Lodge.—Rufus Greene, M. W. G. M.; J. McCalet Wiley, D. G. M.; John R. Clark, S. G. W.; John M. Strong, J. G. W.; N. E. Benson, G. Treas.; A. P. Pfister, G. Sec'y; Rev. Thos. A. Strain, G. Chaplain; Wm. A. Ferrill, G. Lect.; M. B. Posey, S. G. D.; P. G. Nash, J. G. D.; Michael Rudler, G. Tyler.

Grand Chapter.—M. E. Wm. Hendrix, G. H. P.; Rufus Greene, D. G. H P.; Jas. M. Brundedge, G. King; M. F. Hoit, G. Scribe; N. E. Benson, G. Treas.; Amand P. Pfister, G. Sec'y; Rev. T. S. Abernathy, G. Chaplain; David Hartwell, G. Lect.; R. G. Earle, J. N. Walthall, G. Marshals; Michael Rudler, G. Sentinel.

Grand Council.—Wm. C. Penick, Th. Ill. G. M.; Jas. M. Brundedge, D. G. M.; Doric S. Ball, G. P. C.; J. McCalet Wiley, G. C. G.; N. E. Benson, G. Treas.; Amand P. Pfister, G. Rec.; Lewis B. Thornton, G. Steward; David Hartwell, G. Lect.; Michael Rudler, G. Sent.

Danville, Ky., Jan. 3, 1848.

SIR KT. C. W. MOORE:—* * Our Lodge here is in a tolerably flourishing condition at present, and from the zeal recently manifested in the more active duties of Masonry, there is reason to hope more good may now be effected than we have heretofore been able to accomplish. A new code of By-laws has been lately adopted, making it the duty of every Brother to mention at each meeting, any worthy object of charity, requiring an appropriation for his or her relief. Should a contributing Brother be taken sick, he is to be allowed three dollars per week, so long as he is unable to attend to business, which if he does not accept, is to be thrown into the charity fund. Brethren are also detailed to attend in succession, any Brother who is sick, whether stranger or resident, so far as may be convenient. A separate charity fund, and a widow and orphan's fund, have been provided for, by monthly and semi-annual contributions, independent of the monthly dues. Severe penalties are adopted against gambling and drunkenness, and other vices,—and many other regulations made, which it is hoped will tend to raise the Order here to a yet more elevated standard of morality and benevolence.

Your remarks in the last Sept. No., upon the subject of non-affiliated or demitted Brethren, I think are, in the main, just and appropriate. It has always seemed to me, however, that they ought of right to be required to contribute a small annual or semi-annual sum, to be appropriated to the education of the orphan children of deceased Masons. They have voluntarily placed themselves under obligations, not to be cancelled, so far as relates to themselves, and you very well know what these are. The number who support Lodges in this country, and perform all the active duties of Masonry, is in many instances much smaller than that of the non-affiliated and demitted Brethren—and yet all should feel equally interested in perpetuating an institution, which is in any other state of the case, entirely confined to the few public spirited and warm-hearted of the Fraternity, who continue as members, to perform the duties incumbent upon them. A tax for some specified object of that kind would be so small, say one dollar per annum, that no one, in tolerable circumstances, could reasonably object to it; while the sums collected in that way, would, in process of time, be sufficient to establish scholarships, or colleges, in every State in the Union, or at least furnish funds, in some form, for the education of all indigent orphans of Masons. Could there be any, who would object to so small a tax for such an object?*

There are several subjects on which I have been desirous to solicit an expression of your opinion, but as they do not occur to me now, I must reserve them for some future occasion.

I would like to see in some future number of the Magazine, a brief account of the Hon. Mrs. Aldworth, if such an account be proper or convenient. Please devote an article to that subject.†

Very sincerely and fraternally, A.

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*Our correspondent is entirely correct in his views on this subject, and he has indicated the precise and only effectual course which can ever be successfully pursued in the attainment of this reasonable and equitable object—namely, an appeal to the honor and philanthropy of the class of Brethren referred to. In this way, much may be accomplished,—by coercion, nothing.

†Our correspondent's request shall be complied with.

Danville, Me., Dec. 16, 1847.

DEAR SIR AND BRO.:—I presume that you wish for information in regard to the progress of Masonry, and therefore state that since the revival of Masonry here, or rather within a few months, Tranquil Lodge, No. 29, has been revived, and is now in prosperous operation at Lewiston Falls, with flattering prospects of success. It numbers some thirty worthy Brothers. The officers are—Wm. Bickford, W. Master; Joseph Keith, S. W.; Wm. White, J. W.; Archibald Lindsay, Treas.; Joseph Freeman, Sec'y; Geo. W. Chase, S. D.; Hiram Adams, J. D.; Mark Hill, Tyler. I will endeavor to add to the circulation of the Magazine. Respectfully and fraternally, yours,

GEO. W. CHASE.

MASONIC INTELLIGENCE.

IRELAND.

Dublin.—A great Masonic Congress took place in this city, on the 2d Nov., for an account of which we are indebted to our attentive Irish correspondent.

At 11 o'clock, A. M. Prince Masons No. 4, held a Rose Croix Chapter. At "high noon"—The Provincial Grand Lodge of North Munster, held the quarterly convocation, (attended by the illustrious Br. Thomas J. Quinton, Sov. Gd. Insp. Genl. Treasurer of the Grand Lodge of Ireland, by the Lodges of the district, and by many visitors.) After the official business was disposed of, the Prov. Grand Master, Br. M. Furnell, worked the degrees of Craft-Masonry, for instruction, giving a lucid lecture thereon. At 1 o'clock P. M. he assisted at labor, The Triune Lodge. At 2 o'clock P. M., he worked the several grades of Royal Arch Masonry in ch. 333, exalting three Companions, thus affording the district a desirable opportunity of attaining perfect uniformity and legitimacy of ceremonial. At seven o'clock the Grand Officers, Provincial Grand Officers, the Officers of Prince Masons ch. No. 4, the Officers of Lodges No. 49, 60, 73, 107, 201, 208, 333, and several distinguished visiting Brethren, Colonel Sir Michael Creagh, F. M. Walsh, 338, Lisbon, &c. &c., were sumptuously entertained by the Provincial Grand Master, at whose hospitable mansion every arrangement had been made for the enjoyment and comfort of his Brethren, consummating one of those days of unmixed pleasure inherent to the associations of those who fraternize in the mystic union.

North Munster.—The Emerald Lodge, No. 49, Charleville, (designated the Mother Lodge, in North Munster, whose ancient warrant of constitution, signed by Grand Master Lord Kingston, was granted 12th April, 1730, to Brothers Bruce, Roberts, and Donegan,) held a brilliant re-union on Thursday, Oct. 28th, at Copley's hotel, to testify their esteem and affection for their excellent Provincial Grand Master, Brother Furnell, whom they had specially invited previous to his return to the district last September. The labors were admirably conducted, and several degrees of Craft Masonry conferred, and the P. G. Master passed a well-merited encomium on the Lodge, for their undeviating conformity to the landmarks of the Order—for their uniform fidelity in the observance of the laws, and ordinances of the Grand Lodge of Ireland, for their strict circumspection and care in the admission of candidates, and for the mutual love and unity ever pervading their temple. The subsequent banquet was highly creditable to the "cuisine" of Copley's hotel. The Brethren vied with each other to give a zest to this intellectual and happy meeting, by the recital of many highly interesting Masonic anecdotes, and a handsome offering was raised for the distressed. It was

truly cheering to witness three worthy members of the distinguished house of Bruce, nobly fostering the ancient temple, founded and dedicated by their ancestors, to universal philanthropy, morality and truth.

UNITED STATES.

OHIO.

We continue our extracts from the proceedings of the G. Lodge of Ohio :

The communication of the Grand Master was referred to the appropriate standing, or select committees, and the several matters therein recommended, were subsequently submitted for the action of the Grand Lodge. We give below such extracts from the proceedings as we think will be most acceptable to our readers, and useful for future reference. We begin with the following report from the pen of our talented friend and Brother, Wm. B. Hubbard, Esq., on the

INCREASE OF LODGES.

Bro. Hubbard, from the select committee on the Most Worshipful Grand Master's communication, made the following report, which was adopted :

The select committee to whom was referred so much of the M. W. Grand Master's annual communication as relates to the rapid increase of Subordinate Lodges, and also the resolution explanatory (as stated) of the organic law on the subject of Masonic qualifications of petitioners, have had the same under consideration, and herewith report: That an opinion has obtained to some extent among the Fraternity, that the compliance with the imperative and preparatory requisitions of the organic law, as contained in articles 12, 13 and 14, gives the Masonic right to the petitioners, and, as a matter of course, to have the dispensation granted. In this opinion your committee do not concur.

The provisions alluded to are deemed by your committee of vital importance in reference to the constituting of new Lodges. That they should be faithfully and rigidly observed, and carried out in practice; but that however strictly observed, they by no means take from the M. W. Grand Lodge, the Grand Master, or Deputy, the discretion of withholding their respective assents to the granting of the petition.

The power that inherently resides in the Grand Lodge, of granting or withholding its assent for the creation of new Lodges, is, by article 11, vested in the Grand Master and Deputy Grand Master, severally, during the recess of the Grand Lodge. This, as will be seen by inspection, is a grant of *power*, which may be exercised or not, in the sound judgment and discretion of these respective officers, and agents in that particular, of the Grand Lodge. It is not made an obligatory duty on the part of those officers to grant the dispensation, although otherwise formally correct, or it would have said so; and your committee entertain the belief, in accordance with the ancient usages of the olden Book of Constitutions, that our organic law necessarily implies that the Grand Master, or Deputy, should carefully examine into the nature of the application, the proposed location of the intended Lodge, the proximity it bears to other Lodges—whether a reasonable support may be expected for it, without, in its progress, injuring the progress and means of adjacent and chartered Lodges—whether such new Lodge, if established, would probably become a burden to the Grand Lodge, instead of a benefit to it, and whether, in fact, and upon a careful survey of all matters relating to it, the Grand Lodge and Masonry in general would be benefited by the admission of the applicant into the family of subordinate Lodges. It is believed, then, on the part of your committee, that the exercise of a sound discretion on the part of the high functionaries, dictated by a knowledge of all the circumstances attending such new application, will rarely result in the granting, improperly, of a warrant of dispensation to establish a new Lodge.

But if, for any cause, a dispensation is issued that ought not to have been, the provisions of Masonry are fully adequate to the correction of the error. An imperious duty devolves upon the Grand Lodge, to revise all the doings of its chief officers in its recess, and to approve or disapprove them as it may appear correct, expedient and proper. Sec. 4 of the by-laws points out the course to be pursued in regard to all Lodges working under dispensation, and to grant or withhold charters as the facts developed may justify. Numerous other provisions are to be found throughout our rules and regulations, which, if faithfully observed on the part of the Grand Lodge, will sustain, keep and preserve none but competent and useful subordinates.

The present is a period, in the history of Masonry in this State, that may well arouse the most vigilant caution on the part of the Grand Lodge and its officers, as to the admission of new Lodges, and your committee most heartily concur with the M. W. Grand Master in the views by him expressed on this subject. The rapid increase of new Lodges may be considered as an index to the public mind on the subject of Masonry, and that she is no longer unpopular, but popular as an institution. Now is the time, then, for redoubled care and vigilance on the part of those who are intrusted with power and authority to keep and preserve our Order free and uncontaminated. And your committee have, therefore, designedly brought into view and consideration the powers and duties of the grand officers and of the Grand Lodge, to the end that they may be exercised in the true spirit of our institution, and thereby be and remain the anchor and hope of our safety now and evermore. In accordance with these views, and in aid of the various checks and guards that are to be found throughout the whole body of our laws and usages, for the non-admission of improper Lodges, your committee offer and recommend for adoption the following resolutions :

Resolved, That the "*Masonic qualifications*," in addition to the "moral character," required in article XII, relates to the full number of *eight* named therein, and means that each understand the work of the first three degrees.

Resolved, That the standing committee on Charters and Dispensations be instructed to report against the granting of a Charter for any new Lodge when, upon careful examination, it is probable that such new Lodge will, in time to come, be a constant expense or burden to the Grand Lodge.

Resolved, That in the opinion of this Grand Lodge the standing Committee on Charters and Dispensations have the undoubted right to report in favor of, or against the issuing of a Charter on a dispensation heretofore, though regularly, issued, as they may judge for the just interests of the Grand Lodge, of the subordinates working under Charters, and of Masonry in general; and in case such Committee report against the issuing of a Charter to a Lodge applying under Dispensation, they must state and set forth, succinctly, their reasons for such rejection.

Resolved, That the M. W. Grand Master, and Deputy Grand Master, in the recess of the Grand Lodge, have the undoubted right, and it is their bounden official duty to grant or withhold warrants of Dispensation for new Lodges, as to them, in the exercise of a sound discretion, may appear for the best interests of Masonry, and although the applications for such dispensations may be formally correct.

Resolved, That it be recommended to, and required of each subordinate Lodge, by its by-laws, to provide that every applicant for a higher degree shall, before being balloted for such advancement, be examined in open Lodge, and be thus found qualified by a knowledge of, at least, the work and lecture of the degree or degrees by him then possessed.

Resolved, That it be recommended to the subordinate Lodges, uniformly, to provide, by their by-laws, that the fees for conferring the first three degrees shall, in no case, be less than twenty dollars.

All of which is respectfully submitted.

LODGE JURISDICTION.

We commend the following report to our readers, for its sound views and true Masonic spirit:

Bro. Burr, from the standing committee on Grievances, made the following report, which was agreed to:

The committee on Grievances, to whom was referred so much of the Worshipful Grand Master's annual communication as relates to the suspension of Salem Lodge, No. 97, beg leave to report: That after a full and careful examination of papers put into their hands, they are forced to adopt the unwelcome opinion that Salem Lodge, No. 97, have knowingly violated the XV. rule of the Grand Lodge for the government of subordinate Lodges, in this, that the said Salem Lodge received the petitions of two persons who resided within the jurisdiction of Somerset Lodge, No. 76, and, after having asked of that Lodge permission to act upon their petitions, and had received a refusal to their request, proceeded to confer upon the applicants the several degrees appertaining to their Lodge.

The action of the Most Worshipful Grand Master, in suspending Salem Lodge, meets with the cordial approbation of your committee.

No Lodge should be permitted to violate, with impunity, the rules and regulations of the Grand Lodge to whom they owe allegiance, and a wilful departure from her ordinances should, in all cases, meet with prompt and effectual action by the Grand officers who are intrusted with their preservation.

Your committee cannot refrain from giving, at the present time, a word of friendly admonition to the Brethren of Somerset Lodge, No. 76. The jurisdiction of this (Somerset) Lodge appears to reach within a few rods of the door of the Hall of Salem Lodge, and had the reasonable request of Salem Lodge been decided by the golden rule, "do unto others as you would that they should do unto you," no discordant sound would have disturbed the workmen of our mystic temple.

Your committee are convinced that the zeal of the Brethren of Salem Lodge to extend the principles of the Order, in their immediate vicinity, caused them to err, and that the error was more of the head than of the heart.

Believing that the broad mantle of a Mason's charity should be extended over erring Brethren, when convinced of their faults, we recommend the adoption of the following resolution:

Resolved, That the Most Worshipful Master be requested to restore to the late Master, Wardens and Brethren of Salem Lodge, No. 79, the charter of their Lodge.

All of which is respectfully submitted.

J. N. Burr,
B. Work,
Jonathan Johnson,
Jonas Ward,
} Committee.

RESIGNATION OF THE GRAND LECTURER.

We take great pleasure in laying before our readers the following from the highly interesting communication of the able and accomplished Grand Lecturer of the State, declining a re-appointment to the office, the arduous duties of which he has discharged, for the last four years, to the unanimous acceptance of his Brethren:

And now, dear Brethren, having taxed your patience in the rehearsal of what I have had to *regret*, I must now crave your indulgence while I repeat a few things that I have had to *admire*, and that have caused my heart to leap for joy. I have seen the tears of the widow and orphan dried, and they fed and clothed. I have seen the *prejudices* of the female portion of our friends vanish like the dew before "the brilliant rays of the rising sun." I have seen the drunkard, the gambler, and the profane swearer excluded from a participation in our glorious privileges, I have seen the venerable patriarch, whose locks were whitened by the frosts of some seventy or eighty winters, re-enlist under our banner with the ardor of youth. I have seen an aged father surrounded by seven sons, all Masons. I have seen a father present, and his heart melted into tenderness, when his son, who was about to repair to the seat of war, received those instructions which would enable him, in case of distress, to summon a Brother from the enemy's camp. I have seen a father *preside* and confer the Master's degree upon his own son, and charge him never to disgrace a jewel intrusted to his care! And I have seen hundreds of our best citizens conducted to the Christian altar through the medium of Masonic teaching. These things so affected my nerves, that I declare to you, if I know myself, that they caused me to love the whole human race; and I would willingly have washed the feet of the humblest member of our venerable Order.

Our institution is now in the hands of the best class of citizens of our State. It is to be found in the pulpit, the bench, the bar, with the medical faculty, and in all the ramifications of active business life, both public and private, and all engaged in endeavoring to correct the vices and purify the morals of those around them.

Go on, then, dear Brethren, and may your course be onward and upward, until we shall all meet "in that Grand Lodge that 's far awa."

In conclusion, my ardent prayers are, that in selecting my successor, you may be guided by wisdom, and that the lot may fall upon one who can bring to his aid more talents, better skill, and more extensive usefulness.

* * * * * * * * *

Samuel Reed, *G. Lecturer.*

Votes of thanks to the Grand Lecturer and Grand Master were unanimously adopted.

A resolution was passed to omit in the printed proceedings the names of persons rejected. This is right,—and we are pleased to see this respectable Grand Lodge prompt to recede from a practice of so questionable propriety.

Obituary.

Pepperell, Dec. 15, 1847.

Sir Kt. Moore:—The Masonic family are again reminded, that the leveller of the human race has swept from the roll of the living, two more of their workmen. They were formerly members of St. Paul's Lodge, in Groton, Mass. Their spirits have gone, I humbly trust, to join with kindred spirits in the Celestial Lodge above:

Died, in Pepperell, Mass., Dec. 4th, Capt. Jeremiah Elliott, aged 78. Dec. 10th, Col. Jonathan Bancroft, in the 87th year of his age.

Col. Bancroft served his country during the war of the American Revolution. He enlisted when quite a lad, under Lieut. Edmund Bancroft, of Pepperell, (his oldest brother,) as his waiter. His brother soon died in Charlestown, of the small pox, and was buried on the west side of Bunker Hill. After this heart-rending scene, young Jonathan had to take his pack and gun, without the instructions of an affectionate brother. He was stationed at West Point at the time of Arnold's treason. Two of his brother soldiers belonging to the same company helped row Arnold down the Hudson river, and put him on board the British sloop of war Vulture. He witnessed the execution of the

accomplished Major Andre, the pride of the Royal Army, and has stated that he was the handsomest man that he ever saw. He had the honor to hail the great Washington, when on sentry on the banks of the Hudson, and order him to give the countersign, at the bayonet's point. He was soon selected to join the Light Infantry commanded by the darling child of France, the magnanimous La Fayette; and during their toilsome marches through the Carolinas and Virginia, when they were pressed by the British Army under Lord Cornwallis, LaFayette would address his soldiers in language like this: "O! my brave Light Infantry! I must *Adjutant* you a little tonight." He was at the taking of Lord Cornwallis and his army at Yorktown, and was stationed near the American flag when a grape-shot from the British cannon, cut the staff and it fell on to him and Capt. Hart, of Lynn, then a brother sergeant with him in the army. One says to the other, "Who has got it?" "Both," was the answer. They placed it on the breast-work, and the terrible "*pas de charge*" was heard from the right to the left wing of the American army. They penetrated through the British lines and carried them at the point of the bayonet.

It is meet for us, as Masons and patriots, to remember the deeds of such men. The last man who belonged to the flower of Washington's Army, in this section of the State of Massachusetts, has gone. God, and Washington, were on his lips while his senses remained.

"How sleep the brave who sink to rest
With all their country's honors blest!"

Yours, fraternally, LUTHER S. BANCROFT.

New Bedford, 12th mo., 29th, 1847.

BRO. MOORE:—Our late Brother and Companion, JOHN FREEMAN, departed this life on the evening of the 20th inst., aged 54 years. His body was interred by the Brethren on the 24th, with the usual funeral rites of our Order, in accordance with his request. By recording this event in the Magazine, distant Brethren will be informed that they have lost a valuable co-operator of rare merit, tried and approved, whose excellence as a *workman* but few surpassed; whose zeal, exercised with knowledge among us, has diffused an influence that cannot be forgotten or lost. His name is now stricken from the roll of our subordinate Lodge, and we entertain a good hope that he will be enabled to gain admission into the Grand Lodge above, where the Great Architect of the Universe presides.

[Communicated by the Brethren of Star-in-the-East Lodge, N. Bedford.]

EXPULSION.

AT a meeting of Mansfield Lodge, at Mansfield, Ohio, held Dec. 29th, 1847, the following resolution was unanimously adopted:

Resolved, That *Pierre B. Cornwall*, for dishonesty, and other unmasonic conduct, be and is hereby expelled from all the privileges, rights and benefits of Freemasonry. By order of the Lodge.

WM. D. TIDBALL, *Sec. pro tem.*

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Simon W. Robinson, G. M.
R. W. Ferdinand E. White, D. G. M.
" Edward A. Raymond, S. G. W.
" John R. Bradford, J. G. W.
" John J. Loring, G. Treas.
" Charles W. Moore, R. G. Sec'ry.
" Rev. Benj. Huntoon, C. G. Sec.
" " Addison Searle, } G. Chapl'ns.
" " Geo. M. Randall, }
W. John Flint, G. Marshal.
" Joel Talbot, S. G. D.
" Wm. Eaton, J. G. D.
" F. L. Raymond, }
" Wm. Palfrey, } G. Stewards.
" Geo. W. Warren, }
" H. H. Tuttle, G. S. B.
" Asa Woodbury, } G. Pursuivants.
" John Jarvis, }
" Chas. B. Rogers, } G. Lecturers.
" Jonas A. Marshall, }
Bro. Henry G. Clark, G. Organist.
" Josiah Baldwin, G. Tyler.

DIST. DEP. GRAND MASTERS.

R. W. Rev. G. M. Randall, Boston, 1st Dis.
" Asa T. Newhall, Lynnfield, 2d "
" Nathan Ordway, Fitchburg, 3d "
" Jona. Greenwood, Framingham, 4th "
" Samuel Chandler, Canton, 5th "
" Horace Chenery, Worcester, 6th "
" L. B. Keith, New Bedford, 7th "
" Waterman Crocker, Provincet'n, 8th "
" Addison Ware, Springfield, 9th "

GRAND CHAPTER OF INDIANA.

M. E. A. C. Pepper, G. H. Priest.
E. C. S. Ramsay, D. G. H. P.
" John Taylor, G. King.
" Isaac Bartlett, G. Scribe.
" J. H. Pepper, G. R. A. Capt.
" J. M. Spiller, G. Capt. Host.
" Francis King, G. P. Soj.
" John Cain, G. Treas.
" Wm. Sullivan, G. Sec.
" John W. Sullivan, Rev. G. Chap.
" Richard Sopris, G. M. 3d Veil.
" H. Colestock, G. M. 2d Veil.
" A. M. Graffics, G. M. 1st Veil.
" C. Schmidlapp, G. Marshal.
" C. I. Hand, G. Guard.

GRAND R. A. CHAPTER OF KENTUCKY.

M. E. Willis Stewart, G. H. Priest.
E. Humphrey Jones, D. G. H. P.
" James H. Daviess, G. King.
" Charles G. Wintersmith, G. Scribe.
" Philip Swigert, G. Sec.
" Thomas C. Orear, G. Treas.
" Rev. Thomas J. Fisher, G. Chaplain.
" Theodore Kohlhass, G. M.
" Isaac Cunningham, G. C. G.

MONTGOMERY CHAP., BRUNSWICK, ME.

Samuel S. Wing, H. Priest.
Scott J. Tolman, King.
Giles Bailey, Scribe.
Wm. H. Morse, R. A. Capt.
John D. Lincoln, Capt. Host.
John C. Humphreys, P. Soj.
Theo. S. McLellan, Treas.
Ephraim Brown, Sec.

SOLOMON'S TEMPLE LODGE, UXBRIDGE, MASS.

Hiram Clark, W. Master.
Angel Sweet, S. W.
Joseph Stephenson, J. W.
J. Tracy, Treas.
Josiah Cummings, Sec.
Royal Cummings, S. D.
E. A. Southwick, J. D.
Wm. C. Capen, Marshal.
John Pickett, S. Steward.
Daniel Seagraves, J. Steward.
Aaron Marsh, Tyler.

PENTUCKET LODGE, LOWELL.

Prentice Cushing, W. Master.
William North, S. W.
Walter Wright, J. W.
Albigence W. Fisher, Treas.
Colburn Blood, Jr., Sec'y.
S. K. Fielding, S. D.
Edward Everett, J. D.
Isaac Cooper, S. Steward.
James Dennis, J. Steward.
Rev. Theodore Edson, } Chaplains.
" Henry A. Miles, }
Samuel K. Hutchinson, Marshal.
Manasseh Bailey, Tyler.

CORNER STONE LODGE, DUXBURY.

William H. Sampson, W. Master.
Thos. Peterson, S. W.
John Holmes, J. W.
John Porter, Treas.
Nathaniel Winsor, Secr'y.
Martin Waterman, } Deacons.
Sam'l E. Ripley, }
George Bradford, } Stewards.
John Wadsworth, }
Daniel W. Brewster, Tyler.

RISING STAR LODGE, STOUGHTON.

E. W. Tolman, W. Master.
Azel Capen, S. W.
James Swan, J. W.
Samuel Chandler, Treas.
Ansel Capen, Sec'ry.
C. A. Southworth, } Deacons.
John Cram, }
Nath'l Blake, } Stewards.
William Morse, }
Jona. Reynolds, Marshal.

MASONIC CHIT CHAT.

To Correspondents.—"Amelia" shall receive attention next month. Her communication was received in season, and put into the hands of the compositor, for the present number, but a pressure of other matter has compelled us to delay its publication until our next.

We have also a very acceptable article from Br. Mackey, on the "two pillars," which shall receive attention next month.

The account of the celebration of the anniversary of St. John the Evangelist, at Kingston, Canada, furnished by a correspondent, shall likewise appear in our March number.

Several letters, proposing inquiries for discussion, which have been some time on hand, shall be attended to in due season.

The proceedings of several Masonic bodies, and a variety of other matters, are lying upon our table, all of which shall be taken up in turn.

Why, in the name of propriety, did not our esteemed and talented correspondent at Demopolis, discuss, himself, the subject he proposes to us? We can't refuse him, though we have half a mind to do so. We shall hold him, however, for a good article on some other subject.

Obituary.—We deeply regret the duty which a sudden visitation of an all-wise Providence has imposed upon us, of mourning the loss of an esteemed friend and excellent Mason, by the death of W. Bro. Ruel Baker. He died at his residence in this city, on Monday afternoon, Jan. 17th, of pleurisy and lung fever, after an illness of one week.

At the time of his death, Br. Baker was the G. M. of the Grand Encampment of Mass. and Rhode Island, and D. G. H. P. of the Grand Chapter of this State. He was also one of the Stewards of the Grand Lodge, and Treasurer of the Boston Encampment, and of Columbian Lodge. His funeral took place on the 20th, at the Hollis street church, where public ceremonies were performed, in the presence of a large assemblage of Brethren and friends. The body was then taken to Mount Auburn.

The deceased was a warm-hearted and zealous Brother, and his loss will be severely felt by the Fraternity in this city, by whom his funeral was generally attended. We regret that our room does not, this month, admit of a more extended notice.

Abiff.—Our correspondent at Eatonton, Geo., will excuse our not replying to him by private note. Our time has been much taken up of late. The word *Abiff*, in respect to which he makes his inquiry, is taken from the Hebrew word *Abbi*, the possessive of *Abba*, and signifies *father*, or, figuratively, *Superior*. The name, with its affix, may, therefore, be rendered *Hiram, my father*; or, it may be rendered, and, we think, in view of the sense in which it is used, with greater propriety, *Hiram, my* (or *the*) *Superior*; that is, the Master, or Director and Superintendent of the works.

☞On mature consideration, we are convinced that the publication of the communication sent us by our correspondent at Huntsville, Mo., is not expedient. It evidently has a personal application, and though the party may, by his presumptuous folly, have made himself ridiculous and offensive, we think the correction had better be left to time and the good sense of his Brethren. Let him remain a private member for a few years, and his ambition will probably be moderated to an endurable degree.

☞In reply to the inquiry of our correspondent at Montgomery, Ala., we can only say, that the office of Grand Puissant of the Grand Council of Kentucky, corresponds to that of T. I. G. Master of the Grand Council of Alabama. We are not accustomed to the use of the former title in Councils of R. and S. Masters.

☞Our correspondent at Manchester is informed that the fee for a Charter was not reduced by the Gen. Grand Chapter at its late session.

☞Our correspondent at Danville, is informed that the bills of the specie paying banks in Kentucky, are received in payment for the Magazine, though we prefer N. or S. Carolina paper.

☞Br. M. P. Kellogg, of Kidron, Ga., is our authorized agent for the Magazine and Trestle-Board, for that place and vicinity.

☞Br. Edward M. Gantt, of Selma, Ala., is our authorized agent for the Magazine and Trestle-Board, for Dallas County, Ala.

☞The officers of Worcester R. A. Chapter and of Morning Star Lodge, were publicly installed on the 18th ult.

☞The Brethren in New Orleans celebrated St. John the Evangelist's Day, by a grand procession, address, &c.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, MARCH 1, 1848. [No. 5.

PAST HIGH PRIESTS.—THE ORDER OF HIGH PRIESTHOOD.

An intelligent correspondent in Ohio, proposes the following inquiry, and requests an answer:—

"Is it correct for a Past High Priest, he not having received the degree of High Priesthood, to install the officers of a Chapter of Royal Arch Masons?"

The precise point raised by our correspondent will more correctly appear, if we state this question in another form, namely—"Is a High Priest of a Chapter, who has not received the Order of High Priesthood, properly qualified to install his successor in office?" This, as we understand the matter, is the only point in controversy; for, if the first officer of a Chapter may lawfully install his successor, he may, without question, install all the subordinate officers. But the reverse of this may not be true; that is, a High Priest, who has not received the degree of High Priesthood, may be qualified to install all the officers of a Chapter subordinate to the first, (as the Warden of a Lodge is qualified to install his corresponding officer,) and yet not be qualified, nor lawfully authorized, to install his successor in office. We suppose we need not argue the first of these propositions.

The degree of High Priesthood holds very nearly the same relation to the Chapters that the degree of Past Master holds to the Lodges. It is merely a nominal or official degree, and can be conferred only on High Priests of Chapters,—as the Past Master's degree can be properly conferred only on Masters of Lodges. Both are degrees of station,—if, indeed, they are entitled to the rank of degrees. We are rather disposed to regard them as official qualifications, merely. They are so generally regarded by our Brethren on the other side of the Atlantic; by whom, however, they are not held in so high consideration as by ourselves. But

this is not material to the present inquiry. In discussing questions of this restricted character, we are at liberty to refer to the foreign practice, as authority, only in cases where specific local regulations do not exist. Where these are found, they constitute the "rule of proceeding," irrespective of the usage in similar cases elsewhere, and under a different organization.

The only written regulation on the subject, with which we are familiar, is to be found in the fourth article of the Constitution of the General Grand Chapter of the United States. It is included in the ceremonies for the constituting of new Chapters and the installation of their officers. The proceedings in the latter case are given in detail, and with much precision. After the High Priest has been formally introduced, and has answered the usual questions, and the prayer has been offered, the directions are as follows:—

"All the Companions, except the High Priests and Past High Priests, are desired to withdraw, while the new High Priest is solemnly bound to the performance of his duties; *and after the* PERFORMANCE *of other* NECESSARY CEREMONIES, *not proper to be written, they are permitted to return.*"

This, then, is the *rule;* or, if that be too strong a term, it is the direction,—that which is required to be done, in such cases, by the Constitution of the General Grand Chapter. What is required to be done? We answer—

1st. The new High Priest is to be "solemnly bound to the performance of his duty." But this may be, and it frequently is, with entire propriety, done in public. There is no pressing necessity for its ever being done in private, nor in the absence of the members generally of the Chapter, except when it is connected with—

2dly: "The performance of other NECESSARY *ceremonies.*" Here the inquiry naturally arises—What are these other "*necessary* ceremonies?" And we may be permitted to ask, if any High Priest of a Chapter, not conversant with the Order of High Priesthood, can answer this inquiry? If he cannot do this, then it seems to us that he is not qualified to install his successor, in the manner prescribed by the General Grand Constitution. *Our* answer to the inquiry is, that they are the ceremonies of the Order of High Priesthood, which the installing officer, by a literal construction of the directions, is required to "perform," when he inducts the High Priest of a Chapter into office,—if they have not been previously performed. They constitute a part of the ceremonies of installation, which the Constitution declares to be "necessary;" that is, needful and essential.

This is the conclusion to which we arrive in reasoning from the premises. And if the Constitution is to be received as the rule and authority, we do not see how a different result is to be attained.

But what is the practice under the rule? Or, in other words, is the rule generally observed? We suppose that, as a general thing, it is. But there are exceptions; and these seem to have been anticipated at the early stages of the organization of R. A. Masonry, or of the introduction of the Order of High Priesthood into this country. It was at first simply made the "duty of a Companion, as soon after his election to the office of H. Priest, as was consistent with his personal convenience, to apply for admission to the Order of High Priesthood, that he might be *fully qualified* properly to govern his Chapter." This loose requirement led to a corresponding looseness of practice. There were at that day very few High Priests who knew anything of the Order of High Priesthood. The possession of it was not generally esteemed to be an essential prerequisite for the presiding officer. And we are bound to say, that this view of the case is still extensively entertained and practised upon, notwithstanding a more stringent rule has been adopted, and is sanctioned by the authority of the General Grand Chapter. The probability is, that a very considerable portion of the presiding officers of Chapters at this time, in all parts of the country—in some more than others, of course—are Companions who have never received the degree. This is attributable, not to any unwillingness to take the degree, but to the difficulty in obtaining it. In order to confer it, the regulations very properly require that there shall be present at least three persons who have received it,—a requirement, particularly in the case of new Chapters, very difficult to comply with. Besides, our own observation and experience assure us, that there are very few High Priests who, though they may have themselves received the degree, are qualified to confer it on others. It may be said that it can always be obtained at the meetings of the Grand Chapter. But this, unfortunately, is not strictly true; for it will, in spite of our wishes, sometimes fall out that Grand officers are not the most skillful workmen. But suppose they are, and that they are always prepared to perform any duty that may be required of them,—the candidate is not always ready at the moment required—the elections in the Chapters do not always take place at the precise season when the newly elected High Priest can avail himself of the opportunity; nor is it always convenient, or practicable even, for him to attend the meeting of the Grand Chapter for the special purpose of being qualified for installation. Under such circumstances, what is to be done? The new High Priest cannot be installed in the manner prescribed by the General Grand Chapter; and he cannot enter upon the performance of his duty until he has been installed. Here is the dilemma which has led to a partial disregard of the rule, in the omission of the "necessary ceremonies" before spoken of. How far the circumstances justify this irregularity in the proceeding, is a question in respect to which it is natural that

there should be a difference of opinion among intelligent and experienced Companions. But we presume that there is an entire unity of opinion as to the only strictly correct course to be pursued ; and that that is to follow the instructions given in the General Grand Constitution.

ADMISSION OF CANDIDATES WHO HAVE BEEN ONCE REJECTED.

Macon, Miss., Jan. 18, 1848.

Br. Moore:—* * * Is there any specified time for an individual to wait, before he may petition a Lodge the second time, after his petition has been once rejected? Yours, &c., E. W. Ferris.

There is not. The written law of the Fraternity is silent on the subject; and the practice is not uniform. In some of the States, it is regulated by the Grand Lodges in their Constitutions; and in others, it is left to the local regulations of the subordinate Lodges. The periods usually fixed in such cases, are six and twelve months. But we are not favorably disposed towards this way of adjusting the matter. It is too loose and uncertain. It might happen that the cause of the rejection of a candidate may be satisfactorily explained and removed in twentyfour hours after the ballot is taken. In such case, the Lodge should be at liberty to avail itself of the earliest opportunity to heal the wound it has causelessly, though unintentionally, inflicted on the feelings of an upright and honorable man. Under such circumstances, the delay would be cruelty. On the other hand, a candidate may not be any better qualified to receive the degrees after the expiration of a year of probation, than when he was first proposed and rejected.

The most just to all parties, and, in our judgment, the safest course for the Institution, would be for each Grand Lodge, within its own jurisdiction, to prohibit, by Constitutional enactment, the initiation of a candidate, who has been once rejected, in any other Lodge than that to which he originally applied for admission,—except he obtain the written recommendation of at least six members of the Lodge rejecting him, three of whom should be the Master and Wardens.

This is the regulation of the Grand Lodge of Massachusetts, and it leaves the matter where it properly belongs—in the hands of those who best understand it. And what to our mind is of weighty consideration, it enables the Lodge to correct immediately any error into which it may be inadvertently led. The exception in favor of the candidate, allowing him the privilege of the recommendation of six members of the Lodge, is intended to protect him, so far as regulations can avail, against individual prejudice or malice ; for, we regret to be obliged to admit, that Masons are not always entirely free from the influence of these vices, though we believe they prevail among them to a much less extent than in any other class of the community.

If a rejected candidate leaves the State and applies for admission elsewhere, it is the duty of the Lodge to which he applies, to communicate immediately with the Lodge in which he was rejected. The fact that he has been rejected, is brought out by the usual test ; which ought never to be omitted in the case of one who has recently become a resident in the town where the Lodge to which he applies for admission, is located.

MEMBERS OF LODGES UNDER DISPENSATION.

Aberdeen, Miss., Jan. 8, 1848.

Br. C. W. Moore:—* * * We are in a prosperous state here. The Lodge has not done the same amount of work the past year that it did the preceding, but has conferred some twentythree or twentyfour degrees. Our Chapter, (styled Euphemia Chapter,) has just surrendered its dispensation, and is *enjoying* a season of repose, to which it seems well entitled, having exalted thirtythree Companions from the 3d of March to the 22d of December,—all good men and true, if I may be permitted to speak of a band in which I have the honor of being numbered myself.

Our whole number in the Chapter is fortyfour; in the Lodge, seventy odd; some half dozen of whom, however, for a year past, have been pursuing their labors at Buena Vista, under the Mastership of Lt. Col. John A. Wilcox, a member of our Lodge. And here I would like to propose a query, premising that members of our Lodge, twelve months in arrears, are *ipso facto* suspended *from the Lodge;* but that we have exempted volunteers, while absent in the army, from the payment of dues. Several of our members are in the 2d Regiment Mississippi Rifles, and have united with other Masons in the Regiment, in procuring a Dispensation (or Charter?) for a military Lodge, of which they are members and even officers. Was it proper for them to do so, before demitting from Aberdeen Lodge? And, we knowing the fact, (from letters received from them giving a list of officers, and from newspaper accounts giving a list of members,) ought we to return them to the Grand Lodge as members of our Lodge, or drop them from our list as virtually demitted?

We have already had a little confusion from an occurrence of a similar nature. This Lodge recommended a petition for a Dispensation for a new Lodge in our neighborhood, some of the petitioners being members of our own Lodge. On becoming Secretary, being ignorant of that fact, I continued to charge these Brethren with dues until one of them who was in arrears to some small amount previous to the time of obtaining the dispensation, fell into suspension for non-payment of dues. The Brethren concerned, on learning this, insisted that, by recommending their petition, we had granted them a demit, and we finally compromised the matter; but I want your opinion how it should have been done from the first.

Fraternally, yours, Reuben Nason,
Sec'y Aberdeen Lodge, No. 32.

The Lodges attached to the volunteer regiments in Mexico, are all,

probably, temporary; and, from their very nature, cannot be expected to comply in strict exactness with all the technicalities which would be required of local Lodges. If the Lodge attached to the 2d regiment Miss. Rifles, is working under a *Dispensation*, the fact of being members of it does not discharge the Brethren referred to from their connection with Aberdeen Lodge; because, a *Lodge* cannot be constituted under a Dispensation, which merely authorizes a certain number of Brethren to assemble and make Masons, for a specified time. These Brethren may be members of the Lodge or not. If a *Charter* was granted, then the Brethren ought to have regularly "demitted" from Aberdeen Lodge. In the former case, we should return their names to the Grand Lodge. In the latter, we should not; but would discharge them and overlook the irregularity; and on their return and the dissolution of the army Lodge, place the survivors on the roll of honorary membership.

The recommendation, in the second case stated by our correspondent, did not necessarily discharge the petitioners from membership, or release them from any of their liabilities to Aberdeen Lodge. They were holden for their dues until they had obtained a Charter for the new Lodge, or had been regularly discharged from that of which they were members.

The reasons on which this decision is based, are given in the fifth volume of the Magazine, (page 257,) to which we respectfully refer our correspondent.

DOORS IN A LODGE ROOM.

*A******, Jan.* 20, 1848.

Br. Moore:—Will you have the goodness to answer the following questions:
Should a Blue Lodge Masonic Hall have more than one door or entrance?
If but one, where should it be situated?
If two, where should the second be situated?
The Brethren in this village contemplate preparing a hall in a large building about to be erected, and they differ in opinion on the above questions. Your views would probably unite them.

Yours, truly and fraternally, —— ——.

C. W. Moore, Esq.

We think there can be no valid reasons assigned why there should not be two doors to a Lodge room, and find it very difficult to conjecture on what grounds the objection is raised. On the contrary, we think there is a decided propriety, as well as convenience, in having two doors—one for a common entrance, and the other for special Lodge purposes. This plan is not always practicable; but where it is, we should most certainly adopt it.

Where it is impracticable to have more than one door, that will be found to be most convenient, if placed in the northwest or southwest; that is, on the right or left of the S. W. Where two can be had, we should place them in both those positions—one opening, (and it is immaterial which,) from the ante-room,—used for the accommodation of the work,—and the other from the visitors' room, as a common entrance.

EFFECT OF EXPULSION FROM A CHAPTER, ON A LODGE.

Selma, Ala., Jan. 15, 1848.

Dear Sir and Bro.:—As your Magazine is considered very high authority in questions concerning Masonry, please give me your opinion on the following:

1st. Does the expulsion or suspension of a member of a Chapter, imply an expulsion or suspension from a Blue Lodge? That is, suppose a man is a member of the Chapter at this place, and a member also of the Blue Lodge at a place some twentyfive or thirty miles distant, and that he has been guilty of conduct for which he is suspended by our Chapter: Does the action of our Chapter cut him off from the benefits which he is entitled to as a member of the Lodge? Does it act as a suspension from the Blue Lodge?

2d. Is it the duty of the Chapter from which he has been expelled, to make known that fact to the Lodge of which he is a member, or must the Blue Lodge first make inquiry of the Chapter?

I remain fraternally, yours, E. M. Gantt.

1. It does not. The Chapter cannot legislate for the Lodge. The ancient Constitutions know nothing of R. A. Chapters. They make a Mason amenable only to his Master and Lodge. Lodges and Chapters, in this country, are distinct and independent bodies, acting under different organizations, and subject, in a very considerable degree, to different laws and regulations; and it is not competent for one to legislate for the other. A contrary principle, we think, cannot in safety be recognized.

2. It is the duty of the members of the Chapter, as Masons, to make known to the Lodge that it has an unworthy member on its roll, and thus enable it to protect itself. This is usually done by direction of the Chapter, through the Secretary. The fact of the reputed unworthiness of one of its members being communicated, the Lodge will inquire into the nature of the alleged offence, and be governed in its action and decision solely by its own regulations, the laws of the Grand Lodge, and the ancient Constitutions and usages of Masonry; having no reference to the peculiar local regulations adopted for the government of the Chapters.

We have so often and fully discussed the questions proposed, that our correspondent will excuse our not entering more in detail into their consideration at this time.

INSTALLATION OF HON. ROBERT P. DUNLAP, AS G. G. H. PRIEST.

We have been politely favored with a copy of the report of the committee appointed at the late meeting of the Gen. Grand Chapter, to notify the Hon. Robert P. Dunlap of his election as G. G. H. Priest, and, in the event of his acceptance, to make arrangements for his installation. Regarding it as at least a semi-official notice that Comp. Dunlap has been duly qualified, and that he has entered upon the discharge of his official duties, we take great pleasure in laying it before our readers:

Boston, Dec. 28, 1847.

To the M. E. Gen. Grand Chapter:

In pursuance of their instructions, the undersigned, charged with the duty of notifying the Hon. Robert P. Dunlap of his election to the office of Grand High Priest of the Gen. Grand Chapter, having attended to that duty, respectfully

Report:

That the distinguished Companion having signified his acceptance of the office to which he had been elected, and of his readiness to enter upon its duties, arrangements were made, through the courtesy of the M. E. Grand Chapter of Massachusetts, to have the ceremonies of installation take place in the city of Boston, on the 30th Nov. last.

Your committee, regarding the event as one in which the whole Fraternity of the country were interested, considered themselves at liberty to give to the occasion such a general character as the time and place, and convenience, would permit. They accordingly, with the co-operation of the Grand Chapter of Massachusetts, invited the attendance of the Grand Chapters of Maine, New Hampshire, Rhode Island, Connecticut, and New York; of the Grand Lodge of Massachusetts; the Grand Consistory and Grand Council of Princes of Jerusalem in the same State; the Boston Encampment of Knights Templars; the subordinate Chapters in that city; and distinguished Companions and Brethren in the vicinity. And they are gratified in being able to report, that most of the bodies above named, were in attendance, in full regalia, and presented a beautiful and encouraging appearance. The occasion was one that will be long remembered by all who had the happiness to witness it.

The ceremony of installation was performed in ample form and in conformity to established Masonic usage, by M. E. Comp. Dean, in accordance with his instructions from the Gen. Grand Chapter.

After the Gen. Grand High Priest had been solemnly proclaimed as duly installed, he addressed the Companions and Brethren present, in an able, eloquent, and impressive manner, evincive of the deep interest he feels in the prosperity of the Masonic Institution generally, and particularly of the important branch of it over which he has been called to preside.

Your committee cannot conclude their report without expressing their sincere thanks to the Grand Chapter of Massachusetts, for the very ample and handsome

manner in which the arrangements for the occasion were conceived and executed by that body.

For the Committee, Paul Dean,
Edward A. Raymond.

Chas. Gilman, Esq.,
Gen. G. Sec'y Gen. G. Chap. U. S.

We have also been furnished with a copy of the correspondence between the committee and Comp. Dunlap, which we take equal pleasure in laying before our readers:

Boston, Nov. 8, 1847.

My Dear Sir and M. E. Companion:—At the Triennial Communication of the G. G. Royal Arch Chapter of the U. States, held at the city of Columbus, in the State of Ohio, in September last, you were unanimously elected General Grand High Priest of that body for the three years ensuing. And Companions Raymond, of Mass., Barnum, of New York, and Bradford, of Maine, were appointed a committee to communicate the result of that election and request your acceptance of the office.

My associates on the committee having charged me with this interesting duty, I avail myself of the opportunity, in my own and in their behalf, to assure you of the high appreciation in which your personal and Masonic character is held by your Companions throughout the country, and that your compliance with their wishes thus unanimously expressed, would be received by them as renewed evidence of your continued attachment to our beloved and time-honored Institution, and of your well known readiness to promote its honor and interest.

I am further instructed to inform you that the M. E. and Rev. Paul Dean, P. G. High Priest, has been requested by the G. G. Chapter to induct you into office, which duty, he directs me to say, that he will take great pleasure in discharging at such time as may best suit your convenience; and that for this purpose, the G. Chapter of Massachusetts has instructed its High Priest to call a meeting of that body, whenever it shall be convenient for the G. G. High Priest elect to be present.

I have the honor to be, very truly and fraternally,

Your friend and Companion,
Edward A. Raymond,
For the Committee.

To Hon. R. P. Dunlap, Brunswick, Me.

—

Brunswick, Me., Nov. 11, 1847.

E. Companion:—I have the honor to acknowledge the receipt of your communication of the 8th inst., advising me of my election to the office of General Grand High Priest of the General Grand Chapter of the United States.

An expression of confidence so plain and unequivocal, I cannot consider myself at liberty to disregard. I accept, therefore, the responsible station assigned me by the partiality of my Companions, and will visit your city on Tuesday, the 30th of the present month, for the purpose of being inducted into office.

With high regard, truly and fraternally yours,
R. P. Dunlap.

Edward A. Raymond, Esq.

ON THE PILLARS AT THE PORCH OF THE TEMPLE.

BY ALBERT G. MACKEY, M. D.,

G. SECRETARY AND G. LECTURER OF S. CAROLINA.

THERE is no part of the architecture of the ancient Temple, which is so difficult to be understood in its details, as the scriptural account of the two memorable pillars that stood at the porch. Masons in general, intimately as the symbolic signification of these pillars is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction, and of the true disposition of the various parts of which they were composed. Many attempts have been made by biblical commentators to disentangle the labyrinthine difficulties which surround the description in the books of Kings and Chronicles, in the works of Josephus, and in the writings of the Jewish Talmudists and Rabbins.

Another effort, in which the principal object will be to adapt the biblical history to our Masonic traditions, and to condense, in one brief essay, the multitude of learned thoughts and suggestions which have been published on this abstruse topic, may possibly, by simplifying an intricate subject, become useful as well as interesting to the Masonic reader. I must acknowledge, however, in the commencement, my indebtedness to the profound work of Lightfoot, entitled "A Prospect of the Temple," for much valuable information, although I have been sometimes reluctantly compelled to dissent from his conclusions.

The situation of these pillars, according to Lightfoot, was *within* the Porch, at its very entrance and on each side of the gate. They were therefore seen, one on the right and the other on the left, as soon as the visitor stepped within the Porch.* And this, it will be remembered, in confirmation, is the very spot where Ezekiel places the pillars that he saw in his vision of the Temple. "The length of the porch was twenty cubits and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side and another on that side." Ezek. xi. 49.

These pillars, we are told, were of brass, as well as the chapiters that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers or a hand's breadth," which is equal to three inches. According to the accounts in I. Kings, viii. 15, and in Jeremiah lii. 21, the circumference of each pillar was twelve cubits. Now according to the Jewish computation, the cubit used in the measurement of the Temple buildings, was six hand-breadths, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, he making it about twentytwo inches; but I adhere to the measure laid down by the Jewish writers, as probably more correct and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

*If this position be the correct one, and Lightfoot supports the hypothesis by strong arguments, then Oliver, as well as most of our lecturers, is wrong in the statement that the pillars were placed before the Porch of the Temple and must have been passed before entering it. See Oliver s "Landmarks," vol. 1, p. 451.

The reader of the scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in Kings and Chronicles. In the former book, it is said their height was eighteen cubits, and in the latter that it was thirtyfive. But the discrepancy is easily reconciled by supposing, which indeed must have been the case, that, in the book of Kings, the pillars are spoken of separately, and that, in Chronicles, their aggregate height is calculated; and the reason why, in this latter book their united height is placed at thirtyfive cubits instead of thirtysix, which would be the double of eighteen, is because they are there measured as they appeared with the chapiters upon them, and half a cubit of each pillar was concealed in what Lightfoot calls "the hole of the chapiter," that is, half a cubit's depth of the lower edge of the chapiter covered the top of the pillar, making each pillar apparently only 17 1-2 cubits high, or the two 35 cubits, as laid down in the book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott, who supposes that the pedestals of the pillars were seventeen cubits high,—a violation of every rule of architectural proportion, with which we would be reluctant to charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in Kings. The height, therefore, of each of these pillars was, in English measure, twentyseven feet. The chapiter or pomel was five cubits more, but as half a cubit was common to both pillar and chapiter, the whole height from the ground to the top of the chapiter was twentytwo cubits and a half, or thirtythree feet and nine inches.

Each of these pillars was surmounted by a chapiter, which was five cubits or seven and a half feet in height. The shape and construction of this chapiter demands some consideration. The Hebrew word which is used in this place is כותרת, or *koteret*. Its root is to be found in the word כתר, *keter*, which signifies a "crown," and is so used in Esther, vi. 8, to designate the royal diadem of the king of Persia. The Chaldaic version expressly calls the chapiter "a crown," but Rabbi Solomon, in his commentary, uses the word פומיל, signifying "a pomel or globe," and Levi Gershom describes it as "like two crowns joined together." Lightfoot says, "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. To this ornamental part we now arrive.

In I. Kings, vii. 17–20, 22, the ornaments of the chapiters are thus described:

"And nets of checker-work and wreaths of chain work, for the chapiters which were upon the tops of the pillars; seven for the one chapiter and seven for the other chapiter.

"And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter.

"And the chapiters that were upon the tops of the pillars were of lilywork in the porch, four cubits.

"And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapiter.

"And upon the top of the pillars was lilywork; so was the work of the pillars finished."

With the aid of Lightfoot, I will endeavor to render this description, which appears somewhat confused and unintelligible, plainer and more comprehensible.

The "nets of checker work" is the first ornament mentioned. The words thus translated are, in the original, שבכים מעשה שבכה, which Lightfoot prefers rendering "thickets of branch work"; and he thinks that the true meaning of the passage is, that "the chapiters were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovelily intermingled and interwoven, one with another." He derives his reason for this version from the fact that the same word, שבכה, is translated "thicket," in the passage in Genesis, (xxii. 13,) where the ram is described as "being caught in a thicket by his horns;" and in various other passages the word is to be similarly translated. But on the other hand, we find it used in the book of Job where it evidently signifies a net made of meshes: "For he is cast into a *net* by his own feet and he walketh upon a snare." Job, xvii. 8. In II. Kings, 1, 2, the same word is used, where our translators have rendered it a *lattice:* "Ahaziah fell down through a lattice in his upper chamber." I am, therefore, not inclined to adopt the emendation, but rather coincide with the received version as well as the Masonic tradition that this ornament was a simple net-work or fabric consisting of reticulated lines.

The "wreaths of chain work," that are next spoken of, are less difficult to be understood. The word here translated "wreaths," is גדילים, and is to be found in Deuteronomy, xxii. 12, where it distinctly means *fringes:* "Thou shalt make thee fringes upon the four quarters of thy vesture." *Fringes*, it should also be translated here. The "fringes of chain work," we suppose, were, therefore, attached to, and hung down from, the net work spoken of above, and were probably in this case, as when used upon the Jewish garments, intended as a "memorial of the law."

Below the net work were placed two rows of pomegranates, an hundred in each row. Lightfoot, adhering to his notion that the net work was a thicket of boughs and leaves, presumes that the pomegranates "were wrought artificially below the boughs of these branches, as if they had been the apples that those branches bare." But if, as I contend, the net work was simply what that word imports, then it must be supposed that the pomegranates were upon or mingled with, the "fringes of chain work." In this I am supported by the description in II. Chronicles, iii. 16, where it is said, "he made an hundred pomegranates and put them on the chains."

The "lily work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that I shall not hesitate to quote it at length: "At the head of the pillar, even at the setting on of the chapiter, there was a curious and a large border or circle of lily work, which stood out four cubits under the chapiter, and then turned down, every lily or long tongue of brass with a neat bending, and so seemed as a flowered crown to the head of the pillar, and as a curious garland whereon the chapiter had its seat."

There is a very common error among Masons, which has been fostered by the plates in our "Monitors," that there were on the pillars chapiters, and that these chapiters were again surmounted by globes. The truth, however, is, that the chapiters themselves were the pomels or globes, to which our lecture in the F. C. degree alludes. This is evident from what has already been said in the first part of the preceding description. The maps of the earth and the charts of the celestial constellations, which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Oliver, a Masonic tradition places them—an ancient custom, instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular or nearly so, they may be well said to represent the terrestrial and celestial spheres.

The true description then of these memorable pillars is simply this. Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twentyseven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar and covering its upper part to the depth of nine inches, was an oval body or chapiter, seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter with it, was a row of lily petals, which, first spreading around the chapiter, afterwards gently curved downwards toward the pillar, something like the acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of net work was carved, which extended over its whole upper surface. To the bottom of this net work was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row.

This description, it seems to me, is the only one that can be reconciled with the various passages in the books of Kings, Chronicles, and Jeremiah, that relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols. To give such a conception, has been the object of this paper, and if, in this attempt I have succeeded, I shall feel amply rewarded for any labor I have expended in its composition.

Charleston, Dec. 31, 5847.

EUREKA MASONIC SCHOOL.

We learn from the Lexington (Miss.) Advertiser, that the Masonic School at that place, projected by Eureka Lodge, has been opened for the reception of pupils. Teachers of the very highest qualifications have been secured, and every essential to facilitate the student has been furnished. The building (says the Advertiser,) is now complete, and we but reiterate the expression of every one who has seen it, in stating that it is one of the most handsome edifices in the State. Too much cannot be said complimentary to the skill and taste of the architect. We may say the school is firmly established, and we look with pleasing certainty to the day when it will be the most flourishing institution in the State.

MASONRY IN ITS RELATION TO CHRISTIANITY.

BY A LADY.

Mr. Moore:—In turning over the pages of the November number of your Magazine, I was much surprised to find an article from my own pen, which was certainly never intended for publication; but when I found that it had reached my native land, the home of my childhood, around which cluster so many endearing associations, my slumbering affections were rekindled, and I felt a strong desire to extend my views upon a subject of which woman is permitted to know but little,—hoping to inspire others with a desire to acquaint themselves with the moral beauties of Masonry,—which *must* command the highest admiration of those who avail themselves of the various sources of information within their reach.

As a descendant of the first Grand Master of America, and of still nearer and dearer friends, whose Masonic virtues endeared them to all with whom they were associated, my earliest sympathies were enlisted in favor of an Order, so full of sublime and holy mystery, so fraught with good will to man, and so evidently bearing the impress of Divine authority. Not, however, until I began earnestly to search for its intrinsic excellences, did I know aught of its origin, its magnitude, or its finally great and glorious destiny.

It *may* be that I set too high an estimate on Masonry; but if, (as I verily believe,) its principles are coeval with its Eternal Author, the great Architect of the Universe, can the standard be too high? Were not those principles exemplified by many of the soul-stirring scenes of the earliest ages of the world, and signalized by the immediate presence of Jehovah?—as the offering up of Isaac, the burning bush, the pillar of fire by night and of cloud by day, and many other events of startling grandeur, handed down by the patriarchs from generation to generation, as an indisputable evidence of the power and protection of the Most High?

When the time was fully come for these principles to assume a different form, the Supreme Ruler, who seeth the end from the beginning, caused a house to be builded wherein to record His name; and in order to do this, peace, plenty and unity were desirable. Therefore, Solomon, endowed with wisdom, power and wealth unparalleled, was selected to carry out the designs of heaven, by organizing the most complete system of *Operative Science*, based upon the immutable laws which the Highest himself had taught to man, the better to enable him to proceed with the great work harmoniously, joyously and securely. What a privilege, thus to labor in concert, under the immediate protection and favor of Omnipotence! to be the honored instruments in preparing the *first Temple* for the living God!—to be *chosen, approved*, and *accepted* as *worthy* to be entrusted with a work of so stupendous and sacred a character!

Behold Solomon, Hiram, King of Tyre, and Hiram the Widow's Son, in the prosecution of the magnificent undertaking,—as the first Grand Masters of this Divinely appointed Institution; and under the immediate superintendence of the *great Grand Master above!* overwhelmed with awe, reverence and astonishment at a discovery most momentous to man throughout all future time, and most encouraging to them. The mystical Light which then illumined the dark places of the earth, revealing the long lost *Name!* putting to flight the obscurity of past ages, and radiating the dark vista of futurity, has never ceased to glimmer, although at times, superstition, ignorance and fanaticism have nearly extinguished it.

When Masonry was no longer needed as an Operative, it became a Moral science. Its sacred mysteries were still confined to faithful breasts, few in numbers but strong in faith and steadfast in purpose, conscious of possessing knowledge that would bring joy and gladness to this sin-blighted world. At one time, indeed, it is said, that but two remained to whom the concealment of the Ark and its sacred deposites was known; and after a lapse of seventy years, the faithful alone were permitted to enter the *consecrated Royal Arch*, and bring forth from the rubbish of years, what He that "walketh upon the wings of the wind" had guarded, during the captivity of his people, by thunderings, by lightnings and by earthquakes! Time rolls on, the Temple is rebuilt, and many and striking are the interpositions of Divine Providence, while the Godlike plans of love to man are maturing.

Oh! the matchless wisdom, the fathomless love that has characterized all! A new era is dawning! Give ear, O Heaven, and rejoice, O Earth, for the redemption of man draweth nigh! The mystical Light is shooting forth its rays, and will, ere long, burst upon the astonished sight with dazzling splendor! Behold the Star of Bethlehem! the infant of the manger—the Messiah, has come! But the *world* will not receive the lowly stranger! No pomp attends his birth: he is ushered into the world amid the most abject poverty; but are there no evidences of his illustrious descent, or his Godlike mission? O yes! Beside the fulfillment of prophecy and the heavenly host that attest his Divinity, there is still a remnant of the *favored few* whose hearts throb with holy rapture at the annunciation that Christ is born! The mysterious chain has not been broken,—each burnished link has been wrought by a skillful Hand, and the combined powers of earth and hell have been insufficient to sever, or mar its beauty and perfection. The *light of Moriah* has guided the "holy brethren, partakers of the heavenly calling," of whose expectation Christ Jesus has been their "Apostle and High Priest," and who is now their Lord and their God. They have "kept the faith and obtained the promise," and of them "the world was not worthy." Now they leave the first principles,—the operative and moral are merged in the Christian Order. Hitherto, their sphere of usefulness has been comparatively circumscribed; *now*, behold the vast field, the invincible weapons! Within herself, Masonry embodies all that pertains to the happiness of the human family, either here or hereafter,—all the arts and sciences, the most perfect system of morals, and the whole economy of God, as manifested in the creation, preservation and redemption of man. But how pre-eminently does she now stand forth!—how elevated and immovable is now her position! The broad banner of Christianity now waves over her, and beneath its ample folds shall she go forth conquering and to conquer. Here, here must the work be done! All, hitherto, has been preparatory: *now*, the Christian seal is affixed, and her final success is secure.

At the early age of twelve, we find our blessed Saviour, "who spake as never man spake," disputing in the Temple with the Doctors of the law, whom his wisdom overwhelms with astonishment; and again, at eighteen, we hear from him;

but the *twelve subsequent* years are to the world a blank in his history; but not so to the immediate recipients of his mystical glory. How replete with interest must that period have been to that fraternal band who have pledged themselves to die, if necessary, in defence of that holy religion about to be revealed to an expecting but rebellious world! To this period we trace the *Orders of Knighthood!* and believe the High and Holy One to have been the Illustrious Founder! who himself! is the Chief Corner Stone! and to whom all power in heaven and earth belongeth! When at the age of thirty, the Saviour appears on the stage of action. All seems to have been arranged by a *Master hand.* At a *word*, his disciples, as if *previously prepared*, flock around him! "Follow thou me," was all that was required from those august lips. What an evidence of power and authority! but O how far removed from arrogance or ostentation—the Majesty of a God! The considerate kindness of a friend,—the tender gentleness of a parent, characterized all his dealings with erring man. He lays aside the Godhead and assumes the garb of humanity,—subjected to poverty, ignominy and reproach, leaving the infirmities of our nature, that he might the better succour us. He was humbled that we might be exalted. He died that we might live! Terrible was the conflict, strong the temptation to his chosen followers; but with one exception the *twelve* were faithful.

But who may paint their agony when they beheld that Blessed Being, extended upon the Cross! He to whom they had listened with delight, from whose blessed lips had distilled heavenly wisdom—whose every act proclaimed his Divinity, and whose death clothed the face of nature with the blackness of midnight! rent the veil of the temple from the top to the bottom! upheaved the slumbering earth and caused the dead to come forth! Heaven, earth and hell proclaimed the injustice of the deed; but established the Godhead of the immaculate sufferer! Mark the thick darkness that pervades all nature during that scene of anguish!—fearfully sublime must have been the spectacle! Joseph of Arimathea has begged the sacred body and wrapped it in fine linen and laid it in a new tomb. Oh! Joseph, if of the *holy conclave*, who may even imagine thy emotions while thus performing the sad offices of duty and affection!

To the world was revealed all that was necessary for human salvation, and all that it was capable of receiving; but to the faithful Christian Knight, how clear, how transcendant is the scheme! None but the "Lord of Lords, and King of Kings" could have devised, or executed aught so full, so complete! How anxiously did his friends watch the result after the mouth of the Sepulchre had been secured by the enemies of their blessed Master—how slowly and sorrowfully pass the intervening days! Mark the untiring devotion of Mary, who, "being early at the Sepulchre, while it was yet dark," enjoyed the sweet reward of being first addressed by the Master, and to whom she unhesitatingly responded, *Rabbonni!!*

Of the forty days spent by the Redeemer, after his resurrection, and previous to his ascension, we have but a limited account; but are we to suppose that a moment was lost? O no! The time was doubtless spent in qualifying his followers for future usefulness, and in perfecting the mysterious bond that united them to Him, their glorious Head! How fraught with wisdom, how soul transforming must have been the blessed instructions they then received from

Him! But alas! the time is at hand when he must be parted from them; but now they know that his triumph is complete and that he shall henceforth sit at the right hand of the Majesty on High,—therefore their sinking hearts are comforted.

Oh, who would not love to linger here! how must the mysterious tie, the holy compact have been strengthened by this melting scene! Slowly!—majestically! Godlike, he rises!—with uplifted hands and eyes, his calm and noble brow indicating the purity of his life, his unchanging love to man, and the infinitude of his power and wisdom! Methinks as the cloud received him out of the sight of his admiring friends, I see them rushing into each others arms, giving glory to God, and renewing the solemn covenant by which they were consecrated to the service of Him who had just ascended.

What a multitude of evidence! From the moment that God revealed these principles to the ancients, all has been beautifully connected—another brilliant link has been added to that diamond chain composed of the inestimable gems of truth, justice and mercy!

The blessed light yet gilds the horizon and shall continue to widen and spread until all is fulfilled, until the exiled and scattered tribes who crucified their Lord and cried out, "his blood be upon us and upon our children," shall bow in deepest humility at the foot of the cross, and with heartfelt gratitude acknowledge that the meek and lowly Nazarene, was not only the expected Messiah, but the Mighty God! the Prince of Peace! the Everlasting Father. Masonry shall exist until the veil that conceals her holy mysteries shall be drawn aside by the hand of Omnipotence!—when the full blaze of Millenium Glory shall have merged in one all sects and orders—when all the families of the earth are united by the blood of Christ!

AMELIA.

C——, Ohio, Dec. 22, 1847.

CELEBRATION AT KINGSTON, CANADA.

On the 27th Dec., 1847, the Brethren of St. John's Lodge, No. 491, at Kingston, Canada West, assembled in their "truly Masonic" Lodge room, to install their Master elect, and celebrate, according to "ancient usage," the anniversary of St. John the Evangelist.

The number of Brethren present was greater than on any former occasion, and it is pleasing to add that the installation of the Master, and the investment of the respective officers of the Lodge, were performed in a Masonic and highly impressive manner. Br. South, the P. M. of Minden Lodge, (Reg. of Ireland,) attached to Her Majesty's 20th Regiment, assisted by the Past Masters of St. John's Lodge, precisely at high twelve, installed Br. James Alexander Henderson, (the Senior Warden for the past year,) as W. Master. The following Brethren were afterwards duly invested: W. J. Goodeve, S. W.; J. B. Hall, J. W.; T. Briggs, Treas.; S. D. Fowler, Sec.; Rev. W. M. Herdimer, Chaplain; J. Grist, S. D.; J. Patterson, J. D.; J. Harvey, M. C.; J. Shaw, I. G.; J. Medcalf and I. Hope, Stewards; W. Kerns, Tyler.

The Brethren being joined by visiting Brethren from Union Lodge, Richmond, the Duke of Leinster and Minden Lodges, and preceded by the band of

the 20th regiment, walked in strict Masonic order, to the St. George's Church, where an appropriate and impressive address was delivered by the Chaplain, the Rev. Br. Herdimer. At the conclusion of the evening service, the Choir sang the beautiful Masonic anthem, "Behold how good and pleasant," &c., taken from the 133d Psalm, and composed by Br. Oliver McMaster, of the Minden Lodge. A large collection was taken after the service, and by the Stewards of the Lodge handed to the Church Wardens, to be distributed among the poor of the city. On the return of the Brethren, the Lodge was closed in due and ancient form, and with solemn prayer.

In the evening, the Brethren sat down to an excellent collation, the Worshipful Master presiding. The Band of the 20th Regiment being in attendance, played appropriate airs as the following toasts were drank:

1st. The Queen and the Craft.

2d. The Grand Lodges of England, Ireland and Scotland.

3d. The Provincial Grand Lodges.

4th. The Grand Lodges of the United States—May peace and brotherly love ever be cemented between them and us.

5th. Speedy relief to all worthy distressed Brethren wherever dispersed.

6th. To the memory of our late Worshipful Master, Sir Richard Henry Bonnycastle, and all deceased worthy Brethren.

7th. Our sister Lodges, the Minden and Leinster, and all visiting Brethren.

8th. Masons' Wives and Masons' Bairns.

9th. To our next happy meeting: Thus have we met—thus do we part, and thus may we be happy to meet again.

Immediately after the Junior Warden's toast, at "low twelve," the Brethren broke up, and it affords us sincere gratification to state, that, during the whole of the day's festivities, that harmony and decorum prevailed which should ever characterize the meetings of the Fraternity.

CELEBRATION AT MEREDITH BRIDGE, N. H.

Meredith Bridge, N. H., Feb. 1, 1848.

Mr. Editor:—Knowing that you are deeply interested in the glorious cause of Masonry, I here transmit an account of the celebration which took place in this village, of the anniversary of St. John the Evangelist, on the 27th Dec.

Let me in the first place inform you that there is a small Masonic Lodge in this place, composed of zealous and worthy Brethren. They meet regularly at the Lodge room, once every month. They have done some work the last few months, and there is a prospect that more will be done the present season. The divine principles of our time-honored Institution are on the advance. They are more and more appreciated. Persecution may hurl her shafts at it, yet it will live and flourish so long as kindness and brotherly love are cherished in the hearts of the children of men.

A large number of ladies and gentlemen met at the Lodge room, on the 27th December, the birth-day of the holy St. John. Eloquent and beautiful addresses were made by Jeremiah Elkins, Esq., District Dep. G. Master, and Stephen C. Lyford. Mr. Lyford is an attorney at law, and is one of our most estimable citizens. He is not a Mason. He spoke highly of the Masonic Order; declared that its principles were pure, and that it had his earnest wishes for its prosperity. After this, the company sat down and partook of a sumptuous feast, prepared by John Tilton, Esq. At an early hour, the guests and Brethren retired, perfectly delighted with the evening's entertainment.

J. P. Atkinson.

INSTITUTIONS UNDER THE JURISDICTION OF THE G. G. CHAPTER AND G. G. ENCAMPMENT OF THE U. STATES.

Grand Chapters.

Maine,
New Hampshire,
Massachusetts,
Rhode Island,
Connecticut,
New York,
Maryland,
Ohio,
Kentucky,
North Carolina,
South Carolina,
Georgia,
Alabama,
Tennessee,
Indiana,
Mississippi,
Missouri,
Florida.

Subordinate Chapters.

Illinois.—Springfield, No. 1, at Springfield.
Lafayette, No. 2, at Chicago,
Jacksonville, No. 3, at Jacksonville,
Horeb, No. 4, at Henderson,
Quincy, No. 5, at Quincy,
Shawneetown, No. 6, at Shawneetown.

Michigan—Monroe, No. 1, at Detroit,
St. Joseph Valley, No. 2, at Niles,
Jackson, No. 3, at Jackson.

Iowa.—Iowa, No. 1, at Burlington,
Iowa City, No. 2, at Iowa City,
Du Buque, No. 3, at Du Buque.

Wisconsin.—Milwaukee, No. 1, at Milwaukee,
Washington, No. 2, at Platteville,
Southport, No. 3, at Southport.

Arkansas—Far West, No. 1, at Fayetteville,
Union, No. 2, at Little Rock.

Louisiana.—Holland, No. 1, at New Orleans,
New Era, No. 2, at New Orleans,
Red River, No. 3, at Shreveport,
Clinton, No. 4, at E. Feliciana Parish.

Texas.—San Felipe de Austin, No. 1, at Galveston.

Grand Encampments.

Massachusetts and Rhode Island,
Connecticut,
New York,
Ohio.

Subordinate Encampments.

Maine.—Portland, No. 2, at Portland.

New Hampshire.—De Witt Clinton, No. 1, at Portsmouth.

Pennsylvania.—Pittsburg, No. 1, at Pittsburg.

District of Columbia.—Washington, No. 1, at Washington.

Virginia.—Wheeling, No. 1, at Wheeling.

South Carolina.—South Carolina, No. 1, at Charleston.

Georgia.—Georgia, No. 1, at Augusta.

Alabama.—Washington, No. 1, at Marion.

Mississippi—Mississippi, No. 1, at Jackson.

Louisiana.—Invisible Friends, No. 1, at New Orleans.

Kentucky.—Webb, No. 1, at Lexington.
Louisville, No. 2, at Louisville.
Versailles, No. 3, at Versailles.
Frankfort, No. 4, at Frankfort.
Montgomery, No. 5, at Mountsterling.

Tennessee.—Nashville, No. 1, at Nashville.

Illinois.—Apollo, No. —, at Chicago.

Missouri.—St. Louis, No. 1, at St. Louis.

Note.—At the triennial meeting of the General Grand Encampment, held at Columbus, September, 1847, leave was given to the Encampments in Kentucky to form a Grand Encampment, which has been done.

PROCEEDINGS OF THE G. G. ENCAMPMENT AT COLUMBUS, IN SEPT. 1847.

REPORT OF THE DEP. G. GRAND MASTER.

To the M. E. General Grand Master and other officers of the General Grand Encampment for the United States:

THE undersigned, Deputy General Grand Master, respectfully reports—that, since the Triennial session, in 1844, he has issued Dispensations for the formation of five new Encampments, viz:

Apollo Encampment, No. 1, at Chicago, Illinois.
Nashville Encampment, No. 1, at Nashville, Tennessee.
Portland Encampment, No. 2, at Portland, Maine.
Frankfort Encampment, No. 4, at Frankfort, Maine.
Montgomery Encampment, No. 5, at Mountsterling, Kentucky.

That being called upon to aid in the consecration of the Encampments at *Jackson*, Mississippi, and at *Marion*, Alabama, and the installation of their respective officers, and being unable to attend to that duty in person, he forwarded to those Encampments authority to certain eminent Sir Knights to perform the services as his proxies.

He further reports, that during the present year, he has, on the petition of sundry Sir Knights, members of Washington Encampment, formerly held at the City of Washington, granted a Dispensation to reorganize said Encampment; he having every assurance that by so doing he has advanced the interest of the General Grand Encampment, as the revival of this member of the Institution gives promise of greatly advancing the cause of Masonry at the seat of the General Government; and he would respectfully recommend that this act be confirmed by the General Grand Chapter. He further states, that from information derived from various sources, he is of the opinion that the Order is generally in a flourishing condition, and gradually increasing.

(Signed,) JOS. K. STAPLETON.
Columbus, Sept. 14, 1847.

REPORT OF G. G. GENERALISSIMO.

THE undersigned, General Grand Generalissimo respectfully reports:

That during the recess, and since the last triennial meeting, he has had but a single opportunity or call to discharge his official duty. While at Washington City, D. C., in the year 1845, several Sir Knights, formerly members of Washington Encampment, of that place, requested his aid to revive and reinstate that Encampment. Washington Encampment being in the immediate vicinity of our M. E. Deputy General Grand Master Stapleton, I referred the Sir Knights to him, and by letter requested that he would take the matter into his care and consideration; and I am happy to know that he promptly reorganized and revived said Washington Encampment, and restored it to the former rights and privileges, and trust his doings will be ratified by this General Grand Body.

Respectfully submitted,

(Signed,) WM. H. ELLIS.
Columbus, Sept. 14, 1847.

REPORT OF G. G. CAPTAIN GENERAL.

To the General Grand Encampment of the United States:

THE undersigned has the honor herewith to report his official doings since your last Triennial Session.

Under and in pursuance of the resolution of the last session, vesting in me plenary powers to settle and adjust any indebtedness that might be found to exist on the part of the Subordinate Encampments in Ohio, prior and up to the time when they became embodied in the Grand Encampment of Ohio, I, at the first session of that Grand body, after the adoption of the aforesaid resolution, personally notified the officers representing the Subordinate Encampments, of that resolution, and respectfully requested each to forward to me a full return in accordance therewith.

Subsequently I addressed a circular letter to each, and I take pleasure in stating that a full response has been made by them, inclusive of Lancaster Encampment, No. 2, and from which latter I received a return by the hands of our worthy Sir Knight, M. L. Kreider, on the 13th inst., with the sum of $58, as the amount of its dues.

The Recorder of Massillon Encampment, No. 4, Sir Knight G. W. Williams, has reported that no dues are on hand, or exist unaccounted for or unsettled in that Encampment; which report is herewith filed, marked 1.

Mt. Vernon Encampment, by the Recorder, Sir Knight Timo. Griffith, has made its report, showing that there were no dues on the part of that Encampment unaccounted for; and belonging to the General Grand Encampment; which report accompanies this communication, and is marked 2.

Clinton Encampment, at Mt. Vernon, it will be recollected, settled up its dues in full at your last session.

Cincinnati Encampment, No. 3, by their Recorder, Sir Knight J. L. Vattier, on the 13th of October, A. D. 1845, made a full return of that Encampment, showing the sum of $55 as the ascertained amount due from that Encampment, which was subsequently, to wit, on the 22d July, 1846, paid over to me; which return, with a copy of my receipt, is herewith submitted, marked No. 3.

These, inclusive of Lancaster Encampment, whose report is quite satisfactory, and herewith submitted, marked No. 4, embrace all of the Encampments of Ohio existing prior and up to the formation of the Grand Encampment of Ohio. It will be seen, from an inspection of reports 1, 2 and 4, that they were recently received—the two latter as late as the 7th and 13th of this month, which will account for my not reporting to the Recorder or Treasurer while the business under the resolution of G. G. Encampment, in this behalf, was unfinished. I herewith hand to the General Grand Encampment, for dues collected of the various Subordinate Encampments, the sum of - - - $113
And also received for a Dispensation recently granted for an Encampment at Pittsburg, Penn. - - - - - 90

Making, - - - - - - - $203

On the 13th of May last I received an application from Sir Knights Alexander McCammon, W. W. Wilson, James S. Horn, S. McKinly, and others, at Pittsburg, Pennsylvania, praying for authority to establish an Encampment in the City of Pittsburg, subordinate to the General Grand Encampment of the United States; which application was accompanied by a copy from the records of Wheeling Encampment, highly approving of the application, and vouching for the moral and masonic qualifications of the several applicants; and having full confidence in the opinion and judgment of our illustrious Knights composing the Encampment at Wheeling, and also confiding in the thus avouched high character of the Sir Knights at Pittsburg, immediately on the receipt of the usual fee required by our Constitution, I made out and issued to them my warrant of Dispensation authorizing the establishment at Pittsburg of a Council of Red Cross Knights and an Encampment as prayed for in their petition. From the information I have received, I entertain the belief that this Encampment will be found well worthy of the high honors confided to it.

It will be apparent, from the foregoing remarks, the whole business entrusted to my care, under the resolution of your body, has been fully and satisfactorily closed up. No other matters requiring my attention have come to my official notice. So far as my knowledge extends, the Order, in the western part of our Masonic vineyard, is rapidly increasing in number, and is progressing with desired credit and in peace and unity.

All of which is respectfully submitted,

Signed, W. B. HUBBARD, *G. G. C. G.*

THE FREEMASON'S LEXICON.*

[Translated from the German, for the Freemasons' Quarterly Review.]

Orden und Ordnung. Order and Regularity.—In every Order the spirit of regularity should reign, and more especially in the Order of Freemasonry. In this respect it does not even give way to the priestly orders. The Master's call to order reminds the Brethren of this in every Lodge, and each one acknowledges by the sign that he is mindful of his duty. Originally the society of Freemasons was not an Order, but a fraternity, and the name Order, has been introduced into England in modern times.

Osiris.—A godhead of the ancient Egyptians, under which they especially honored the sun and fructifying nature. In works upon the secret sciences we often find this name, and in the pictures he is represented with a hawk's head and the horns of an ox. Isis was called his wife.

Pabstliche Staaten. Papal States.—Pope Clement XII., also known by his family name, Ganganelli, published a bull on the 27th of April, 1738, against the Freemasons, which put them under excommunication, in consequence of which they could not receive absolution. The reason assigned for this severity was, that those who did no evil did not require to shun the light. His successor, Benedict XIV., renewed this excommunication on the 17th of March, 1751, but he soon after formed milder opinions, and allowed himself to be initiated, at which ceremony, Bro. Tiepulo, a Roman, delivered a remarkable address. From this time the Freemasons were not particularly persecuted, yet it has not seemed good to any pope to withdraw the bull. His successors did not allow any Lodges to be held in their States, and, up to this time, the Order of Freemasonry has no asylum there. The above two-named bulls have produced the desired effect in several Catholic States.

Paris.—In the year 1725, three Englishmen founded a Lodge here, which soon after called itself the "Grand English Lodge of France," because, from it was formed other Lodges, not only in the capital, but also in the provinces; it took the name Grand Lodge of France in the year 1756, and with it the privileges of a Grand Lodge. This Lodge was closed by the government in 1762, because so many branches had gone out from her, which had given cause of complaint. Nevertheless, many Lodges, and the Grand Lodge itself, remained at work in secret. Besides this, there was formed in 1772, a new Grand Orient of France. This, and the old Grand Lodge of France, were closed at the commencement of the revolution. When the storm was over, the officers of the old Grand Lodge assembled together again, and founded afresh a Grand Orient of France, on the 22d of June, 1799; by the side of this one came the new Scottish General Grand Lodge of France, which appeared in 1804, with no fewer than thirty three degrees. But in the same year, the Grand Orient of France united with this Scottish General Grand Lodge, and took the name of Grand Orient of France; that of the Scottish General Grand Lodge disappeared.† In the year 1812, there was under this Grand Orient, one thousand and eightynine Lodges and Chapters, among which the military Lodges are counted, and nearly every regiment has its own. In Paris itself there are more than one hundred Lodges.

Pfeiler oder Saulen. Shaft or pillar.—Every Lodge must be supported by three grand shafts, or pillars, Wisdom, Strength and Beauty. Wisdom conducts the building, Beauty adorns, and Strength supports it; also, Wisdom is ordained to discover, Beauty to ornament, and Strength to bear. He who is wise as a perfect Master, will not be easily injured by his own actions. Hath a person the strength which a Senior Warden represents, he will bear and overcome every misfortune in life. And he who is adorned, like the Junior Warden, with humility of spirit, approaches nearer to the similitude of God, than another. But the three pillars must be built upon a rock, and that rock is called Truth and Justice.

Politik.—Politics are entirely prohibited from a Freemason's Lodge, and no

*Continued from p. 327, vol. vi. †This is an error.—Ed. Mag.

Brother dare attempt to propagate his views upon politics by the means of the Order, this being in direct opposition to the ancient statutes. The political opinions of mankind never agree, and they are thus directly opposed to Brotherly union. If a peculiar set of political opinions gain the upper hand in a state, or if a revolution take place, or if a country be invaded by a foreign army, the Lodges close themselves. Charity to a suffering warrior, let him be a friend or a foe, must not be considered as a political act, for it is the general duty of mankind, and more especially it is a Masonic duty.

Portugal.—In the year 1742 or 1743, there was formed at Lisbon, in this kingdom, a Lodge, working by the English system, by two Frenchmen, Coustos and Mouton, but in March, 1743, these two Brethren were imprisoned by the tribunal of the Inquisition, who were very glad to have discovered at its commencement, a society so diametrically opposed to its doctrines. Bro. Coustos was allowed three days for reflection, that he might voluntarily confess his so-called crime, and he then expressed himself thus, "That he did not know how he could have offended against the laws, unless it was accounted a crime to belong to a society which had enabled him to associate with the most honorable, most worthy, and most just of mankind, but which could not be dangerous to religion, or to an enlightened fear and love of God, because it never interfered with the peculiarities of any sect, but impressed upon its members the duty of living in peace and harmony with men of all religions; extended its benevolence to all who were in distress, let them belong to what church they would; and that this Society was Freemasonry." He was nine times racked, and then condemned four years to the galleys, but the English ambassadors at Lisbon, procured his discharge from the galleys. Bro. Mouton, being a Catholic, was found not guilty; the remainder of the Brethren dispersed themselves.

Preuissche Staaten. Prussian States.—In these States, the Freemasons' Lodges enjoy the full protection of the government; are much respected and very numerous. Frederick the Great was the founder of this flourishing state of Freemasonry, for, at the commencement of his reign, he put himself at the head of a Lodge, held in Berlin, worked himself as W. M., and formed it into a Grand Lodge, under the name of the Three Globes. He gave it a public protectorium, as he also did the other two Grand Lodges, which were afterwards formed in Berlin, the Royal York and the National. The protectorium of the last is dated 16th of July, 1774, and contains the following: "We do not doubt but that you will make this token of our favor, good will and grace, serve as a new motive to double your endeavors to labor incessantly in promoting the welfare and happiness of the whole human race. Your praiseworthy endeavors to promote those objects, have gained our most gracious approbation; we, therefore, grant you, by this protectorium, our most gracious permission to enjoy all the rights and privileges of a National Grand Lodge of Germany, and of all the States which are under our sceptre, and to work according to laws and regulations of the ancient and honorable fraternity of Free and Accepted Masons, freely, openly, and undisturbed, as well in our capital, as in all other States and cities, so as to promote the welfare and prosperity of the Order; and, in all just, lawful and moderate things, we will grant our royal protection and defence, and will not permit that either this Grand National Lodge of Germany, or the Lodges which are connected with, and dependent upon her, or the members of them, generally or especially, shall be disturbed, or prejudiced, in the exercise of their ancient rights and privileges. We command, therefore, and hereby, all our military as well as civil officers, commanders, and colleges, but especially our officers of the government, and of the upper and lower courts of law and justice, in our residence at Berlin, to regulate their conduct to the before-named Grand Lodge of Germany, in Berlin, by this our royal ordinance, and, at its request, to render it prompt assistance, and on no account to allow it to be oppressed." Through the royal Prussian edict, for preventing and punishing secret societies, which might become injurious to the general safety, published 20th October, 1798, the Masonic Brotherhood in the Prussian States received an acknowledged legal existence, and in this law it was

considered as a separate and distinct body from those so-called secret societies and fraternities. The successor of the great Frederick, Frederick William II., was also a zealous member of the Order, which received from him many strong proofs of his grace and protection. It was from him that every Lodge in Prussia received the right of being legally recognized as a moral being, by the tribunals of the country, and of appearing before those tribunals by deputy. Frederick William III. had, in 1816, when the edict concerning secret societies and fraternities was renewed, in consequence of the literary controversies upon the virtuous-bond, an opportunity of honorably distinguishing the Freemasons from those so-called secret societies. According to the royal decree, a Freemason's Lodge may establish itself in any part of the Prussian dominions, but it must unite itself with one of the Grand Lodges established in Berlin, and as a daughter Lodge, obey all its Masonic regulations, and work according to its ritual, inasmuch as those Grand Lodges are answerable for the conduct of all the Lodges in Prussia; neither are they allowed to initiate a Prussian subject before he has completed the twentyfifth year of his age.

LINES,

Suggested on reading an account of the Masonic meeting of Generals QUITMAN and SHIELDS, U. S. A., at a Festival of the Fraternity in Charleston, S. C.

BY MARY M. GLOVER.

AMERICA'S sons, from the bright field of glory,
At Masonry's banquet, repair to the board;
The youth, and the vet'ran with silvered locks hoary,
Drink deep the pure chrystals her fountains afford.

There *Wisdom* and *Beauty*, with *Strength* held dominion,
Unscrupulous structure—divine the support;
Not the dove to the Ark on his swift-winged pinion,
Bore an olive that 's dearer than heart-yielded heart.

Oh! bright was the altar a cherubim guardeth,
And holy the incense of *Faith* at its shrine,
And steadfast the anchor of *Hope* which rewardeth,
Sweet spirit of *Charity*, handmaid divine!

A heart with the hand to a *Brother* bestowing,
Warm welcome and true beat the bosoms of steel;
Nor the helmet and breastplate, the hero foregoing,
The brave were true Masons in *Fortitude* still.

Though banners were floating, no war-cry alarmed them,
No clarion note called a hero to arms;
The white pennons fluttered, a beautiful omen,
Of rest to the brave, from rude battle's alarms.

Invincible valor their Masonry teacheth,
Whose bosoms were bared for our country's defence;
'T will humanize war where its influence reacheth,
And Discord to *Harmony* yield its offence.

In the lamp-lighted hall, o'er the chivalrous banquet,
May Palmetto Lodge ever now as anon,
Pledge her blest country in every goblet,
With laurels of conquest Freemasonry won.

CORRESPONDENCE.

Selma, Ala., Jan. 12, 1848.

DEAR SIR:—* * * With regard to the condition of Masonry in this county, it has never been in a more flourishing condition than at present. Our own Lodge is never idle: we always have some four or five petitions to act on, besides many which we are obliged to reject. Our Institution here is giving a tone and standing to the Order, which no carping or slander can affect. Our tree has been planted deep in generous soil, and will continue to flourish until the destitute can find shelter beneath its branches.

Yours, fraternally, E. M. G.

Waltham, Jan. 20, *A. L.* 5848.

BRO. MOORE:—The officers of Monitor Lodge of Masons, were installed in presence of the public this evening, at Rumford Hall. The installation ceremonies were performed by R. W. Bro. Greenwood, of Framingham, the Dist. Dep. Grand Master for this district. After the installation, Br. Horace G. Barrus, of Chelsea, delivered an appropriate address, which was listened to for more than an hour by a crowded and attentive assemblage of ladies and gentlemen. The singing and music by the orchestra and members of the "Mozart Society," were performed in a manner that reflected great credit upon their musical abilities.

The officers for the ensuing year, are—Isaac Parker, W. Master; Joseph O. Derby, S. W.; Abraham Whitney, J. W.; Theodore Kittredge, Treas.; Willard Adams, Sec'ry; Harvey Chapin, S. D.; Samuel B. Whitney, J. D.; Henry M. Ryan, Tyler. T. KITTREDGE.

MASONIC INTELLIGENCE.

MARYLAND.

MASONIC FESTIVAL IN BALTIMORE.—We were one among those who were present on Monday evening, to participate in a Festival given under the auspices of Union Lodge, No. 60, of the ancient Order of Freemasons. It was an occasion of no ordinary character. Union Lodge, as we learn, was instituted some thirtytwo years ago. After a period of seventeen years, the operations of the Lodge were suspended, and its charter and jewels were surrendered to the Grand Lodge of Maryland. In August last, the Lodge was resuscitated; in the mean time, however, the jewels had been stolen from the Grand Lodge, and the Union Lodge petitioned for an amount of funds to restore the jewels. The Grand Lodge allowed the petition and had the jewels prepared. Monday evening was appointed for their formal presentation, and hence the festival, which we neglected to mention above, was held in the Masonic Hall, in St. Paul's street. When we entered the room, we found it well filled with ladies, who were invited to participate. When all arrived, we suppose there were not less than two hundred and fifty persons present. Captain Rountree's band was engaged, who, during the evening, gave some of their finest music.

At the appointed hour, the members of the Lodge, with visiting Brethren, en-

tered the hall in procession, in the following order—the procession having been formed in the Lodge-room, a spot where the eyes of the uninitiated do not reach:

Tyler, with drawn sword; two Stewards, with white rods; members and visiters; Deacons, with blue rods; Secretary and Treasurer; Senior and Junior Wardens; Chaplain and Master of Union Lodge; Grand Master and Deputy; Senior and Junior Grand Wardens; Grand Secretary and Treasurer.

The procession then counter-marched right and left, until the officers reached the East, when the Brethren were all seated. The ceremonies were then continued by the Rev. Mr. Shrigley, in a most beautiful and appropriate prayer. He was followed by Edward Hinkley, Esq., who delivered a very interesting address.

Mr. Hinckley, in commencing his address, alluded to the particulars connected with the Lodge, and then paid a compliment to the ladies present, and indeed to the whole sex. It was always with them to add grace and beauty to any assemblage. He told the ladies that one reason, perhaps, why they were not admitted as members was, that all history, sacred and profane, showed that they need no promptings to engage in works of charity and love,—it was innate with them, while men required instruction. Women, in some cases, were better than men, even with all their promptings, and he quoted from different authors to show the universal feeling which pervaded the female mind to works of kindness, &c. He spoke of the jewels and symbols; they were not designed for ornament, nor were they to be looked upon and valued for their beautiful appearance. The symbols were material things, designed to keep before the mind the particular duty which they represented. He said that the very foundation of Masonry was love: love produced charity, which in turn produced good works.

We do not pretend to follow the speaker, only to give an outline of his object. He enforced all his positions with arguments drawn from various writers, and he drew largely indeed upon the Holy Scriptures in support of his positions. The address was listened to with marked attention.

After the address, Mr. Gilman, the Grand Master of the Grand Lodge of Maryland, proceeded to the ceremony of investing the officers of the Lodge with the new jewels in the following order: Worshipful Master, Senior Warden, Junior Warden, Secretary, Treasurer, Deacons, Stewards, Tyler.

The Grand Master gave to each officer a most impressive charge, indicating his duties. This being over, the ceremonies were concluded with a prayer by the Rev. Mr. Shrigley.

And now came a scene of enjoyment such as we have rarely witnessed. Harmony and good feeling pervaded the entire company. The band struck up a lively strain, during which refreshments of a dainty character were handed round the room in the greatest profusion. All seemed well pleased, and the ladies particularly so. About ten o'clock, the Ethiopian Serenaders, who had been invited, made their appearance, and with a piano ready prepared, gave the company some of their sweetest melodies. The company separated about twelve o'clock, highly gratified with the evening's entertainment. The members of the Lodge may pride themselves on the success of their enterprise, and to no one is the company more indebted than to Messrs. S. Alden, G. J. Kennard, and J. S. George, the Committee of Arrangements.—*Balt. Sun.*

MISSOURI.

The Grand Chapter of Missouri, was organized at St. Louis, on the 16th of October, 1846. Delegates were present from Missouri, Palmyra, Boonville and Fayette Chapters. The Convention was organized by the appointment of Comp. E. H. Shepard as President, and Comp. S. Buckner as Secretary.

Comp. Daggett submitted the following, which was unanimously adopted, to wit:

Whereas, There being now within the State of Missouri, four regular Royal Arch Chapters, duly constituted, with a large and rapidly increasing number of Royal Arch Masons, desirous of constituting other Chapters, therefore, be it

Resolved, That we, the officers and proxies of the Chapters aforesaid, deeming it expedient and necessary for the better government of the Craft, do now establish and constitute a Grand Royal Arch Chapter for the State of Missouri, agreeably to the provisions of the Constitution of the General Grand Royal Arch Chapter of the United States.

Resolved, That we now proceed to the election of Grand Officers, necessary to such organization, to serve for the ensuing year.

Whereupon, the following Companions were severally elected:—M. E. James W. S. Mitchell, G. H. P.; E. Wm. Hurley, D. G. H. P.; Parker Dudley, G. K.; Joseph Megguier, G. Scribe; John S. Watson, G. Treas.; Fred. L. Billon, G. Sec'y; Rev. E. C. Hutchinson, G. Chaplain; John D. Daggett, G. Marshal.

A committee was then appointed to draft a code of By-Laws. They subsequently submitted a report, which was adopted.

At a meeting of the Grand Chapter, on the 13th of October last, the G. H. P. reported that he had, in recess, upon proper application, and duly recommended, granted dispensations for two new Chapters, to wit: to Brunswick Chapter, Chariton county, and Lexington Chapter, Lafayette county, and that he had received the fees for the same.

The following officers were elected for the ensuing year:—M. E. James W. S. Mitchell, G. H. P.; E. Wm. Hurley, D. G. H. P.; Parker Dudley, G. K.; Joseph Megguier, G. Scribe; Joseph Foster, G. Treas.; Fred. L. Billon, G. Sec.; Rev. T. H. Capers, G. Chaplain; John D. Daggett, G. Marshal.

A Charter was ordered to be issued to Brunswick Chapter, No. 9.

The Grand Secretary presented a communication, just received from Liberty Chapter, No. 3, enclosing their returns, expressing their regret that circumstances had prevented their participating in the formation of this Grand Chapter, acknowledging its jurisdiction, and desiring a new Charter in lieu of their old one from the General Grand Chapter.

A petition from a sufficient number of Comp. R. A. Masons, residing at or near Jefferson City, for a dispensation to open a new Chapter at said city, recommended by Boonville Chapter, No. 5, and accompanied by the regular fee, was presented by the G. Secretary, and read; and, on motion, the prayer of the petitioners was granted, and a dispensation directed to be issued accordingly.

IOWA.

The Grand Lodge of Iowa held its annual communication at Iowa City, in June. The Grand Master opened the session with a brief address, from which we make the following extracts:

"Through the permission of the Grand Architect of the Universe, we have again been permitted to assemble in grand convocation, to lay out our plans on our Masonic trestle-board, and execute the work of our glorious Institution. To Him, we are under renewed obligations, for the continuance of the signal blessings of His Providence, health, happiness, and the enjoyment in profusion of the bounties which, in the vicissitudes of the seasons, have been scattered over our land.

I congratulate you, Brethren, on the prosperous condition of Masonry throughout this jurisdiction. Less than six years ago, the first Lodge in Iowa received her Charter; now we have ten chartered Lodges, besides several working under Dispensations.

Where, but a short time since, the silence of our vast prairies was unbroken, save by the yell of the savage, or howl of the wolf, Masonry is now flourishing; numerous Lodges are springing up, and the sound of the gavel hails us on every hand. We have peace and harmony within and without, and can meet under our own vine and fig tree, and none disposed to make us afraid. It is our duty, then, so to administer our affairs, as to receive, by deserving, the respect and good opinion of all, whether Masons or not."

"At your last grand annual communication, a central committee was appointed to prepare and submit to the Grand Lodge at our present communication, a report

of such plan or system as may be considered most desirable and feasible, for the establishment of a central charitable institution of learning, and to ascertain what aid can be procured for the erection and support of the same, &c. I presume a report will be made by said committee in due time, and I bespeak for it a careful consideration. It is education, my Brethren, which indeed qualifies man to assume his proper rank in creation; which sustains all moral and political concerns; which leads the mind, as if with the wings of the morning, to the uttermost parts of the earth, and brings man in communion with the most distant places; it carries him back to the beginning of time, to creation itself, enables him to mark every epoch through which the world has passed to the present hour, holding, if he pleases, converse with the great, the good, and the virtuous of past ages; drawing lessons of experience as he pursues his course, gathering wisdom from that experience; and thus is qualified to meet every position in which he may be thrown. If there is one duty of Masonry which has my regard more than another, it is that which educates the orphans of our deceased Brethren; and it is my humble prayer to him who has promised to be a father to the fatherless, that He will prosper our efforts in this cause."

The report of the committee on foreign correspondence is a well written and judicious paper. We have room but for what follows:

MASONIC JURISDICTION.

On this subject your committee are advocates for the most rigid adherence to limits both clear and definite. Well attested instances have come to the knowledge of your committee, of citizens of this State going into another State, where there is a Grand Lodge, and there receiving degrees of Masonry, and also citizens of another State coming into this, and being invested with the degrees of Masonry, by Lodges subordinate to, and under the jurisdiction of, this Grand Lodge; both of which, in the opinion of your committee, are, on the part of the individuals, highly censurable, and on the part of the Lodges unmasonic. * * We may be asked, "How far does the jurisdiction of this G. Lodge extend, and within what limits is it confined?" We answer unhesitatingly, that the G. Lodge of Iowa has *exclusive* jurisdiction within the boundaries of the State of Iowa, and joint jurisdiction with other G. Lodges, over States, Territories and countries where there is no G. Lodge; thus far may me go, and no further, with safety to ourselves, and without trespassing on the rights and privileges of other G. Lodges.

Upon an examination of the proceedings of our sister G. Lodge of Wisconsin, your committee find that she alleges that a Lodge under this jurisdiction, has been making Masons of citizens of that Territory, and under her jurisdiction. That this G. Lodge will sanction such conduct when properly informed, or permit it in future by her subordinates, your committee do not for a moment believe. Nor do your committee approve of the course pursued by our sister G. Lodge in the premises. Instead of her G. Master corresponding with the guilty Lodge on the subject—instead of that G. Lodge publishing the wrong to the Masonic world in her proceedings, she should first have presented her grievance to this G. Lodge (the only body having jurisdiction in the premises) for its action.

Your committee will not attempt to justify a wrong done by this G. Lodge by a greater wrong done by another; yet we were amused (perhaps we should say pained,) to find upon the pages of the same book, that our sister has committed even a more grievous offence against Masonic jurisdiction, inasmuch as she had issued a Dispensation to Masons, permanent citizens of, and residing in, another State, and under the recognized jurisdiction of another G. Lodge of old and respectable standing, to make (not singly, but by the wholesale) what she calls "clandestine Masons." We will do her the justice, however, to state, that she has seen the error of her ways and recanted, and would not have said this much, only to show how important is this subject of Masonic Jurisdiction, and to enforce the correctness of the position we have assumed.

In order to settle this controversy, your committee recommend the adoption of the following resolution:

Resolved, That the Grand Lodge of Iowa claims no jurisdiction beyond the boundaries of the State of Iowa, except jointly with other Grand Lodges over countries where no Grand Lodge exists, and that she will not recognize the right of any other Grand Lodge to exercise jurisdiction within the limits of the State of Iowa. All of which is respectfully submitted, by

T. S. PARVIN, *Chm'n.*

The resolution was *rejected*, and the following, presented by Br. Booth, and amended by Br. Reynolds, was adopted:

Resolved, By this Grand Lodge, that it is in accordance with the ancient landmarks of Masonry, for any Lodge under the jurisdiction of any Grand Lodge whatsoever, to confer the degrees of Masonry on any worthy applicant who may be residing permanently in its vicinity, and nearer to it than to any other Lodge.

[We regret the adoption of this resolution. The report is right.—ED. MAG.]

Obituary.

Lynchburg, Va., Jan. 20, 1848.

DEAR SIR AND BRO.:—Below you will find a copy of the preamble and resolutions adopted on the 21st October last, and which should have been forwarded to you much sooner, but in consequence of ill health, I have delayed sending them until this time. You will please publish them in the Magazine at your earliest convenience. Respectfully and fraternally, EDW. W. VICTOR.

At a called meeting of the Virginia Consistory, De Molay Encampment, No. 4, Eureka Chapter, No. 10, and Marshall Lodge, No. 39, convened on Sunday evening, Oct. 24th, 1847, the following joint preamble and resolutions were unanimously adopted:

Whereas it has pleased an all-wise Providence, in his inscrutable dispensations, to call from our midst our beloved Brother, JAMES DOLAN,—be it therefore

1. *Resolved*, That in this melancholy event, our community has sustained the loss of an industrious, enterprising and public-spirited citizen, society the *walk* of an upright and honest man, and Masonry a worthy exemplar of her principles, fulfilling, as he did, his various social and domestic duties under the promptings of a noble and generous heart.

2. *Resolved*, That as a token of respect and esteem for our Brother, and as a further testimonial of our grief at his loss, we wear the usual badge of mourning for the space of thirty days.

3. *Resolved*, That on tomorrow, at 11 o'clock, we repair in a body to his grave, and pay the last sad honors due to his memory.

4. *Resolved*, That we tender to his afflicted widow and relatives, in this truly distressing dispensation, the warmest sympathies of our hearts.

5. *Resolved*, That a copy of this preamble and the accompanying resolutions, be furnished the bereaved family, and that they be published in the Lynchburg Republican and Virginian, and the Freemasons' Magazine at Boston.

Attest, E. W. VICTOR, *Sec'y.*

At a regular convocation of the Council of Royal and Select Masters, holden in the Masonic Temple, at Pawtucket, Jan. 1st, 1847, the following preamble and resolutions were unanimously passed:

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased Companion, BARNEY MERRY, late Th. Ill. G. Master of this Council,—therefore,

Resolved, That while we bow submissively to this dispensation of God, we mourn the removal from this Council of a Companion so much and so deservedly endeared to us by his character and services, and entertain a grateful remembrance of his unaffected zeal, of his hearty and uncompromising devotion to our Order, of his untiring diligence in its defence and propagation, and we rejoice in the assurance that he is now resting in holy hope and peace in paradise, and will, at the day of final judgment, receive through the merits of Christ, the reward of all his labors.

Resolved, That this tribute of respect to his memory, with an expression of our unfeigned condolence, be conveyed to his family, and a copy for remembrance be placed on our Records.

A true copy from the Records. Attest,

JOS. T. GREENE, *Rec.*

Died at sea, June 13, 1847, lon. 80 deg. E. and lat. 33 deg. S., Capt. ELIJAH C. WOODMAN, formerly of Montville, Me., aged 49 years. He had been concerned in the rebellion in Canada, and transported to Van Dieman's Land. He was subsequently pardoned, and obtained permission to return. His friends could not reach him with remittances of money, and while he was struggling to procure a sum sufficient to pay his passage home and was waiting for an opportunity, he was attacked with a severe illness and finally became entirely blind. In this extremity, he was assisted by a band of Brother Masons, who, ever true to their principles, were ready then to assist a needy and distressed Brother. By their care and assistance, his wants were provided for, his sight was restored, and he so far recovered his health as to be able to embark for America on the second day of March. In happier days he had united with the Masonic Fraternity, and had attained to the Royal Arch degree; and when in distress, a "stranger" in a foreign land, his Brethren of "the mystic tie" "took him in" and "ministered to him" in his necessities. In a letter to his family, dated March 1, 1847, he writes as follows:—"I expect to go on shipboard today for home. I must now close my letter. My Brother Masons clothed and supported me a year before I came to the hospital, and have furnished me with necessaries since I came here. I have also received money raised by the Lodge. All have been very kind to me. I am well clothed. They have furnished me with bed and bedding, a summer and a winter suit, and will furnish me with clothes and other things needful for my voyage home. I hope father and mother are still alive."

Died, in Pepperell, Mass., Jan. 6th, 1848, Br. SAMUEL SMITH, aged 64 years, a worthy member of St. Paul's Lodge, Groton. Br. Smith had seen a great deal of trial in this world. A number of times he had been burned out, but never cast down. He was an enterprising man, and a distinguished soldier of the Westford and Littleton Rifle Company, in the years of 1814, '15, &c. Soon do the moments of our being wing away the brief season of life. The ashes of a worthy Brother Mason will rest in the narrow house, till the Grand Master shall order the archangel to proclaim that "time shall be no longer."

L. S. BANCROFT.

REGISTER OF OFFICERS.

GRAND LODGE OF VERMONT.

M. W. Philip C. Tucker, G. Master.
R. W. Samuel S. Butler, D G. M.
" Joshua Doane, S. G. W.
" Samuel Willson, J. G. W.
" Daniel Lyon, G. Treas.
" John B. Hollenbeck, G. Sec.

ZANESVILLE (O.) COUNCIL R. AND S. MASTERS.

George L. Shinnick, Th. Ill. G. M.
John Redmond Dep. I. G. M.
Amos P. Joselyn, P. C. of W.
C. W. Spaulding, Capt. G.
Joseph Berry, Treas.
E. Pike, Recorder.

ZANESVILLE (O.) R. A. CHAPTER NO. 9.

George L. Shinnick, H. Priest.
John Redmond, King.
Thomas Bell, Scribe.
Joseph Berry, Treas.
E. Pike Secretary.
R. Cotton, R. A. C.
C. W. Spaulding, C. H.
Amos Joselyn, P. Soj.
T. Lander, M. 3d Veil.
W. M. Shinnick, M. 2d Veil.
T. Dietrick, M. 1st Veil.
Isaac Campbell, Tyler.

LAFAYETTE LODGE, ZANESVILLE, (O.)

John Redmond, W. Master.
A. P. Joselyn, S. W.
G. D. Palmer, J. W.
J. A. Blair, Treas.
J. Richards, Sec.
John A. Dutro, S. D.
F. Dietrick, J. D.
Wm. Wright, S. and T.

AMITY LODGE, ZANESVILLE, (O.)

W. Lillibridge, W. Master.
R. Crow, S. W.
L. Copland, J. W.
Geo. L. Shinnick, Treas.
A. Hines, Sec'ry.
W. Berkshire, S. D.
J. Hilliard, J. D.
L. Campbell, Tyler.

ABERDEEN LODGE, ABERDEEN, MISS.

Robert H. Dalton, W. Master.
Lucius N. Halbut, S. W.
George W. Hagy, J. W.
Henry D. Spratt, Treas.
Reuben Nason, Sec'y.
Joseph W. Speight, S. D.
Lorenzo D. Seedy, J. D.
Addison R. Webb, Tyler.

HARMONY COUNCIL R. AND S. MASTERS, NEW HAVEN, CT.

Francois Turner, Th. Ill. G. M.
George Shumway, Ill. D. G. M.
R. Fitzgerald, P. C.
Samuel Bishop, Treas.
Benjamin Beecher, jr., Rec.
James Eaton, C. G.
Thomas G. Woodward, G. S.
Isaac Tuttle, Tyler.

FRANKLIN CHAPTER, NEW HAVEN, CT.

William E. Sanford, H. Priest.
Frederic Croswell, King.
A. C. Babcock, Scribe.
Benjamin Beecher, jr., Treas.
E. G. Storer, Sec'y.
Marcus Bassett, C. H.
Francois Turner, P. Soj.
Charles Brown, R. A. C.
C. Fenner, M. 3d Veil.
M. Dickinson, M. 2d Veil.
C. H. Skiff, M. 1st Veil.
Isaac Tuttle, Tyler.

ANC'T LANDMARK LODGE, PORTLAND, MAINE.

Charles B. Smith, W. Master.
Charles Fobes, S. W.
William Allen, J. W.
Henry H. Boody, Treas.
Caleb Chase, Sec'y.
James F. Young, S. D.
David G. Plummer, J. D.
Amos E. Howell, } Stewards.
Lorenzo Stowell, }
Walter Ross, jr., Sentinel.
John Dain, Tyler.

BETHLEHEM LODGE, AUGUSTA, ME.

Benj. A. G. Puller, W. Master.
Bartlett Lancaster, S. W.
Jonas G. Holcomb, J. W.
S. P. Houghton, Treas.
Wm. Caldwell, jr., Sec'y.
Israel G. Johnson, S. D.
J. E. Ladd, J. D.
Joshua Rollins, Tyler.

HERMON LODGE, GARDINER, ME.

Stephen Webber, W. Master.
Benj. Cook, S. W.
George H. Cook, J. W.
Benjamin Shaw, Treas.
William Sargent, Sec'y.
James McCurdy, S. D.
Jones Tarbox, J. D.
Peter Vigereaux, S. Steward.
George Gay, J. Steward.

MASONIC CHIT CHAT.

THE JEWEL TO COMP. DEAN.—Our readers are all aware that at the last triennial communication of the General Grand Chapter, a resolution was adopted, authorizing a committee to present to Rev. Comp. DEAN, a gold medal or jewel, in token of the appreciation in which his services were held by that body. The resolution, we believe, as originally offered, named the sum of fifty dollars as the amount to be appropriated for this purpose; but before it was adopted, an amendment was offered fixing the sum at one hundred dollars. This was, however, subsequently withdrawn, and a motion to strike out the original sum of fifty dollars, prevailed by a unanimous vote; thus leaving the whole matter in the hands of the committee. But in the official printed minutes of the proceedings, the sum of fifty dollars is retained. This, we are authorized to say, is one of those vexatious errors which will sometimes occur in defiance of our best endeavors to avoid them. We noticed it at the time of publishing the resolution, but presuming it most probable that our own recollection was at fault, did not feel at liberty to make the correction, without authority.

TO CORRESPONDENTS.—We occasionally receive complaints, (mostly from business correspondents,) that orders for books and other matters, forwarded to this office, (especially if through a third person,) have not received attention. Now, we wish all our correspondents distinctly to understand, that their orders, requests and inquiries, of whatever nature, are invariably and promptly attended to, or noticed in some form or other; either by letter, or through the Magazine, as the case may require; and whenever this is not done, then they may be assured that their communications have not been received. Some of our agents are not quite particular enough in forwarding requests left with them, and letters by mail frequently miscarry. We shall esteem it a particular favor if our correspondents will promptly give us notice whenever they fail to receive an answer, either by letter or through the ensuing number of the Magazine—presuming, of course, that the matter in hand demands an answer.

☞We take pleasure in acknowledging the receipt of an interesting pamphlet, containing the "proceedings had at the re-instating of Burlington Chapter," at Burlington, Vt. The chief point of interest is the communication from Comp. Haswell, giving a concise history of the Chapter and of R. A. Masonry in the State, during the era of anti-masonry.

☞Our Brethren in North Carolina are, we understand, pushing with energy the project of establishing a Masonic school, to be under the control of the Grand Lodge of that State. We trust their efforts will be attended with success.

☞The Grand Master of the Grand Lodge of this Commonwealth, has recently granted a Dispensation for a Lodge at San Francisco, California; and has received a petition for another at Honolulu, Sandwich Islands.

☞Brethren who have purchased the 1st and desire the 2d vol. of the LANDMARKS, by Br. Oliver, are requested to send their orders forthwith, or the volumes on hand will be otherwise disposed of.

☞The Grand Lodge and Grand Chapter of this Commonwealth, hold regular quarterly communications at the Masonic Temple, in this city, the present month. See advertisement.

☞Our correspondent at Aberdeen, Miss., is informed that we have no particular knowledge of the person referred to.

☞A ship of 450 tons, called the "MASONIC," was launched at Richmond, Me., a few months since.

☞We call attention to the advertisement of Hoon & Sargent, and of T. Owsten, on the covers,—the latter of whom will furnish excellent accommodations to such of our Brethren as may visit Pittsburg.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. VII.] BOSTON, APRIL 1, 1848. [No. 6.

EFFECTS OF IRREGULAR PROCEEDINGS IN INITIATIONS.

BRO. MOORE,—Before you can arrive at correct answers to the following interrogatories, it may be proper to state that A. is a Lodge assumed to be working under a Charter from the G. Lodge of Alabama. As a necessary preliminary to this, its By-Laws must have been examined and approved by said G. Lodge, and are therefore *Masonic*, and binding upon all its members. One of the articles of these By-Laws says: "*No ballot shall be taken upon any petition, except at a Regular Communication.*" And, in another place, "*No petition shall be received from a rejected candidate, for six months thereafter.*" We will now suppose that at a Regular Communication of A. Lodge, B. petitions for the E. A. degree, and in three successive ballots is rejected by a very small vote. The Lodge is then duly closed till the next Regular Communication, (one month,) unless some case of emergency may require a special meeting, which can be held, "Provided," as the By-Laws say, "that notice be served on every member, so far as practicable, of the time and objects of said meeting." It so happened that a visiting Brother, deservedly eminent for his Masonic lore, and the facility and clearness with which he imparts his information to others, was present at this Regular Communication. After the Lodge had closed, several Brethren requested this well informed Brother to meet them at the Hall after supper, in an informal way, and give them a lecture on the several degrees of Ancient Craft Masonry. To this he consented, and the Brethren present were invited to attend. After supper, all the members who had attended the Regular Communication, *except three*, assembled for the purpose of receiving a Masonic lecture from the aforesaid Brother, when, to the surprise of a portion of them at least, it was proposed to have a called meeting for the avowed object of reconsidering the rejection of the above mentioned candidate B., and, if possible, of conferring the degree on him that night. The S. W., the highest officer present, was unwilling to take the responsibility of calling a meeting for that purpose, and the W. M. was sent for, who, after long entreaties, and for reasons not proper to be mentioned here, yielded to the solicitations of B.'s friends, and opened a Lodge of M. M. A motion was then made to reconsider the rejection of B., *the mover not professing to have been one of the rejecting party at the Regular Communication.*

We will now suppose, that the W. M., after using every argument in his power against the resolution, leaves the whole matter to the Lodge, and the motion prevails. A fresh ballot is ordered, which proves *clear*, and B. is forthwith initiated. It should also be mentioned, that no notice of this called meeting was served upon any of the absent members, though some of them resided within a very short distance from the Hall.

We will also suppose that the only excuse offered for this proceeding was the presence of an officer of the G. Lodge, viz.: a *Grand Chaplain*,—for, by a resolution of the G. Lodge, the presence of any of the Grand Officers, to exemplify the work, will sustain the plea of emergency.

With these suppositions, assumed by way of elucidation, in behalf of many zealous Masons, by whom a direct answer will be considered a favor, I respectfully propound the following Questions:

1. Was B. legally initiated, and is he a legitimate E. A. Mason?
2. If he was legally initiated, what would constitute an *illegal* initiation?
3. If he was not legally initiated, and is not a legitimate E. A. Mason, how can he be made one?
4. Can he, though entirely innocent, (for he was not behind the curtain,) proceed to take the F. C. degree *legally*, without being first formally healed?
5. Is the rejecter of B. at the Regular Communication, bound to consider him as a *genuine* Mason?

A SUPPORTER OF THE ANCIENT LANDMARKS.

Benton, Ala., Feb. 15, 1848.

Our answers to the above interrogatories will not probably correspond, in all respects, with the views entertained by our intelligent and respected correspondent. We are not, however, disposed to believe that they will be any the less acceptable to him on that account.

In the first place, then, the proceedings had "after supper," were all wrong and irregular. The regular meeting, for which the Lodge was notified, had been held,—the Lodge had been opened and closed, and the Master and some other members had retired. All business proper to be transacted on that evening, had then been disposed of. A special meeting could be convened only in the manner provided by the By-Laws; that is, by serving a notice on "every member, so far as practicable, of the *time* and *object* of the meeting." This was not done; nor could it in our opinion, have been legally done on that evening. Time did not admit of it. It is not competent for an indefinite number of members who happen to be convened together, to resolve to hold an emergent meeting and forthwith open the Lodge—not even though a Grand Officer be present. Such a power, invested in a Lodge, would be exceedingly dangerous, and could hardly fail to produce mischievous results. We hope never to see it introduced into Masonry. Emergent meetings should be called in the usual way, and the object stated on the notifications to the members; and for this purpose time enough should be taken. The presence of a Grand Officer cannot excuse any irregularity in the proceedings of a Lodge. If he desire an emergent meeting, it is his duty to give the Master timely notice, or the Master will not be blameable if he decline to call it.

With these preliminary remarks, we proceed to answer, very briefly, the inquiries of our correspondent, in the order in which they are proposed:

1. B. was legally initiated, and is a legitimate E. A. Mason. He was initiated in a regularly constituted Lodge, working under a Constitutional Charter, and by a duly installed Master. The irregularity of the proceedings cannot affect him. So far as he is concerned, all was regular. On his part there was no fault, and he cannot be punished for the faults of the Lodge.

2. Initiation in a clandestine Lodge, or a Lodge not recognized by the Grand Lodge of the State; or by Masons not authorized to assemble as a Lodge; would constitute "illegal initiation."

3. If he were not "legally initiated," nor a "legitimate E. A. Mason," he could be made one only in the usual way; or, under certain circumstances, by *healing*.

4. The manner of his initiation constitutes no hindrance to his receiving the F. C. degree; though the same cause which at first produced his rejection, might be sufficient cause for his rejection on the second degree. This will not hold, however, as a general rule, but we think it will in the present case; because, if we conceive the matter rightly, the parties objecting, were not present at his admission, and the objection was not removed. If, therefore, it were sufficient, if allowed to have its full weight, to debar him from admission to the first degree, it is sufficient, and may be urged, to prevent his advancing further.

5. The "rejecter" is bound to consider him as "a genuine Mason," until he can effect his expulsion by his own Lodge or by the Grand Lodge; and for the reasons given in the answer to the first inquiry.

We can easily imagine the feelings of our correspondent and the other members of the Lodge whose opinions in this matter are coincident with his own, and the repugnance which they may naturally feel at being compelled to receive as a Brother one whom they do not esteem to be worthy, and who has been improperly forced upon them. They are not, however, without their remedy, if the objections be strong enough to justify expulsion. If not, the matter must rest where it is, at least so far as concerns the initiate.

THE ROYAL MASTER'S DEGREE.

Erie, Green Co., Ala., Feb. 5th, 1848.

COMP. C. W. MOORE,—Being desirous of correct information on the following questions, your opinion on the same will be duly appreciated.

1st. Have any of the G. Chapters of the United States the power to authorize the degree of Royal Master to be conferred in the subordinate Chapters *as an honorary degree?*

2d. Can a Companion who has received the degree of a Royal Master, *as an honorary degree*, claim the rights and benefits of that degree of a regularly constituted Council?

Yours, fraternally, TIMOTHY THORP.

The General Grand Chapter, at its triennial session in 1844, on the report of a committee who had had the matter under consideration, adopted

the following resolution in relation to the conferring of the Royal and Select Masters' degrees in Chapters:

"*Resolved*, That authority be and is hereby granted to the several Grand Chapters under the jurisdiction of the General Grand Chapter, to make such arrangements as shall be found necessary for conferring the degrees of Royal and Select Masters in Royal Arch Chapters under its [their] jurisdiction. *Provided always*, that no Grand Chapter within the limits of which is a Grand Council, shall authorize the Royal Arch Chapters under its jurisdiction to confer such degrees without the consent of such Grand Councils."

This is all the authority the Chapters have in the premises. The Royal Master's degree is not now conferred as an *honorary degree*. It has been legitimatized, and is recognized by the General Grand Chapter, and all other bodies claiming jurisdiction over it, as a regular and constitutional Masonic degree; and it can be lawfully conferred in no other manner than as other regular Masonic degrees are conferred. If conferred in a Chapter, it is subject to the same regulations that govern the conferring of the other degrees, which are more immediately appendant to the Royal Arch degree. A Companion being in legal possession of the degree, is entitled to all the privileges belonging to it.

BALLOTING FOR CANDIDATES.

Wooster, O., Feb. 2, 1848.

Bro. C. W. Moore, Esq.—*Dear Sir*:—I seat myself to address you upon a subject, for information,—not for myself alone, but for the good of the Craft. We look to your Magazine as the great light in the *East*. I therefore take the liberty to address you.

To the subject. After the ballot-box passes, and the candidate is rejected, or black-balled, can the vote be reconsidered; or, can the petition be withdrawn? I sincerely hope you will give us your answers soon as possible.

I am, dear Brother, yours fraternally, A. Bartol.

We do not understand that a motion to reconsider a ballot on the application of a candidate for the degrees would, under any circumstances, be admissible, by any known Masonic law or established usage. The most correct process, as we understand it, is this: A candidate applies in writing for the degrees;—his application is read in open Lodge, and usually referred to a committee, for investigation.* At the ensuing meeting of the Lodge, the committee make their report,—the ballot is ordered, and the candidate is admitted or rejected. In ordinary cases, this is the end of the matter. But there are exceptions. One of these is, when *one* black ball is found in the box. In this case, the Master usually orders a second ballot, with a view to ascertain that a mistake has not been committed. If on the second ballot, the black ball still remains, the balloting is at an end, and the candidate is rejected. The record must be so made up. There is no such thing as reconsideration. The candidate can be brought again before the Lodge only by a new proposition. His friends cannot avert the consequences of the ballot by withdrawing his petition after the result is made known.* The petition belongs to the Lodge, but the *fact* of its rejection belongs to the Grand Lodge, and the benefit of it to the Fraternity at large. We wish not to be misunderstood here. We do not approve of the publication of rejections. It is enough that they are privately communicated to the Grand Lodge, and by the Grand Secretary to the Lodges in the State. Lodges out of the State possess the *inherent means* of ascertaining the fact, if they should ever have occasion to know it.

*Sometimes the appointment of a special committee is omitted; in which case the members generally are expected to make the necessary inquiries; but the former is the better course. What is everybody's business is never attended to.

Another exception to the general rule of proceeding in balloting for candidates is, that when *two* black balls are cast, a second ballot may be ordered, on the declaration of a member that he has made a mistake in depositing his ballot; and it is sometimes allowed even on the suggestion of the friends of the candidate, that a mistake may possibly have been committed. The second balloting, however, settles the question, and the candidate is either admitted or rejected, without the right to a motion for reconsideration, or to withdraw his petition.

Another correspondent addresses us upon this subject, as follows:

Palmyra, Me., Feb. 1, 1848.

Bro. Moore,—Please inform me or the Fraternity what course should be pursued in the case of a Brother who has been duly initiated as an Entered Apprentice and proposed for the F. C. degree, balloted for and found worthy,—but subsequently his conduct is unworthy a Mason, and he does not appear to avail himself of the ballot for F. C. degree, and nearly two years have elapsed since that ballot. Is it the proper course to reconsider that ballot? I have thought it the proper course to reconsider, but would like to be enlightened.

Truly yours, Grenville Flint.

The ballot for the second degree is null and void, the candidate not having come forward in due season to avail himself of it. The rule as to time in such cases, is not very definitely settled. We think it should never exceed three months, and then a satisfactory reason for the delay should be required. In the present case, the candidate having been found unworthy, could not at any time avail himself of the ballot, though there were no other restriction. On the contrary, it is a question for the Lodge to consider whether it is not its duty to investigate the imputations resting upon his character, and to deal with him as the result may warrant.

*The friends of a petitioner should never be allowed to withdraw his petition after the committee have made their report, especially if it be unfavorable to him. The better way is always to take the ballot.

LETTER FROM OUR PARIS CORRESPONDENT.

The Magazine.—Masonry in France.—The Grand Orient.—The new Dep. Grand Master.—Br. Turge and his Clandestine Lodge.—Masonry in Brazil.—Initiation of a Brazilian Indian.—An interesting History of Him.

A.·. L.·. G.·. D.·. L.·. G.·. A.·. D.·. L.·. U.·.———UNION—CHARITY.

Worshipful Grand Chapter Aeropagus, of the Clemente Amitie,
East of Paris, the 8th day of Light, (Jan.,) of the year of Truth and Light, 1848.

To the R. W. Charles W. Moore:

Dear Brother,—It is always with renewed pleasure that I avail myself of every opportunity to correspond with you. * * * I thank you for the numbers of your excellent Magazine, received through Br. Loison. I always read them with the interest of a Mason anxious for instruction and ardently desirous of learning the progress of the Order in every part of the world. Truly, your Magazine justly stands at the head of Masonic periodicals, and its success and circulation must be great, if equal to its merits. Please continue your kindnesses, and when opportunity presents itself, favor me with the series of your admirable work.

Masonry with us, in comparison with what it is with you, is inactive. The civil government does not now, as formerly, do anything to sustain it. On the contrary, the tendency of official influence, so far as it exerts any influence at all, is to loosen the fraternal ties that bind us together. No public officer of present distinction fills the chair in any of our Lodges; and if we are not absolutely persecuted, it is from fear, rather than from any good will that the parties at present in power bear us.

The Grand Orient has under its jurisdiction, 307 Lodges, 132 Chapters, 29 Councils of Kadosh, (having 35 members each,) one Tribunal of 31 members, and 12 Consistories of 32 members each—making in all, 464 distinct bodies. The members are generally of great respectability; but coming from every rank in society, they sometimes find it difficult to submit to the harmonizing principles inculcated by our emblems, and giving rein to their passions, and indulging in a spirit of rivalry and ambition, they too often destroy the happiness of our meetings, and turn our Lodges into arenas of angry discussion. Men in France are too eager for honor and riches, properly to appreciate the sublime principles of Freemasonry, or to enter with the right spirit into the sacred bonds of that holy Brotherhood which embraces all the nations of the earth as one family, and brings forth the sublimest acts of humanity. In these days, every man seems to be anxious only for the personal benefits which may be derived from his connection with a particular society, and cares but little what may result to others. *All* require and claim protection, and *none* are protected. The Masonic society is not alone in this calamity. Men who join any society from no higher motive than personal advantage, are not worth having.

The Deputy Grand Master (Desanbir) of the Grand Orient, has been selected from the bosom of the Lodge Clemente Amitie. He is a Brother of exalted worth, whom I had the honor to bring to light some seventeen years ago, at which time I was Master of the Clemente Amitie. I entertain no doubt that he will do all in his power to add lustre to Masonry and advance its interests; but I fear the

essential is wanting—the hearty good will of the Craft. We have celebrated his elevation.

Br. Turge, who was Master of the Clemente Amitie in 1846, having assumed to form a Lodge under the jurisdiction of another authority, has incurred the irregularity indicated by the general statutes of the Order in France, and is of course no longer in good standing in French Masonry, nor as a member of the Clemente Amitie. The publication of this notice might be useful, as it would probably prevent any American Mason from being involved in his difficulty, or otherwise imposed upon by him.

Masonry is always active and prosperous in Brazil. The last communication I received from there, shows that the Order is held in high veneration, and that most of the dignitaries of the empire are members of it.

Some years ago, a French naturalist brought to Paris from the forests of Brazil, for examination by the Academy, an Indian man and woman of the tribe of Bolecudos. Mr. Porte, the naturalist, was desirous of being admitted into Masonry. I called on Mr. P. and saw the Indian at his house, and thought that if we could admit him also, it might perhaps be the means of affording protection to some adventurous naturalist or lost traveller in the wild woods of Brazil. The savage could not speak French, but Mr. Porte was able to converse with him, and make him understand the importance of his obligations and duties. I accordingly introduced the subject to Br. Delandi, who was then Master of the Lodge. He at once approved of the suggestion, and *Manuel Makerkonik*,—such was the name of the Indian,—was initiated in the Clemente Amitie, on the 21st January, 1845, and successively received the two other degrees with Mr. Porte, his interpreter. He was subsequently present at a banquet, where he behaved with great propriety. Before leaving us, we presented him with a gilt copper-plate, upon which were engraved his name, that of the Lodge, and the date of his initiation. He promised to wear it continually about his person, when he should have returned to his native forests, and thrown off his European garments, in which he felt great restraint and uneasiness.

Our Indian understood very well, not our mysteries, but the essentials of our principles and requirements, and obligations. As an illustration of this, he made signs to be silent, when, to test him, we made some improper advances in the presence of his wife. And in order to impress upon his mind the importance of some of the lessons he had received, and with a view to ascertain how far he understood their import, we projected a mimic war. One of us played the part of an enemy. A tomahawk was put into the hands of the Indian. At the moment he was about to strike, the signal was given, and the tomahawk fell to the floor. Makerkonik then raised his fallen enemy, gave him the kiss of peace, and took him under his protection. The whole scene was one of the deepest interest, and excited the liveliest and most pleasurable emotions in all who were fortunate enough to be present. Soon after this, the Indian returned to his native woods, accompanied by Br. Porte, from whom I have recently learned the melancholy but interesting conclusion of his history.

When again mingling with his countrymen, and imparting to them a description of the new and wonderful things he had seen, and heard, and learned in the strange and beautiful land he had visited, he seemed to take special pleasure in

exhibiting to them the brightly polished Plate which bore the mystic emblems of his new relation to his more civilized friends, and in informing them of his admission as a member of a society which had spread itself over every land, and whose cardinal principles were the cultivation of Brotherly Love, Relief and Truth. In Brazil, he met with many Masons to whom he became warmly attached, and who took a deep interest in him. But he was not long permitted to wear his new honors nor to enjoy the new light that had been let in upon his understanding. The Great Architect of the Universe, to whose decrees all must bow in humble submission, had ordained otherwise. In the commencement of the past year, he was taken sick, information of which being communicated to Br. Porte, he immediately hastened to his relief, travelling several hundred leagues for the purpose. He found Makerkonik stretched out upon his death-bed, having at his side a Brother from Brazil as his physician. He held in his hand the Plate given him by the Lodge Clemente Amitie, which he desired to take with him on his departure for the world of spirits, which occurred soon after, having each of his hands placed in those of his faithful and sympathizing Brethren. He was buried with Masonic honors, the ritual being read by Br. Porte and the Brazilian physician. The Plate was placed in his coffin, agreeably to his request.

Your devoted Brother.

MASONRY IN CANADA WEST.

We have been politely favored by R. W. Br. Richardson, the Prov. Grand Secretary, with a copy of the printed abstract of the proceedings of the Prov. Grand Lodge for Canada West, had at its sessions in June, August and November last. And although we find nothing among the proceedings of particular importance, we do find enough to satisfy us that the interests of the Institution in that portion of the Province are in excellent hands, under whose superintendence the cause can scarcely fail to prosper. The Prov. Grand Master is Sir Allen Napier Macnab, and his Deputy is R. W. Br. Thomas G. Ridout, by whom the active duties of the Chair are ably discharged. And we are much gratified to perceive that our excellent and zealous Br. Alexander Burnside, M. D., of Toronto, has again been re-elected Prov. G. Treasurer, being the only officer in the Grand Lodge who is required to be elected. The others are appointed by the Grand Master or his Deputy.

There are twentythree subordinate Lodges under the authority of this Grand Lodge, and all of them seem to be in active operation. Three of the number are located at Toronto, and from our knowledge of the zeal of the Brethren in that beautiful city, we cannot entertain any doubt as to their efficiency. We had the pleasure of making a passing call on our Brethren there the last fall, and ought long since to have acknowledged the kind and fraternal courtesies we then received at their hands. To

Brs. Campbell, Burnside and Richardson, we are particularly indebted for special favors, and for an act of knightly hospitality, as delicately bestowed as it was fraternal. It was one of those gratifying incidents in life that we never forget,—a green spot in the journey, to which the memory fondly returns, and around which it delights to linger. It would be well for the heart if there were more of them.

SUPREME GRAND COUNCIL 33D.

At a meeting of the Supreme Grand Council of M. Ill. and M. P. Sov. Grand Inspectors General of the 33d Degree for the Northern Masonic District and Jurisdiction of the United States of America, held at their Grand East, the City of New York, on the 1st day of *Veadar*, 5608, corresponding to the 6th day of March, 1848, of the Christian era, the following preamble and resolves were adopted:

Whereas, since the last stated meeting of this Supreme Grand Council, the Sovereign Architect of the Universe has summoned to himself our worthy and well beloved, the Ill. Br. Ruel Baker, of the City of Boston, in the State of Massachusetts, our late "Illustrious Grand Master of Ceremonies"—

Resolved, That by the decease of this highly valued Brother, we have sustained a loss we shall never cease to deplore. He was a true friend, a kind-hearted and faithful Brother, and a zealous advocate as well as exemplar of the principles of our Illustrious Order and of our "Ancient and Accepted Rite."

Resolved, That we sincerely sympathize with his family in their affliction; and they may be assured that, with the tears they shed, are commingled the tears of those who were united to him by a "mystic tie," and cemented by an alliance which death cannot sever. Blessed be his rest, and fragrant the acacia sprig upon the hallowed spot where he reposes.

Resolved, That these resolutions be signed by the officers of this Supreme Gr. Council, and communicated to the family of our deceased Brother, and that a copy thereof be published in the "Freemasons' Magazine."

J. J. J. Gourgas,
Sov. Grand Commander 33d.

E. A. Raymond,
Gr. Treas. Gen. of H.·. E.·.

Chas. W. Moore,
Gr. Sec. Gen. of H.·. E.·.

K. H. Van Rensselaer,
Gr. M. of Ceremonies.

John Christie,
G. Capt. of the L. G.

Giles F. Yates,
Insp. Lieut. Grand. Com.

Meetings of the Supreme Grand Council of the 33d and last degree, "Ancient and Accepted Rite," for the Northern Masonic District and Jurisdiction of the U. S. A., were held on the 1st of October and 7th of December, 1847, at which various matters of high importance to our ancient and illustrious Order were discussed and duly disposed of.

Again, at meetings held on the 5th of February, and 5th, 6th, 7th and 8th days

of March, 1848, the Supreme Grand Council opened its "Supreme Grand Lodge of Perfection" and "Supreme Grand Council of Princes of Jerusalem," in ample form, and engaged in the mystic labors of the "ancient and accepted rite;" and affairs of much moment to the welfare of the Order, were deliberated upon and perfected.

The M. P. Sov. Grand Commander announced that he had appointed Ill. Bro. K. H. Van Rensselaer to the office of "Ill. Grand Master of Ceremonies" of this Supreme Grand Council, which had become vacant by the death of our lamented Bro. Ruel Baker; and Bro. Van Rensselaer was thereupon accordingly proclaimed as such. *Deus meumque jus.*

By command,

CHAS. W. MOORE,
Ill. Gr. Sec'y Gen. of H.·. E.·.

MASONRY IN WORCESTER, MASS.

Worcester, Feb. 12, 1848.

BR. MOORE,—The Masonic Fraternity is well at work, and doing *good* work, in the Heart of the Commonwealth. The great number of Brethren that came to our Festival on the 24th June last, encouraged the Brethren here, and our proceedings on that day gave a new impetus to Masonry in this town. A great demonstration was then made, that satisfied the public that the Fraternity, instead of being dead, was alive and in the vigor of manhood. The Institution has, of course, as we hope it will have while the present generation exists, some in this vicinity, who will not speak well of it, but they are few, and there is no help for them. Masonry will receive the approval of the community notwithstanding *their* many philippics against it.

The Encampment of Knights Templars and the Appendant Orders, the Royal Arch Chapter and the Lodge, hold their meetings in the new Hall, which is furnished in an appropriate manner for their use and comfort. The officers of the Chapter and Lodge were publicly installed on the evening of the 18th ult. Col. James Estabrook, P. H. P., installed the officers of the Chapter. He has long been an active officer, and manfully maintained his integrity in days of trial, when those that were not of us in principle, went out from us. His promptness and accuracy render him an excellent installing officer, and the service was impressive and interesting to the Brotherhood and the ladies and gentlemen present.

Our excellent and attentive D. D. G. Master, Horace Chenery, installed the officers of the Lodge. Br. Chenery is very correct in the discharge of the duties of his office, as well as in the duties devolving on him as a man, a Christian and a Mason. The services of installation were interspersed with odes from Power's Melodies, sung in good taste by some of the Brethren and several accomplished ladies. The whole passed off well, and had a good effect on those present. I think we need not fear the want of an audience, when it is known that the officers of the Masonic bodies, are to be publicly installed in Worcester.

SCRIBUS.

THE GRAND LODGE OF LOUISIANA AND ANCIENT YORK MASONRY.

WE are indebted to an intelligent correspondent for the following letter and accompanying Circular, (a copy of which we had previously received from our New Orleans correspondent,) and take pleasure in laying both before our readers. The Circular presents distinctly and clearly the matters at issue between the Grand Lodge of Louisiana and the A. Y. Masons. It is an issue in which the whole Fraternity are interested, and they will look with anxiety for the result.

Edwards, Miss., Jan. 22, 1848.

C. W. MOORE, Esq.—*Excellent Friend and Companion:*—Whilst in the city of New Orleans, the enclosed Circular was handed to me for examination, and thinking it possible that you may not otherwise see a copy, I take the liberty of sending you this one. I was not aware that any G. Lodge had taken action, until I perused the circular.

I have never seen the Constitution of the G. Lodge of Louisiana, but I know several members of the interdicted Lodges, and some of the members of the committees who sign their names to this circular, and I cannot question for one moment, but that the quotations to exhibit the spirit of said Constitution, are strictly correct. If so, I cannot doubt the propriety of the action of the G. Lodge of Mississippi. There can be, in my humble opinion, but one error in the course of the latter, viz: proceeding without entering into a correspondence and examination with the so-called G. Lodge of Louisiana, as the G. Lodge of Mississippi had resolved to do at its annual convocation in January, 1846.

I have with attention examined the proceedings, and watched the course of events with interest and anxiety. I do not doubt that the G. Lodge of Louisiana was, as she claims, *instituted* according to the A. Y. rite, in 1812; but it does not follow as a matter of course, that she has *held* to the ancient landmarks of that rite, whilst she has been trying to adapt herself to the mixed population of Louisiana; nor,—though it may be quite benevolent, very charitable and praiseworthy, in one sense, to work so as to produce harmony between the various rites of Masonry, Odd Fellowship and Sons of Temperance,—can she well hold her course, if shifting and trimming her sails to every breeze. The report of the G. Lodge in April and May, 1847, would lead a stranger to our time-honored Institution to believe that no one had an interest in that State save citizens of Louisiana; whereas, feeling that there is but one Lodge of Ancient York Masons, and that every one of us is interested wherever a convocation of Brethren be, I do feel that I am interested in Louisiana as much as any Brother in it can be.

I know, from Brethren, that there are usages under the G. Lodge of Louisiana which, as an A. Y. Mason, I must protest against; and if there were no other than that of initiating *boys*, I must regard it as a sufficient encroachment on the landmarks to justify the censure and discountenance of all true A. Y. Masons. I cannot attempt to tell you in this way, what these obnoxious usages are, lest I add error to error. I have been taught Masonry by the ear, by the eye, by thought, and have learned much by reading; yet I am at the threshhold.

Suppose it were possible that the G. L. of Louisiana should decide that she would initiate my daughter, because her father and grandfather were Masons, and had been regular Masons from their manhood; and further, that her great-grandfather had been one, and had fought the battles of America—would it not have erred enough, if the practice were persevered in, to be considered as not an Ancient York Lodge? And would not the nearest G. L. have a clear right to work in a field thus vacated? But we have no need of supposing strong cases: the existing facts, in my humble opinion, are strong enough.

The course I would have advised would be, that such a man and such a Mason as our own John A. Quitman, in whom there is no guile, should be delegated to wait upon the G. L. of Louisiana, and earnestly beg and entreat that Lodge to return to the faith. I believe his known urbanity and probity of character would heal all differences. I look on the matter as very unfortunate, and think that we should all strive to prevent unkind feeling; yet, as professed A. Y. Masons, we cannot yield a particle,—we must hold to the plumb-line, our work must be square, or it is not right. We can hold to our own correct course, and yet have influence ample to lead others back who have swerved.

The G. L. of Louisiana did cite the Geo. Washington Lodge to appear at a fixed day, and show cause why expulsion should not be visited upon it according to certain written laws; but afterwards expelled said Lodge and all others acting under dispensation from the G. L. of Mississippi, without a hearing, and a month before the day appointed for a hearing!

I am well acquainted with the Masters of two of the interdicted Lodges, one of whom officiated and was Master when I saw the light; no more zealous Mason lives. The other I have known since we were boys. I allude to Brs. W. P. Coleman, and Martin Dudley, and I believe they are not of those who would create dissensions.

At the ensuing meeting of our G. L., I hope and trust that a course of brotherly moderation and firmness will be adopted. Though I believe we are right, yet I hope we will not forget that we deal with Brothers who are as charitable, as generous, as every way noble as ourselves; and that if they have erred, it was through an over zeal in a glorious cause. Let us hope that good may come of this division,—that it may result only in bringing us nearer to each other.

Sincerely yours, M. W. P.

CIRCULAR.

To the Grand Lodges of Free and Accepted Masons of the U. States:

The undersigned, Committees appointed by George Washington Lodge, Warren Lodge, Lafayette Lodge, Marion Lodge, Crescent City Lodge and Hiram Lodge, of Ancient York Masons, working in the cities of New Orleans and Lafayette, in the State of Louisiana, under dispensations from the M. W. Grand Lodge of the State of Mississippi, to prepare a statement of the causes which impelled the members of these Lodges to repudiate the authority of the Grand Lodge of Louisiana, and to seek relief from their grievances, as Ancient York Masons, at the hands of the Grand Lodge of the State of Mississippi, respectfully report—

That the Grand Lodge of the State of Louisiana, originally a regular body

of Ancient York Masons, has forfeited all claim to the allegiance of regular A. Y. Masons, by flagrant departures from the ancient landmarks of our Order in many essential particulars; insomuch, as to impose upon us the imperative duty of *discontinuing all Masonic communication with that body.*

Amongst the departures from our ancient usages, and the innovations in the body of Masonry introduced by that body, we enumerate the following:

1st. She openly exercises the power of granting Charters, authorizing Lodges to work according to the *Scotch Rite*, and the *Modern*, or *French Rite*, as they are called in her Constitution, and admits the officers of such Lodges to sit and vote in her own body as members thereof; thus compelling Ancient York Masons to hold Masonic communication with persons whom we have ever been taught to consider as clandestine Masons; with whose usages and ceremonies we are unacquainted, and whom we cannot recognize as Masons at all by those means which are the *only lawful tests* of Masonic privileges.

2d. She has, in her own words, "*accumulated* under her authority and jurisdiction the *three rites*, say: *York*, *Scotch* and *Modern*," by virtue of power granted to her on the 14th January, 1833, by what she calls the "Grand Consistory of the Sov. Prin. of the Royal Sec. 32d deg.;" a body, of whose very existence, we, as A. Y. Master Masons, are ignorant; but which body, the Grand Lodge of Louisiana tells us, possesses *supreme* authority over the *three first degrees* of Scotch and Modern Masonry; and all this is done by a body *pretending* to be a Grand Lodge of Ancient York Masons!

3d. She expressly permits the sons of Masons, of every rite, to be initiated into our mysteries before they become men of lawful age, to wit: when they are only eighteen years old.—Constitution, Art. 4.

4th. She has established in her body "*A Council of Rites*," divided into two sections; one composed of three Scotch Rite Masons, and the other of three Modern or French Rite Masons, who have exclusive authority to inquire into all matters concerning those rites respectively; thus excluding the A. Y. Masons of the Grand Lodge from participating in the action of that body on matters over which she, as a body, exercises jurisdiction; while these A. Y. Masons are as ignorant of the work of this Council of Rites as we are of that of the Odd Fellows.—See Constitution, Arts. 15 and 16.

Moreover, this Council of Rites is appointed annually by the Grand Master, who must hence necessarily be both a Scotch and French (or Modern) Mason, to be fully qualified for his office; and hence it also follows that an A. Y. Mason, as such, is disqualified from being elected to preside as Grand Master of an A Y. Grand Lodge. These principles are destructive of that *equality* which is essential to the continued existence of our *Ancient* (not Modern) and *unchangeable* Order.—Constitution, Arts. 54 and 56.

5th. She not only grants Charters of three different kinds to three different *Rites* of Masons, (as she calls them,) but she grants Charters to Lodges of A. Y. Masons, authorizing them to cumulate the Scotch and French Rites with their own, and to initiate, pass and raise persons in the same Lodge, according to the ceremonies of all and each of said three rites; thus in fact *blending* all three of the rites together; and this *is* true, notwithstanding her formal denial of it.—See 2d Resolution, passed 27th Nov. 1845.

6th. She has interfered with the religious opinions, and wounded the consciences of many true Masons under her jurisdiction, and has changed one of our ancient usages by prohibiting the installation of the officers of the subordinate Lodges on St. John's day, unless that day happened to fall on a *Sunday*,

and *requiring* such installation in all cases to be performed on a Sunday.—Amendment to Constitution, Art. 63, adopted 27th Jan. 1846.

7th. She has violated the ancient Constitutions of the Order by prohibiting all public Masonic processions and ceremonies, even for the purpose of discharging the sacred duty of burying a dead Brother, who has desired to be so interred.

8th. She has destroyed the secrecy of the ballot-box by ordering that the member casting a negative vote shall state his reason to the Master of the Lodge, and curtailed a long established Masonic right by empowering the Master to reject the vote if *he* does not deem the reasons sufficient.—Art. 68.

9th. She has abridged the rights of the Subordinate Lodges, by ordering that no Master elect shall be eligible to the G. offices, unless he has served a year as Master,—by this means throwing the preponderance into the hands of the life members, since every Master may become such after one year's service.—Sec. 1, Art. 7.

10th. She has abridged the rights of the Subordinate Lodges by the admission of life members as representatives, by means of which the representatives of Subordinate Lodges are outnumbered on every question regarding their interests, and the whole power is thrown into the hands of those whose sole aim is to aggrandize the G. Lodge, and who often have no connection with any Subordinate Lodge.—Sec. 1, Arts. 7 and 8.

11th. She has abridged the privileges of the Subordinate Lodges by requiring the country Lodges, when not represented by their officers, or a member of the Lodge, to choose a proxy out of the existing members of the G. Lodge, and who shall be a resident of the city of New Orleans.—See Art. 11, adopted 27th of Jan. 1846.

12th. Worse than all this, she has permitted and encouraged in the Subordinate Lodges working under her jurisdiction, *and in her own body*, an innovation in the body of Masonry, which it would be unlawful here to communicate; a procedure not only at variance with our *first* taught duty as Masons, but wholly subversive of one of the fundamental principles upon which our sacred Institution was founded, and its principal safeguard.

Besides these, there are many other grievances and irregularities of which we have a right to complain, which we cannot commit to writing, but which we *know* to be subversive of the *first principles* of our beloved Order.

Your Committee believe that the foregoing facts speak for themselves, and that the illegal measures of the G. Lodge of Louisiana need only to be known to regular A. Y. Masons, to be generally reprobated. And they indulge a hope that when the true state of Masonry in Louisiana shall be known to the different Grand Lodges of the United States, the action of the M. W. Grand Lodge of Mississippi will be approved, and that the Grand Lodge of New York will rescind her rssolutions of the 7th Sept. 1847, and render justice to their oppressed, but true-hearted Brethren of Louisiana, whose only offence is an uncompromising resistance to the introduction of any "changes in the body of Masonry," by any power whatever; and a fixed and steady determination faithfully to discharge all the solemn duties imposed upon them as Ancient York Masons, without being blended together against their consent, with any other societies, whether good or bad. And we do solemnly maintain that French or Scotch Rite Masons, as such, have no greater right to intermeddle with or govern us, than the Sons of Temperance, Odd Fellows, or Knights of the Red Cross have, however good those societies may be. All good societies should be sustained by all good men; but this forms no reason why any two

of them should be united, cumulated, or blended together, particularly against the will of either.

For the truth of the facts asserted in this report, we pledge our faith as Masons, and challenge a *personal* investigation of them by all regular and enlightened Ancient York Masons throughout the world; to whose judgment alone we are both bound and willing most cheerfully to submit.

All of which is respectfully submitted.

THOS. H. LEWIS,
D. BLAIR,
JOHN CLAIBORNE,
Committee of Warren Lodge.

WILLIS P. COLEMAN,
C. D. LEHMAN,
JOHN GEDGE,
Com. of Geo. Washington Lodge.

M. R. DUDLEY,
JOHN P. MCMILLIN,
R. PARKINSON,
Com. of Lafayette Lodge.

W. H. VAN RENSSELAER,
FISHER RAWSON,
E. BELLEAU,
Committee of Marion Lodge.

W. H. HOWARD,
T. GREENFIELD,
JOSEPH W. CARROLL,
Com. of Crescent City Lodge.

JOSEPH MOSS,
N. SILVERTHORN,
JOHN SOUTHWELL,
Com. of Hiram Lodge.

FAITH, HOPE, CHARITY.

FAITH! What uncounted comforts lie hidden in that little word! A shield for the unprotected, strength for the feeble, and joy to the care-worn and grief-stricken. Let thy saving and cheering influence descend upon every soul.

HOPE! Thou hast a throne in every bosom, a shrine in every heart. What were the joys of earth without thy cheering light? Beneath thy brilliant beams, the frowns flit away from the brow of despair. Who could contentedly dwell upon the arid wastes of life's desert, did not thy torch-gleams point the way to a happier state? When sorrow plows up the heart with deep furrows, and the ties of life are sundered one by one, thou speakest peace to all within. Let thy beacon-blaze shine on in unclouded splendor, until every darkened path shall be lighted by its cheering rays.

CHARITY! Greatest of all—the crowned queen among the virtues, and the brightest handmaid of religion and love. May thy steps never wax feeble, nor thy heart grow cold. Let us mark thy presence by the mourner's couch, and in every heart made desolate. Teach us to throw thy mantle of compassion over the ignorant, the erring and the guilty. Let thy influence soften every obdurate heart, and reclaim every vicious mind.

FAITH! our pilgrim steps are turning,
To the altar raised for thee,
Where a beacon, brightly burning,
Shall our guide and symbol be;
In the power that kindness giveth,
Many wanderers to restore,
In the God that ever liveth,
We will trust for evermore.

HOPE! before thy shrine, unfaded,
Bud and bloom perennial flowers;

Thou hast cheered us, thou hast aided,
In the heart's desponding hours;
By the light thy smile hath given,
Darksome paths were traversed o'er,—
Till we find the gate of heaven,
Be thou near for evermore.

CHARITY! we fail in duty,
If the highest grace we need,
And without thy crowning beauty,
Faith and Hope were dead indeed;
For the sick and poor who perish,
In the homes where joy is o'er,
And the erring, may we cherish,
Charity for evermore.

PROCEEDINGS OF THE GENERAL GRAND ENCAMPMENT AT COLUMBUS, IN SEPT. 1847.

REPORT OF COMMITTEE ON DISPENSATIONS.

Sir Knight Gould, from the Committee on Dispensations and new Encampments, made the following report, which was adopted:

To the General Grand Encampment of the United States:

The Committee on Dispensations and new Encampments beg leave to report, that they have examined the By-Laws and proceedings of Frankfort Encampment, acting under Dispensation at Frankfort, Kentucky, and find the same to be consistent with the General Grand Constitution; the Committee therefore submit the following resolution:

Resolved, That a Charter be issued to Frankfort Encampment, acting under Dispensation at Frankfort, Kentucky, by the style of Frankfort Encampment, No. 4.

The Committee have also examined the By-Laws and proceedings of Portland Encampment, at Portland, Maine, and find nothing inconsistent with the General Grand Constitution. But the Committee find in the By-Laws a number of provisions, not only superfluous, but in their opinion not proper to be inserted, and one provision which they consider inadmissible. They have designated these passages, in the copy of the By-Laws submitted, by inclosing them in brackets.

The Committee report the following resolution:

Resolved, That a Charter be issued to the Encampment acting under Dispensation, at Portland, Maine, by the style of Portland Encampment, No. 2,—and that they be directed to strike from their By-Laws, of the second article the first five sections, and the eighth, ninth, tenth and thirteenth. Also, the last clause of the first section of the third article, and the sixth article entire; and to remodel the fifth article, so as to require candidates to be vouched for by Knights Templars alone.

The Committee have examined the By-Laws of Montgomery Encampment, at Mountsterling, Kentucky, and find them agreeable to the General Grand Constitution. They therefore report the following resolutions:

Resolved, That a Charter be issued to the Encampment now under dispensation at Mountsterling, Kentucky, by the style of Montgomery Encampment, No. 5.

The Committee have also had under consideration the applications for Charters from Pittsburg Encampment, at Pittsburg, Pennsylvania; Nashville Encampment, at Nashville, Tennessee; Barker Encampment, at Claiborne, Alabama, and Apollo Encampment, at Chicago, Illinois; none of which have furnished copies of their By-Laws. The Committee report the following resolution:

Resolved, That Charters be issued to Pittsburg Encampment, at Pittsburg, Pennsylvania; Nashville Encampment, at Nashville, Tennessee; Barker Encampment, at Claiborne, Alabama, and Apollo Encampment, at Chicago, Illinois, so soon as they comply with the requisitions of the General Grand Constitution, make the necessary returns to the General Grand Recorder, and settle all dues.

The committee have also had under consideration a communication in regard to Lafayette Encampment, No. 4, in the State of Vermont.

The Committee are of opinion that, if the facts stated were before the General Grand Encampment in due form, they would present a case for the most favorable consideration. This Encampment appears to have suffered severely from the Anti-Masonic excitement in that State, and the Grand Encampment of the State has, in the meantime, become extinct. When such an event occurs, the committee are of opinion that the jurisdiction over subordinate Encampments, of necessity, rests in this General Grand body; and at the hands of this body, an association situated like Lafayette Encampment has every claim to indulgence. But the application now before us is entirely unofficial, being a private letter from an officer of the subordinate Encampment, to a Knight Companion holding no office, by whom it is now communicated. With every desire, therefore, to give full relief, and ample protection to this Encampment, when regularly applied for, your committee ask to be discharged from the further consideration of the subject.

The Committee have had under consideration the application of the three Encampments in the State of Kentucky, now chartered, for permission to form a Grand Encampment, and recommend that the same be granted.

All which is respectfully submitted,

(Signed,) B. LATHAM,
WM. T. GOULD,
EDWARD A. RAYMOND.

AMENDMENT OF CONSTITUTION.

Sir William P. Wilson proposed the following amendment to the Constitution, which was adopted by the Constitutional vote:

In sec. 5 of the 3d article, add after the word "established," in the 5th line of the printed copy, "*except by the consent of the nearest Encampment in such foreign State wherein the applicant or applicants reside.*"

REPORT ON DOINGS OF GRAND OFFICERS.

Sir Albert Case, from the Committee on the doings of the General Grand Officers, made the following additional report, which was accepted:

The Committee on the doings of the General Grand Officers, respectfully submit the following additional report:

Since they submitted their former report, they have examined the communication of the General Grand Recorder, from which they learn that, in 1824, there existed in Virginia three subordinate Encampments,—two of which held Charters of recognition, and the other a Charter of Constitution from this General Grand Encampment. About 1826, these three Encampments formed a Grand Encampment for the State, which, in that year, was represented in the General Grand Encampment. Nothing further is known of this Grand Encampment; but it is presumed to have ceased to exist soon after its organization; for it appears that in 1838, a Dispensation, and subsequently a Charter, was granted by this General Grand Encampment for an Encampment to be located at Wheeling, in that State. Matters continued in this condition until the 11th of December, 1845, when delegates from sundry Encampments, including the three owing

their allegiance to this General Grand body, met at Richmond, and having resolved that it was impossible to revive the extinct Grand Encampment, proceeded to form a new one for the State.

Such is a brief statement of the facts. Your Committee are of the opinion that when the original Grand Encampment of Virginia ceased to exist, jurisdiction over the State reverted to this body. And this seems to have been the view entertained in 1838, when this General Grand Encampment established an Encampment at Wheeling.

They are also of the opinion that immediate jurisdiction over, at least, the three subordinate Encampments, which derived their authority from this body, also reverted to its original source. This being true, there was no power vested in the subordinate Encampments in Virginia to organize a Grand Encampment, without the consent and approval of this General Grand Encampment, as provided by the Constitution. This consent or approval was never obtained, or even asked for.

It follows, therefore, that the body now existing, and styling itself the Grand Encampment of Virginia, is irregular and unauthorized. It refuses allegiance to this General Grand Encampment, and denies its authority in the State of Virginia.

In view of all the facts, your Committee feel constrained to reprobate, in the strongest terms, these irregular and unmasonic proceedings; and especially do they censure and condemn the faithlessness of the three subordinate encampments deriving their lawful existence from this General Grand Encampment; and they recommend that all intercourse between the Sir Knights acknowledging allegiance to this General Grand Encampment and the aforesaid Encampments in Virginia, be withheld.

Your committee take pleasure in excepting from this general censure the Encampment at Wheeling, which has continued "faithful among the faithless."

(Signed,) ALBERT CASE,
WILLIAM E. SANFORD,
WM. FIELD.

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JURISDICTION OF SUBORDINATE ENCAMPMENTS.

Sir Charles W. Moore, from the special committee, made the following report, which was accepted:

The Committee to whom was referred the communication from the Grand Encampment of Ohio, in relation to the jurisdiction of subordinate Encampments, respectfully report:

Your Committee are of opinion that this General Grand Encampment cannot, with propriety or constitutionally, interfere with the jurisdiction of any subordinate Encampment in any State or Territory where there is a Grand Encampment legally established.

Your Committee are also of the opinion that the jurisdiction of each and every subordinate Encampment, in States and Territories where there is no Grand Encampment, extends, in all directions, to one-half the distance between itself and the next nearest Encampment; provided, that in no case can the jurisdiction of a subordinate Encampment extend beyond the limits of the State or Territory in which it is located. Nor is it, in the opinion of your Committee, competent for an Encampment to confer the Orders upon any Companion coming from the jurisdiction of another Encampment, without the permission of such Encampment; and any violation of this rule would subject the offending parties to the liability imposed by the 5th section of the 3d article of the General Grand Constitution.

Respectfully submitted,

(Signed,) C. W. MOORE,
E. S. BARNUM,
WM. T. GOULD.

CORRESPONDENCE.

Danville, Me., March 3, 1848.

DEAR SIR AND BROTHER:—Since I have had the pleasure of perusing your valuable and instructive Magazine, I have been forcibly struck with the apparent contrast between our New England and Western Masonic advance. Why is it that here in our beloved New England, the land of light and knowledge, our pace is slow, while in the far West, amid all the drawbacks which are incident to a new country, the prosperity of our beloved Fraternity is rapid and onward? Is it because old antipathies yet survive, and unjust and unfounded accusations yet cause coldness and suspicion? Or rather is it because that warm-hearted, zealous, ever active, self-denying *Charity*, which smiles on young Masonry in the West, has become chilled, feeble and torpid, from its Rip Van Winkle sleep, on our snow-capped hills? I fear the latter is the true cause of the apparent difference. Almost every number of your Magazine tells of some new effort by the Brethren of the West and South, for the alleviation and benefit of the poor and unfortunate. Reports from our New England Lodges tell us *who have been elected officers;* and, with one or two exceptions, where they have started Lodge libraries.

I know that Masonry should not, does not, boast its charities to the world, and would fain believe that the secret stream pursues its wonted course of love and beneficence; but the undeniable fact, that continued efforts, let them be shrouded in the impenetrable darkness of midnight, will produce effects apparent to all, even as the internal reservoir, if full, will force its bubbling crystal springs to the surface, forbids that belief. I do most sincerely believe that whenever and wherever the sublime and attractive principles of our Fraternity are properly exemplified, success and happiness will attend it; and without such exemplification, we do not deserve success. If we of the East do not need institutions of learning, as do our Brethren of the West, there are other objects, both public and private, which might most profitably occupy our attention. Charity and philanthropy must be in constant activity to attain perfection of stature. Unemployed, they become diminished and deformed.

I do not know but that I may justly lay myself liable to the charge of ultraism, but it does seem to me that while there is one single object left unaccomplished, the effecting of which will serve to elevate our own moral and intellectual character, or add to the happiness of the poor and distressed, a Lodge should never deem itself rich enough to abolish its equitable quarterages; and I would ask, is it in accordance with the spirit of our Institution to do so? Is it calculated to foster that enlarged benevolence of heart, so necessary to a just and upright Mason, and which is so forcibly inculcated by emblems and injunctions, that we, while in health and with the ability, should absolve ourselves from the contribution of that mite necessary to defray the current expenses of our Lodges, and live on that which should fill the purse of heaven-born Charity? Is there any Lodge in New England which has more funds than it can appropriate legitimately and profitably to purposes of benevolence? If so, it is remarkably blessed.

Believing that the practice which has obtained to some extent, at least in this section, of abolishing quarterages, is not only unjust to those who have, or who may hereafter have, legitimate claims upon us, but pernicious in its effects upon ourselves, and highly injurious to our beloved Institution, both as regards its standing and success, I should be highly gratified if you would give your views on that point, so far as may be consistent. I think the effect

would be highly beneficial, for I do believe that the right spirit is with us, and needs but the motive impulse to arouse it to action. I love the Institution, and cannot rest satisfied that it should be simply better than others. I wish it to attain that practical perfection, (so far as human efforts can avail,) to which its inestimable and faultless principles entitle it.

Respectfully and fraternally yours,

GEO. W. CHASE.

Sidney, O., March 9, *A. L.* 5848.

DEAR BROTHER,—* * * Permit me, as an old Mason, to turn your attention to the proposition submitted to the Grand Lodges, in reference to the formation of a "Supreme Grand Lodge." Would it be advisable to merge in that body, the inherent powers of Grand Lodges which *they* now respectively possess of declaring *what is*, and what *shall be*, considered "the body of Masonry," and give to that body the exclusive right to enforce obedience to that and other general edicts? Would it not be well, previous to vesting that power, to have the questions—What are "the Landmarks"? and, What constitutes "the body of Masonry"? (which none may innovate,)—clearly, satisfactorily, and incontrovertibly settled?

Would it not also be essentially necessary, that the ceremonies of opening and closing the symbolic degrees, and sundry appurtenances thereto, be mutually fixed and made permanent, in order that harmony and uniformity, instead of discord and confusion? which, without such mutual fixedness, must ever mar the work of Brethren hailing from different *centres* and different Orients. Would such a body be productive of good without such previous questions being satisfactorily and rationally settled? Or, if formed without, and error of any kind, (material, I mean,) once established, would it not fasten that error irrevocably upon the Fraternity?

Now, my predilections are rather in favor of this federal head, provided we can have it without compromitting any Masonic "landmark," or innovating "the body of Masonry."

Masonry, uninnovated, has survived the wreck of empires,—and why? Because they have changed, modified and ultimately subverted the original bonds of union, and thus alienated the affections, or trampled upon the rights, or absorbed the individualism of the government.

Similar changes will produce similar effects in our time-honored Institution. Hence, from time immemorial, we have all, P. M.'s at least, declared that "it is not in the power of any man or body of men, to make innovations in the body of Masonry."

Has it ever been done? Ask the G. Lodge of Prussia. Has she not positively invaded the body of Masonry by shutting her doors—not against the Jews alone, the original founders of Masonry—but against good and true men, already consecrated to the Order by all the solemn and affiliating ceremonies of Ancient Craft Masonry?

Ask the Grand Lodge of England where she obtained power to invade the body of Masonry, and repeal a law of binding and irrepealable obligation, and substitute "Freeman" for "*Free born.*"

Ask the Grand Lodge of Virginia where she obtained the power to add to "Atheists," "*Universalists*," as to be excluded from the Order.

It requires not the spirit of prophecy to foretell, that, when a few more changes, nay, positive innovations, shall have been made and engrafted on the Masonic body, *chacexia and death* will soon follow, and long, loud tollings of

her burial will sadden the hearts in all lands, where her silent ministrations of mercy and love have hitherto produced songs of rejoicing, and the incense of grateful prayer for deeds of charity and pure benevolence.

Excuse me, dear Brother, for so long trespassing on your patience; but "out of the abundance of the heart the mouth speaketh."

Yours in fraternal bonds,

Mansfield, La., Dec. 29, 1847.

COMP. MOORE,—*Dear Sir*,—* * Since I became a Mason, which is a little more than two years ago, I have been a constant reader of your valuable Magazine. I have not only read but studied it, and with the greatest pleasure, profit and delight. I feel a confidence which could not have been inspired otherwise, that I know something of what is going on in the sublime mysteries throughout the Masonic world. It has furnished a fund of useful information respecting the origin, government, and antiquity of our noble Order; for *noble*, indeed, she is; and the more she is studied, the more is the initiated led to admire her. I am a Freemason, and glory in the name. I have completed the circle of Ancient Craft Masonry; or, in other words, have been honored with all the degrees from E. A. to S. M. inclusive; and I am not satisfied; far from it; I long to walk in the halls of the Knight Templars. The effulgence which first bursts upon the Sons of Light, and which "none but Craftsmen ever saw," has grown brighter and brighter, and forced upon me the conviction that there is, still ahead, a diamond sparkling with undiminished lustre.

The Order is flourishing in this State, though in an unpleasant and disagreeable fix. Such things ought not so to be. The situation of the cause here, furnishes an unanswerable argument in favor of the organization of a General Grand Lodge. There is at this place a Lodge of A. Y. Masons, working under the jurisdiction of the Grand Lodge of Louisiana, doing well, and its members are active and zealous. There are also five or six who have taken the Chapter degrees, and two the Council.

May the blessing of heaven rest upon you in all your efforts to promote that cause which has met so abundantly with the smiles and approbation of the Great I Am. Yours, truly and fraternally, A. S. F.

Jackson, Miss., Feb. 12, 1848.

CHAS. W. MOORE, Esq.—*Dear Sir and Bro.*—The Grand R. A. Chapter of this State held its second annual communication in this city on the 2d Monday of January, and continued in session three days. A full delegation was in attendance, and much important business was transacted. As soon as the proceedings are published, I will forward you a copy. Hon. Walker Brooke was elected M. E. G. H. Priest; E. Charles Scott, D. G. H. P.; E. Wm. P. Mellen, G. K.; Wm. H. Stevens, G. Scribe; Thos. J. Harper, G. Treas.; David N. Burrows, G. Treas.; Rev. J. T. Russell, G. Chap.; Thos. J. Hawkins, G. Lec.; J. M. Howry, G. Orator; J. T. Simms, G. M.; Benj. Springer, G. P. S.; D. L. Broom, G. R. A. C.; Geo. C. Porter, G. C. 3d V.; A. V. Rowe, G. C. 2d V.; C. A. Lacoste, G. C. 1st V.; J. J. Birdsong, G. C. H.; Geo. W. Johnson, G. Sent.

I was myself acting as proxy for the High Priest of Vicksburg Chapter, exercising all the rights of a member. I was elected to the office of G. Secretary, when the point was raised that I could not be elected to an office in the

G. Chapter, being only a member by proxy. A majority of the G. Council decided that I was a member of the G. Chapter, and as such that my election was valid. No appeal was taken to the Chapter from this decision, but I would like very much to have your opinion on the subject. Several of the members of our G. Chapter have also desired me to write you on the subject, knowing your willingness to give information when asked for. I presume you have a copy of our last year's proceedings, which contains our Constitution, to which you can refer. I hope this will not be considered an intrusion upon your time.

Masonry is at present very flourishing in this State.

Yours, fraternally, DAVID N. BURROWS.

[A proxy is as much a member for the time being as would be the principal, if present, and is so recognized by the Constitution of the Gen. Grand Chapter. The provision referred to in the Constitution of the Grand Chapter of Mississippi, is an unusual one, and will, we apprehend, be found to be embarrassing in its operations.]

MASONIC INTELLIGENCE.

NORTH CAROLINA.

THE annual communication of the Grand Lodge of North Carolina, was held at Raleigh, in Dec. last. We give below such extracts from the excellent opening address of the Grand Master as we can find room for this month, and hope to be able to refer to the proceedings in our next:

"While addressing you, in the performance of a duty made imperative by a rule, I do not purpose to weary you with prosing recitals without interest, or to excite you by any fanciful flights or melodious approaches; but shall simply proceed, with becoming brevity, to make you acquainted with my official acts since your adjournment, and with the state of Masonry within our own borders and throughout its extended jurisdiction—presenting, also, such other subjects as may properly claim your consideration.

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Dispensations have been granted since our last communication for new Lodges at Holly Spring, Wake Co.; at Lumberton, Robeson Co.; at Roxboro', Person Co.; and at Oxford, Granville Co.; all which I hope will make due returns, and merit the approval of the Grand Lodge, as well for their zeal in the prosecution of their labors, as for their strict adherence to Masonic requirements.

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Whatever may be the result of the measures recommended by your body for the adoption of the Subordinate Lodges, in reference to the School question, and with which you will be made acquainted on report of the Trustees, I exhort the Grand Lodge not to relax in her efforts, however formidable obstacles may arise, until complete success shall have crowned the glorious undertaking in which she has so gallantly embarked. The *will*, and not the *ability*, is all that is lacking to insure for the plan almost instant execution. It is well known that no system of education sufficiently extensive prevails within our State to meet the wants of the great mass of the youth now reared in ignorance, much less to benefit that class of indigent orphans who, in a peculiar manner, have claims upon the sympathies of Masons; and thus are *Masons* loudly called upon to supply the defect. Look at the proud example of several of our sister Grand Lodges, in the noble exertions they have successfully made to establish collegiate institutions, even, in some instances, on a magnificent scale. Be encouraged, then: the same determination, with the same exertion, will rarely fail to produce the same result. As the last appeal which I may be permitted to make in this connection, let me beg of the Grand Lodge, however discouraging may appear the prospects, not to give up the struggle, nor waver in her purpose, but steadily and firmly to adhere to the excellent system already matured in furtherance of this important measure. It is my desire that our Grand Lodge should gain a reputation, not alone for the skill with which she plants or waters, but for the abundance of the fruit, as well as the quality, which she produces.

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I have been highly gratified by a perusal of the proceedings of the Grand Lodge of Ohio. Most of the returns and reports are strictly in accordance with my own views of Masonic propriety. But I cannot assent to the principle adopted, of suspending or expelling for non-payment of dues, and of appealing from the decision of the Master. The Master is responsible to the G. Lodge for the faithful performance of his duties, and can only before that body be arraigned for any misdemeanor. During the recess, the G. Master would be empowered to consider complaints. The proposed amendment to the By-laws, coercing Masons, not members of Lodges, to the payment of dues, is, to say the least, injudicious.

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The Grand Lodge of Georgia has taken the subject of establishing schools into favorable consideration. It is truly gratifying to perceive so many of the Grand Lodges making efforts to extend the blessings of education. That benevolence which feeds the hungry, clothes the naked and comforts the distressed, is surely blessed of Him whose benevolence knows no bounds; but the noblest of all charities is that which giveth nourishment to the mind, embellishes the intellect, instils in the bosom virtuous principles, and rescues from perdition the sinking soul.

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The proceedings of the Grand Lodge of Missouri for 1846, show the transaction of considerable business, mostly of a local nature. The committee on foreign communications very creditably performed their duty. An important resolution was adopted, correct in spirit, condemning that portion of the Constitution of the Grand Lodge of Louisiana which relates to its organization under *three rites*, numbering some *thirty* degrees; and to the 4th article, which admits the sons of Masons, when presented by their father or tutor, at the age of eighteen.

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In regard to the manner of balloting, I am aware that a variety of practice obtains among our Grand Lodges; but I would have it distinctly understood that I object *in toto* to balloting for the degrees separately, or for balloting at all for the degrees until the committee report—not by *halves*, for I do not understand how a report can be so received—but a report *in full* and decisive. I have two often seen the evil of *half*-making measures, for such practice ever to receive my approbation. Let the whole three degrees be paid for at once, and but one ballot for the same take place, and my word for it, our Institution will not be so liable to injury by the example of Entered Apprentices refusing to advance farther.

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The Grand Lodge of Arkansas has adopted a resolution, requiring a tax fee of one dollar to be collected from all Masons not members of Lodges, under penalty of suspension or expulsion for failure to pay. Also another resolution, requiring all Masons resident within twenty miles of any Lodge, to attach themselves thereto, or forfeit all claim to the rights and benefits of Masonry. I have, on former occasions, expressed my doubts of the propriety or policy of such enactments. It is true, every *genuine* Mason *will*, or *should*, attach himself to a Lodge, or at least contribute to sustain the usefulness of the Institution; but he should not be coerced thereto. *Compel* a Mason to become a member of a Lodge, and of ne-

cessity the Lodge must be *compelled* to receive him, however obnoxious, thereby destroying the safeguard of a ballot, and jeopardizing the harmony of the Lodge. Such a state of things cannot be tolerated. I understand the same question has been mooted in Virginia, causing no little sensation. But the principle is as clear as noonday: if you have a right to *compel* a Lodge to admit to membership an applicant, the same right exists for *compelling* a Mason to join, and so *vice versa*. It is well known that in the vicinity of every Lodge reside Masons, like other men, unfortunately so constituted and of such indiscreet habits, without actually being guilty of any criminality, as that even their most intimate friends would debar them from participating in any important deliberations or enterprise, which might possibly be prejudiced by their proverbial imprudence. Such individuals most assuredly have claims upon the Fraternity, and enjoy certain privileges; but this admission by no means implies an indiscriminate yielding to their demands, regardless of their merit, or beyond the dictates of reason.

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Expulsion by a subordinate Lodge amounts only to suspension until the meeting of the Grand Lodge, when the action is either to be confirmed, to be set aside, or referred back. No one, I apprehend, will contend that a subordinate Lodge has the power to expel, *right or wrong*, or that a Grand Lodge is bound to confirm, whether the proceedings in the case, when sent up, prove to have been irregular or not, or whether even the offence was sufficiently aggravated to have warranted such severity. An aggrieved Brother may not always wish to appeal, feeling satisfied that upon investigating the evidence, justice would be done him without his interposition. If the committee are R. A. Masons, they know that an expelled or disgraced Master Mason cannot receive the higher degrees. Why then, should such a character, with any more propriety, be allowed to sit in a Chapter? It is quite different with a Blue Lodge; because it recognizes no other institutions, knows nothing of their proceedings, and consequently cannot, in any reason, be governed by their acts.

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The proceedings of the G. Lodge of the District of Columbia are of considerable interest. Complaint was made to the Grand Lodge by an aggrieved Brother, that a subordinate Lodge, of which he was formerly a member, and from which he received a diploma at the time of his withdrawal, had, on application for re-admission, refused to consider his petition; upon which he sent it back, avowing his ignorance of any cause of objection, and signifying his readiness to meet any charges that might be preferred against him. The whole matter was then referred to a committee, who reported in his favor; but the Lodge, on taking a vote, again refused him admittance by a decided majority, assigning no reason therefor. The committee on grievances, to whom the Grand Lodge referred this case, could discover no charges against him, nor any censure passed upon him; in view of which, they did not regard the refusal of the Lodge to re-admit him to membership, as inhibiting to him any of the rights and privileges to which he was before entitled as a Mason. The By-laws of the Lodge prescribe the manner of receiving members, with which, the committee observe, it would be exceedingly impolitic, even if clearly competent, in the Grand Lodge, to interfere, unless in a case of great aggravation and of manifest abuse of power. I have been thus particular in stating this case, involving a principle liable to misapprehension, for the purpose of expressing my entire concurrence in the views of the committee. Had expulsion taken place, the Grand Lodge could have restored; but with membership it cannot interfere, excepting for causes above set forth.

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I am happy to perceive that the practice is adopted, at least in some of the Lodges, of examining candidates for degrees in open Lodge, before advancing them, and then only on a vote. This course is required of all Lodges.

We have marked further extracts for a future number.

VERMONT.

The annual communication of the M. W. Grand Lodge of Vermont, was held at Burlington, on the 12th day of January last. Eleven Lodges were represented. The Grand Master, Philip C. Tucker, Esq., opened the session with an able and interesting address, from which we give the following extracts, being all we can find room for this month:

"In accordance with our constitutional requirements, we have at this time assembled to hold our annual communication, and to consult and act upon such measures as may be found necessary for the interest and welfare of that branch of the Masonic institution which the Craft has entrusted to our care.

Agreeably to a custom which seems to have the sanction of Masonic usage, it becomes the duty of him who occupies the station in the East, by your favor, to submit to you such observations as are appropriate to the occasion.

Soon after our last annual communication, the proceedings of this Grand Lodge, at its communications of the second Wednesdays of January, A. L. 5846 and 5847, were published under the supervision of the proper committee and distributed to all the Grand Lodges of the United States, and to other G. Lodges without the U. States. Liberal extracts from those proceedings were, by the voluntary kindness of Bro. C. W. Moore, Editor of the *Freemasons' Monthly Magazine*, of Boston, republished in that valuable publication, and thus our action has been very extensively placed before the Masonic world.

Sixteen State Grand Lodges and the G. Lodge of the Territory of Wisconsin, have forwarded their respective publications to this G. Lodge. These publications will be seasonably placed in the hands of the committee on foreign correspondence, who will doubtless bring before this Grand Lodge such subjects as they contain which may be of interest to themselves particularly, or to the general interests of the Institution at large.

I am advised of the success of the Institution in different parts of the State during the past year. Considerable work has been done in several of the Lodges, the reports from which will be laid before you. Missisquoi Lodge, at Berkshire, publicly celebrated the festival of St. John the Baptist, in June last, and was joined in the celebration by a Lodge from Canada. As the first public celebration of the kind which has taken place in the State for many years, and passing off happily without disturbance or insult from any quarter, it doubtless may be considered as evidence of a great change in public feeling towards us. A few years ago, such an occurrence could hardly have passed without great disturbance of the public mind, and its natural and unavoidable results.

In the subordinate Lodges falling immediately under my own observation, there prevails the greatest harmony and good feeling, mingled with a well regulated zeal and a wise and cautious prudence in all the affairs of the Order. The severe lesson written upon the experience of the past has impressed itself deeply upon the mind and heart of all intelligent Masons, and it will not soon lose its value. The men who are admitted to the Order now, are not counterparts of that class who deserted us in the days of our adversity. It is matter of deep interest also to observe that several of those not Masons who were carried away by the tempest got up against us, have become so well satisfied of its wickedness and injustice, since the storm has ceased, as to repent of their participation in the past, and manfully test their sincerity by applying for the privileges of Brotherhood.

I had the pleasure of being called upon, on the 17th of Dec. last, to be present at the resumption of its charter by Union Lodge, No. 5, at Middlebury. That Lodge has recommenced its labors under the authority of the votes of the Grand Lodge authorizing it so to do, and is in the hands of Brethren of long tried faithfulness snd fidelity.

There is a class of Masons in this State, who, although they never deserted us, have studiously withheld their personal attendance from the meetings of our

Lodges since the re-commencement of our Masonic labors. These men are generally timid men, or popularity-seeking men. They are ready enough in avowing themselves Masons and asserting their rights to all Masonic privileges; but we never see them in the Lodge-room—they pay no dues—and for all practical purposes they are mere drones in the Masonic hive. There is power enough doubtless in our existing regulations to deal with, suspend or expel them, but it is highly desirable that some uniform course should be adopted by all the Lodges in relation to them and that all the Lodges should adopt the same action. The manifest injustice of throwing all the active duties and contributions of Masonry upon a few, and of having the drones, who neither labor nor contribute to our funds, entitled to the same privileges and to the same relief from the Lodge treasury, is perfectly obvious. It is quite time that this class of Masons should know that Masonry demands *works* as well as *faith*, and that as the one is wholly valueless to the Order unless associated with the other, it is not alone sufficient to sustain membership among us. It is hoped that the Grand Lodge will think it advisable to give this subject due consideration and pass a directory resolution respecting it, for the government of the Subordinate Lodges.

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I call the attention of the Grand Lodge particularly to the importance of appointing a Grand Lecturer, whose duty it shall be to visit all the working Lodges and establish a uniformity of work. Our long suspension could not but produce its natural effects. It could not be reasonably supposed that workmen would be very expert in the use of tools which had remained unused for ten years, among the dust and rubbish of our desecrated temple. A few workmen only retained their use perfectly, but those few are ample for instruction; and the brightest and best of them should be sent to visit all the apartments of our temple, and see that the workmen work, after the true designs of the ancient York Masonic trestle-board. A Grand Lecturer also might be very usefully employed upon his travels in collecting together the missing Charters and records of the Lodges which have ceased from their labors.

I cannot permit the occasion to pass without a respectful allusion to my worthy predecessor in the chair, who for sixteen years presided over our interests and our destiny. So little time was left of our session, when I last year succeeded him in this place, and that little was so fully occupied by business, that no opportunity was offered me to express what was proper to the occasion. Duty no less than inclination required me to add to the highly deserved vote of the Grand Lodge at that time, my own personal sense of the obligations which Vermont Masonry owed to our retiring and esteemed Grand Master. During the sixteen years in which he had presided over us, I had enjoyed the honor of standing by his side, and when the Vandalism of our enemies assailed us, during the violent sirocco which followed the disturbances in a sister State, none knew better than myself the unshaken firmness, the wise prudence, the steady perseverance, with which he devoted himself to the preservation of the rights and interests of the Order. When our temple was soiled and our altar shaken, his voice was always heard above the storm, encouraging on our small but faithful band, to patience, firmness, and perseverance. With cheering words he pointed to the future, assuring us, with perfect faith, that we should succeed in purifying the one, and re-establishing the other. He remained as our guiding-star till his predictions were accomplished and then consigned his working tools to a feebler hand—not, however, to cease his Masonic labors, but to extend them by restoring to the State the organization of the Order in other than the symbolic degrees and enable our worthy Brethren to advance beyond the Masonry of the first temple. It is to him, my Brethren, that you are chiefly indebted for the present prosperous condition of your purified temple;—to him, under the Supreme Architect, you owe your re-established Altar. Honored be his name among us;—long, very long, may it remain among the most honored in our annals, and while Green Mountain Masonry can point to a Masonic altar may it never forget the hand which guarded it in adversity, and re-established it in honor.

In feebly doing justice to the living on this occasion, I would not forget the worthy dead. Since our communication of last year, one of our respected and beloved past Grand Masters has been called from his earthly labors. The Honorable Lemuel Whitney, of Brattleboro', who was Grand Master of this Grand Lodge from A. L. 5819 to A. L. 5822, has gone down to the tomb, at the ripe age of eightytwo, full of years and honors. He died at Brattleboro' early in April last. On the 10th of the month of February preceding, this worthy Brother thus expressed himself in a letter addressed to our past Grand Master Haswell.

"I am happy in learning that some of the Fraternity yet possess the *nerve* to revive an Institution so deserving patronage, arising from her correct and philanthropic principles.

"None but an *honorable* man ever ought to be admitted to the privileges of the Order. 'Tis *honor* makes the *man*. Caution your secular Lodges on the admission of candidates;—keep the Institution pure and uncontaminated—better blot ten than admit one unworthy member.

"It would be gratifying to me to visit your Grand Lodge, but my age, I fear, will deny me that pleasure, (being now over eightytwo years of age,) but to use the language of the poet,

> Where distance sits on tongues a tie,
> The pen and paper must supply."

These are the words of an old Grand Master, who in a few days after they were written, passed away from earth. They are words of wisdom from the grave. Let us not forget their admonitions.

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There can hardly be a doubt in the mind of any well informed Mason that it was the moral and Masonic duty of those to whom were entrusted the interests of the Order in Vermont, to revive and re-establish it, as soon as it could be done with a due regard to its welfare and a rational prospect of success. We received the Institution from our predecessors, as we believe, in its purity. We appreciated the value of the principles it inculcated. As social beings, we felt the beneficial effects of our organization; as men of benevolence and philanthropy, we saw and rejoiced at their influence upon the world. With these convictions, we did not feel at liberty to consign it quietly, as a doomed victim, to the storms of fate. With the most painful apprehensions, we saw the fires dying away upon its altars, and so far as human power could perceive, the hour appeared to be near at hand, when the last flickering flame upon the last of our altars was about to vanish forever. But with warm and grateful hearts to the Supreme Architect of the Universe do we realize the fact, that we were not doomed thus to behold the total destruction of our mystic temple. While that last flickering flame quivered towards extinction, the very soul of Masonry seemed burning within us. As if with one common consent, our energies arose to action: the flame expired not. Nursed by the hands of a feeble few, and blest from on high, it was re-kindled in hope, and now shines abroad, a renewed altar-flame, glorious in its brightness; a beacon-light to the hopes and hearts of the desponding; a monument of confirmed faith to those who doubted not that He who filled the first temple with his glory, would ever remain the protector of all who relied upon his Providence and adored his name.

Purged of the "hay, wood and stubble" which adversity revealed to us, the true flame of Masonry is proudly extending itself, and all true Masonic hearts are feeling its influence and rising responsive to its power. It is among our highest duties as Masons and moral men, to perform our mission for good, by laborng to promote and extend the glorious work. Our noble State, rich in all that can attract the eye or elevate the soul,—the soil of civil, political and religious freedom; a State where the school-house, the academy and the college hold triumphant sway; where art, science and learning find a welcome home; was certainly not the appropriate spot where an Institution appealing to the noblest impulses of the human race should find its grave.

I call the attention of the Grand Lodge to the necessity of placing at the disposal of the Grand Officers, if possible, the means of procuring some Masonic books. Some standard works are, in existing circumstances, highly desirable. We occasionally observe matter spread before the world, on what is claimed to be Masonic authority and usage, into which we should like to have the means of examining at original and acknowledged sources.

The few Masonic works to which the Grand officers have access, consist only of such as the accumulations of years have accidentally placed in the private libraries of your past and present Grand Masters. Masonic books fill no place on the shelves of the booksellers of Vermont. They can only be procured abroad. They are necessary for the information of the Grand officers, and the honor of this Grand body. The sum required for the purchase of those of immediate necessity, will not be large, and it is hoped that measures will be taken at this communication to supply this want and enable us readily to investigate all subjects of importance which may arise. I cannot for a moment doubt that a sense of what is due to ourselves, and a just pride to have your Grand Officers as well informed Masonically as those of any other Grand Lodge, will be sufficient motives to produce an accomplishment of this desirable object. Other State Grand Lodges have extensive Masonic libraries. The time has arrived when this Grand Lodge should, for its own credit, begin to form one.

With pain, I have to communicate to the Grand Lodge the decease, since our last annual communication, of our Grand Marshal, Br. Henry Thomas, of Burlington. Bro. Thomas lived and died a true Mason, and his memory will long be kindly cherished by the Craft.

Obituary.

Sherburne, March 17, 1848.

Br. Moore,—The following notice and resolves have been greatly neglected by the committee chosen for that purpose, and if this is in season, I wish it may be published in the next number of the Magazine.

Very respectfully, yours, Edw'd Holbrook.

Died, at Sherburne, Sept. 12th, 1847, Dea. Micah Leland, aged 68. Dea. Leland was initiated into the mysteries of Freemasonry, in Middlesex Lodge, at Framingham, Dec. 15th, 1812, and elected Master of the same Lodge, Nov. 22d, 1825. As a neighbor, a citizen, a Christian and a Mason, he was highly and justly esteemed. His townsmen manifested their estimation of his character and their confidence in him, by electing him to fill important offices in the town, and sending him as their Representative to the General Court. In his public services and private transactions, he was guided by strict integrity and a conscientious regard to duty. Under a deep conviction of moral accountability, and that all his actions were under the inspection of the "All-seeing Eye," it was his aim "to do justly, love mercy and walk humbly with his God." His death was sudden. In health and vigor of body and mind, he was violently seized with fever, which, in a few days, extinguished the lamp of life, and filled many breasts with sadness and sorrow. By this event, his family have been deprived of a kind and faithful husband and father; the town of a highly respected and useful citizen; the church of a worthy communicant and a valuable officer, who found the greatest satisfaction in the path of Christian duty; and the Masonic family of a Brother who was "good and true;" one who was ever interested in the honor and prosperity of Masonry, and who did not not forsake her in the days of persecution. When the "love of many waxed cold," and not a few apostatized and lent their aid to a vain attempt to overturn the Institution, the subject of this notice was not ashamed of his relationship to the Fraternity, nor afraid to vindicate the innocence and moral worth of Masonry whenever they were assailed. May his example and sudden exit, stimulate his surviving Brethren and friends to fidelity, diligence and promptness in discharging the duties of life, so that if they should be called away suddenly, as he was, they may be found "worthy and well qualified" for admission into that glorious temple "not made with hands," where the true and the faithful will rest from their labors and enjoy their reward.

The following preamble and resolves were adopted at a meeting of Middlesex Lodge:

Whereas, it has pleased our Master in Heaven, to remove our worthy and beloved Brother, Micah Leland, from the Lodge below to the Celestial Lodge above, there, as we hope and trust, to be clothed in righteousness and invested with the jewel of eternal glory,—Therefore,

Resolved, unanimously, by the members of Middlesex Lodge, that we will cherish the remembrance of the moral worth and valuable services of our departed Brother; and that we tender our kind sympathy and condolence to his bereaved widow and children, and would invite them to seek consolation in contemplating the character of their deceased friend, and the mercy and goodness of that Father in heaven who chastens in love.

Resolved, That the Secretary be directed to enter the foregoing notice and resolve upon the records of the Lodge, and to transmit a copy of the same to the bereaved family of our deceased Brother; also to the Editor of the "Freemasons' Monthly Magazine," for publication in that work.

At a meeting of Concord Lodge, No. 58, at Tarboro', N. C., the following resolutions were adopted:

Whereas, it hath pleased the Great Grand Master and Supreme Architect of the Universe, to call from labor to refreshment, and from servitude to reward, our distinguished fellow-citizen and Brother of "the mystic tie," Col. Lewis D. Wilson, who departed this life on the 12th of August last, in Mexico, in command of the 12th Regiment, of U. S. Army, nobly bearing his country's flag in a foreign land,—

Resolved, That we, the members of "Concord Lodge," do sincerely mourn the death of our esteemed Brother, and that we will put the Lodge in mourning, and each member wear the usual badge of mourning thirty days.

Resolved, That in the death of our distinguished Brother, not only the Masonic Fraternity, but our common country has sustained a great loss.

Resolved, That the citizens of his native county having selected him for their representative in the State Legislature for more than thirty years, and the Senate having selected him as their Speaker, are great compliments to him as a statesman.

Resolved, That his leaving his seat in the State Legislature, repairing to his county, rallying around him near two hundred of the noble youths of Edgecombe, to go forth with their gallant leader, to offer themselves a sacrifice upon their country's altar, are great compliments to his patriotism.

Resolved, That his having been elected Grand Master of the Grand Lodge of N. Carolina for a full constitutional term, is a great compliment to his Masonic ability.

Resolved, That the bequest in his last will and testament, bequeathing an estate estimated at from $40,000 to $60,000, to the poor of his native county, Edgecombe, is the cap-stone to his moral and Masonic edifice, and shows that Christian benevolence abundantly abounded in his heart. And in conclusion we say, "Well done, good and faithful servant," and hope that thou hast entered into eternal joys.

Resolved, That the determination of the citizens of Edgecombe to bring his remains home, and erect over them a monument, shows that though he be literally dead, yet he lives and greenly flourishes in the hearts and affections of his countrymen.

JOHN F. SPEIGHT,
LEWIS BOND,
Committee of Concord Lodge.

At a special meeting of the members of Pentucket Lodge, holden in Masons' Hall, in Lowell, Oct. 2, 1847, the following preamble and resolutions were unanimously passed:

Whereas, it has pleased an all-wise Providence, in his inscrutable dispensations, to call from our midst our beloved Brother and Worshipful Master, JESSE PHELPS,—be it therefore

Resolved, That in this melancholy event, our community has sustained the loss of an industrious, enterprising and public-spirited citizen, society the *walk* of an upright and honest man, and Masonry a worthy exemplar of her principles, fulfilling, as he did, his various social and domestic duties under the promptings of a noble and generons heart.

Resolved, That as a token of respect and esteem for our Brother and W. Master, and as a further testimonial of our grief at his loss, we wear the usual badge of mourning for the space of thirty days.

Resolved, That we tender to his afflicted widow and relatives, in this truly distressing dispensation, the warmest sympathies of our hearts.

Resolved, That a copy of this preamble and the accompanying resolutions, be furnished the bereaved family of our deceased Brother, and placed on the records of our Lodge; and that they be published in the Freemasons' Magazine at Boston. Attest, COLBURN BLOOD, JR., *Sec.*

At a special meeting of the members of Neosho Lodge, No. 81, at their hall in Neosho, Mo., Feb. 2d, 1848, on the occasion of the death of their worthy and esteemed Brother, THOMAS SHANNON, the following resolutions were unanimously adopted:

Resolved, That while we cherish the recollection of our deceased Brother and friend, we sincerely deplore his loss to the Fraternity, to his family, and to his country. In the walk of life which it was his lot to fill, affability and justice eminently marked his character, and shone conspicuous in the circle in which he mingled. Though unobtrusive in his manners, he was firm and resolute in principle, and faithful in the discharge of every duty.

Resolved, That we deeply sympathize with his affiicted widow, family and friends.

Resolved, That a copy of these resolutions be enclosed to his widow, and that they be published in Moore's Masonic Magazine, at Boston.

J. T. PENNINGTON,
Sec'ry of Neosho Lodge, No. 81.

REGISTER OF OFFICERS.

GRAND LODGE OF MICHIGAN.

M. W. E. Smith Lee, G. Master.
R. W. Paul B. Ring, D. G. M.
" Joshua B. Taylor, S. G. W.
" John Stewart, J. G. W.
" Levi Cook, G. Treas.
" James Fenton, G. Sec.
" A. C. Smith, G. V. and Lect.
" Rev E. M. Crippin G. Chap.
W. Thos. Cook, S. G. D.
" R. B. Loomis, J. G. D.
" W. S. Brown, G. Marshal.
" Jno. E. Schwarz, G. Sw. B.
" Madison Cook, G. Pursuivant.
Seneca Caswell, G. Tyler.

G. LODGE OF THE DIST. OF COLUMBIA.

M. W. B. B. French, G. M.
R. W. Geo. C. Thomas, D. G. M.
" E. Whittlesey, G. S. W.
" D. M. Comb, G. J. W.
" Robert Clark, G. Treas.
" Chas. S. Frailey, G. Sec.

GRAND CHAPTER OF MAINE.

M. E. Freeman Bradford, G. H. P.
E. Thomas S. Bowles, D. H. P.
" John C. Humphrey, G. King.
" Nelson Racklyft, G. Scribe.
" Oliver Gerrish, G. Treas.
" Arthur Shirley, G. Sec.
Rev. Comp. Cyrus Cummings, } G. Chaplains.
Cyril Pearl, } G. Chaplains.
James Pratt, } G. Chaplains.
Gersham F. Cox, } G. Chaplains.
Comp. Moody F. Walker, G. Marshal.
" Henry H. Boody, } G. Stewards.
" Isaac Ingersoll, } G. Stewards.
" Alex. H. Putney, } G. Stewards.
" William Allen, } G. Stewards.
" Isaac Davis, G. Sentinel.

MONROE COUNCIL R. AND S. MASTERS, DETROIT, MICH.

E. Smith Lee, Th. Ill. G. M.
John Mullett, Ill. D. G. M.
Jeremiah Moors, Ill. P. C. W.
Wm. M. Lister, C. G.
Wm. J. Ives, G. S.
John Almy, Treas.
H. N. Church, Rec.
S. Caswell, Sent.

HIRAM LODGE, NEW HAVEN.

Caleb Fenner, W. Master.
Charles H. Skiff, S. W.
Moses Dickinson, J. W.
Benjamin Beecher, Jr., Treas.
E. G. Storer, Sec'y.
Francois Turner, S. D.
Julius Tyler, J. D.
Isaac Tuttle, Tyler.

GRAND LODGE OF IOWA.

M. W. Ansel Humphreys, G. M.
R. W. J. P. Lancaster, G. S. W.
" Pearley Jackson, G. J. W.
" John Hawkins, G. Treas.
" T. S. Parvin, G. Sec'ry.

NEW HAVEN ENCAMPMENT, NO. II.

Eliphalet G. Storer, G. Com.
William H. Ellis, Generalissimo.
George Shumway, Capt. Gen.
Samuel Bishop, Treas.
A. C. Babcock, Recorder.
Francois Turner, Prelate.
R. Fitzgerald, S. W.
Fred. Croswell, J. W.
Henry Beecher, St. Bearer.
E. J. Munsell, Sw. Bearer.
B. Beecher, Jr., Warder.
A. T. Colt, 3d Guard.
E. Robinson, 2d "
W. Lyon, 1st "
I. Tuttle, Sent.

MONROE CHAPTER, DETROIT, MICH.

John Mullett, H. Priest.
Wm. M. Lister, King.
N. B. Carpenter, Scribe.
James Fenton, C. H.
G. Wadleigh, P. Soj.
N. J. Smith, R. A. C.
W. J. Ives, M. 3d Veil.
Albert Marsh, M. 2d Veil.
Joshua Turner, M. 1st Veil.
E. Rood, Treas.
H. N. Church, Secretary.
S. Caswell, Sentinel.

ZION LODGE, NO. I., DETROIT, MICH.

Wm. M. Lister, W. Master.
H. N. Church, S. W.
J. S. Abbott, J. W.
John E. Schwarz, Treas.
Eardley Ives, Sec'y.
John Patton, S. D.
J. Grueber, J. D.
A. Marsh, } Stewards.
George Davie, } Stewards.
S. Caswell, Tyler.

DETROIT LODGE, NO. II., DETROIT, MI.

Henry T. Backus, W. Master.
Amos T. Hall, S. W.
W. J. Ives, J. W.
Joshua Turner, Treas.
G. Mott Williams, Sec'y.
G. Wadleigh, S. D.
N. J. Smith, J. D.
S. Caswell, } Stewards.
Lucius Thompson, } Stewards.
S. Caswell, Tyler.

MASONIC CHIT CHAT.

TIME OF MEETING of the various Masonic bodies in Boston and vicinity:

St. John's Lodge, - 1st Monday.
St. Andrew's, - - 2d Thursday.
Columbian, - - 1st Thursday.
Mount Lebanon, - - 2d Monday.
Massachusetts, - 3d Monday.
Boston Encampment, - 3d Wednesday.
St. Andrew's Chapter, 1st Wednesday.
St. Paul's Chapter, - 3d Tuesday.
Council R. and S. Masters, last Tuesday.
Boston G. L. of Perfection, 2d Monday.
Grand Lodge, 2d Wednesday in Dec., March, June and Sept.
G. Chapter, Tues. preceding 2d Wednesday of March, June, Sept., and Dec.
Grand Encampment, October, annually.
Board of Relief, 1st Tuesday in each mo.
☞All the above bodies meet at the Masonic Temple, Tremont street.

King Solomon's Lodge, Charlestown, last Wednesday.
Washington, Roxbury, 2d Thursday.
Mount Tabor, East Boston, 3d Thursday.
St. Paul's, South Boston, 1st Tuesday.
Star-of-Bethlehem, Chelsea, 4th Wednes.

☞The matter brought to our notice by our correspondent at Monroeville, Ala., is ably, and, for the present, sufficiently discussed in the report sent us. The certificate from the Secretary is not, we think, such an one as is contemplated by the Constitution of the Grand Lodge. A less offence than is required to suspend or expel, would, in our opinion, constitute good cause for rejection. The Grand Lodge undoubtedly had jurisdiction in the case, if it were properly brought before it. We refer our correspondent to the last number of the Magazine, for our views on the subject of rejected candidates.

☞The inquiries of our correspondent at Church Hill, Ala., do not admit of public discussion. To the *first*, we answer, that it must be presented, and not sent, except in cases where the parties are known to each other:—to the *second*, that but *one* is lawful:—the *third*, we do not comprehend. Our correspondent has used a word that does not convey his meaning. Perhaps our answer to the second inquiry will suffice.

☞The letter from our Paris correspondent will be found to be interesting.

NEW GOLD PEN.—*Stimpson & Bard's Mosaic Improvement.*—Mr. GEORGE STIMPSON, Clerk in the Merchants' Bank, in this city, has made an important improvement in the *Gold Pen;* one which, we think, can hardly fail to meet with universal acceptation, and make his pens supersede all others now in use: He denominates it the *Mosaic Improvement;* but he might, with at least equal propriety, have called it the *Masonic Pen*, inasmuch as the improvement mainly consists in the introduction of a *Trowel* in the bowl of the pen, *in such manner as to retain a sufficient quantity of ink to write an ordinary letter*, without resorting a second time to the inkstand! The advantage of this is manifest. It is not only a great saving of time and patience, but a positive relief to the drudgery of writing. To professional and literary men in particular, the improvement will most heartily commend itself. The pens are manufactured, with diamond points, by Messrs. Bard & Brother, No. 1 Court Avenue, (corner of Washington street,) Boston, and 101 William street, New York. No pains are spared to make a superior article, and we confidently recommend it to our friends as the best pen in the market. We understand that the improvement has been secured by patent right.

☞Our correspondent at Boonville, Mo., will find all that he asks for in relation to the degree of "Heroine of Jericho," in the last volume of the Magazine. The degree of the "Mason's Daughter," is the invention of some fertile genius of our own country, whose name has escaped immortality.

☞We feel it our duty to caution our Brethren against a German, who is travelling over the country, and soliciting assistance from the Lodges to enable him to reach Europe. He pretends to have been a preacher or physician, and is an Odd Fellow as well as Mason.

☞Br. Wm. M. Lister, Detroit, Mich., is an authorized agent for the Magazine and Trestle-Board, in connection with Br. H. N. Church.

☞The beautiful little poem sent us by a correspondent at New Orleans, shall appear in our next.

THE

FREEMASONS' MONTHLY MAGAZINE.

VOL. VII.] BOSTON, MAY 1, 1848. [No. 7.

ROYAL ARCH CHAPTERS UNDER THE AMERICAN AND ENGLISH JURISDICTIONS.

Mansfield, O., Dec. 13, 1847.

COMP. C. W. MOORE,—*Dear Sir*,—I wish your opinion on the following subject. I believe the R. A. Constitution of the Gen. Grand Chapter of the U. States, as well as the *general regulations* of R. A. Masonry in this country, require nine R. A. Masons to be present to open a Chapter; and that the Constitution and regulations recognize the three Lodge degrees, viz. Mk. M., P. M. and M. E. M., to be regular degrees in Masonry, and even require them to be conferred on an individual before he can receive the Royal Arch degree.

In England, if I am correctly informed, only three R. A. Masons are required to open a Chapter and transact business; and the three Lodge degrees above named, are not required to be taken previous to taking the R. A. degree, and are not there even recognized as regular degrees in Masonry, and in granting Charters to subordinate Chapters, authority to confer said degrees is not given.

If I am correct in the above, the following inquiries suggest themselves to my mind, to wit:

1. Can we receive as visitors, or admit as members, into our Chapters, R. A. Masons who have taken the degree in England, without having received the above-named Lodge degrees?
2. Can we, in any manner, recognize such as R. A. Masons? If so, to what extent?
3. Would it be lawful for us to confer the three Lodge degrees above named, and then admit them into our Chapters, as having been legally exalted?
4. Would it be proper for a R. A. Mason from this country, to visit a Chapter in England, and *assist or be present* at the opening of a Chapter, when only three, or a less number than nine, R. A. Masons were present, or where a less number than nine were permitted to open a Chapter?
5. Would it be proper for a Chapter in this country, to admit into its Lodges of Mk. M., P. M. and M. E. M., persons who have received those degrees in a Chapter not authorized by their Charter to confer said degrees, (as is done in Canada)?
6. And can the General Grand Chapter of the U. States, grant a Dispensation or Charter to a Chapter working under a Charter from England, (say in Canada,) to confer in their Chapter the said three Lodge degrees?
7. How are these evils to be cured?

Your opinion upon these questions, and anything connected with them that may suggest itself to your mind, will be thankfully received.

There is another question which I will put to you, as I have commenced asking questions. It is this :

8. Is it proper to use substitutes for exaltation? if so, how many ?

Yours, truly, JOSEPH HILDRETH.

We will endeavor to comply with the request of our correspondent; but in doing so, we shall be under the necessity of condensing our remarks to the lowest possible point. His inquiries are numerous, and full answers to them, with the argument complete, would occupy more space than we can at present devote to the subject. We will endeavor, however, to express ourselves with sufficient clearness to prevent any misunderstanding of our opinions, even though we fail to fortify them so strongly as we might otherwise do.

In respect to the requirements and regulations of the Grand Chapter of England, the information of our correspondent is mainly correct,—at least, it is sufficiently so for the present purpose. We proceed, then, to answer his inquiries, *seriatim* :—

1. It would not be proper to admit into our Chapters, Companions who have received only the R. A. degree; or, in other words, who have not received the appendant degrees; because, in that case, the Chapter could neither be properly opened, nor closed, nor worked, and for reasons which must be sufficiently obvious to our correspondent, as well as to every other intelligent Royal Arch Mason, who is at all acquainted with the American ritual. A different course is wholly inadmissible, as being not only inconsistent with the nature of the case, but as opposed to the direct action of the General Grand Chapter on the subject.*

2. It would not be lawful to recognize as Royal Arch Masons, in the sense and to the full extent in which the phrase is used in this country, Companions who have not received the appendant degrees conferred in Chapters; but it would be lawful to recognize their possession of the Royal Arch degree. And

3. To confer upon them the "three Lodge degrees," and then "admit them into our Chapters, as having been legally exalted." And this is the precise course recommended by the General Grand Chapter, in the proceedings already referred to; and from which we quote as follows :—"Any worthy Companion, from without the jurisdiction of the United States, who may present himself as a Royal Arch Mason, and produce satisfactory evidence of his having received that degree, may ask for, and each and every Chapter under the jurisdiction of this General Grand Chapter, shall have liberty, and it is hereby authorized to confer, the degrees of M. M., P. M., and M. E. M., on such Companion, to the end that he may

*Vide proceedings of 1844—page 40.

be healed, and thereby made a regular Royal Arch Mason, free of charge."*

4. We are of opinion that it would be proper, and know that it is a usual occurrence, for American Companions to visit the Chapters in England and other parts of Europe, where the regulations referred to by our correspondent are in force. In all such cases, the *lex loci* obtains. But the doubt in the mind of our correspondent, (and he is not alone, by any means,) arises from an omission that has taken place within a few years, and principally among our Western Companions. The phrase, "assist or be present," should be qualified by the words, "while under the jurisdiction of the General Grand Chapter of the United States." With this *correction*, the difficulty vanishes.

5. We think it would not be proper to admit into our Chapters, or to recognize in any other way, persons who have obtained the degrees enumerated, from any source not legally authorized to confer them, before they have been healed in the usual manner.

6. Inasmuch as the appendant Chapter degrees are not recognized by the Constitution of the Grand Chapter, or any other competent authority in England, we think it would be entirely competent for the General Grand Chapter, if consistent with its own regulations, to authorize their being conferred in Canada, or anywhere else within the English jurisdiction. But whether it can properly grant authority to the Chapters working under the English Constitution, to confer them, is a very different, if not a more difficult question. We should with great reluctance give our assent to any such interference on the part of the General Grand Chapter, as we should most certainly oppose any similar interference with our own organizations by any foreign Masonic authority. We do not object, if our Brethren see fit in their individual capacity, to seek from any foreign body authority to confer foreign degrees; for this they have an unquestionable right to do; but we should most seriously object to any attempt to incorporate such degrees on our Lodges and Chapters.

The second article of the Constitution of the General Grand Chapter, defines the powers of the State Grand Chapters. The fifth section of this article is as follows :—

"No Dispensation or Charter shall be granted for instituting Lodges of Most Excellent, Past, or Mark Masters, independent of a Chapter of Royal Arch Masons."

*The Gen. Grand Secretary appends a note to this report, to the effect that the recommendation "free of charge," is in violation of the 7th sec. of the 1st art. of the Constitution, and should not, therefore, be followed. This is a debatable question; but as it *is* a question, and remains unsettled, the safest way is to follow the construction placed upon it by the Gen. Grand Secretary. But there is another point against which we enter our solemn protest, and that is the outrageous abuse of the English language with which the committee who made the report in question are justly chargeable! We offer this as an excuse for any discrepancy that may be discovered between our extract and the report. The committee were careless.

If the General Grand Chapter is itself subject to the same restrictions, in this respect, that it imposes upon the State Grand Chapters, and we see no reason why the rule should be otherwise, then it cannot grant authority to confer the appendant degrees, separate from a Chapter organization; and there can be no question that it has not the power to organize Chapters in Canada, or in any other foreign jurisdiction.

7. The remedy for this latter evil is not difficult, if there be a disposition to apply it. It is only necessary for the General Grand Chapter to amend its Constitution, if it have not the power already, so as to allow of the granting of Charters, emanating from itself, "for instituting Lodges of M. E., P., and Mk. M., independent of a Chapter," in any "State, country, Republic, or Territory," where the conferring of those degrees is not authorized by some competent authority. Our Canadian Companions are ready and desirous to receive such authority, and to establish such Lodges.* Let the General Grand Chapter grant them the power, on regular petition, and the Chapters there and in the United States, would immediately be placed upon an equal footing, and free and fraternal communication and intercourse between them established.

8. It is proper to use substitutes, either one or two, as occasion may require. Without this permission, one half of the Chapters in the country would not be able to maintain themselves, in consequence of not being able to work more than once or twice a year. They would die of *inertia*. We are fully aware that some intelligent Companions have entertained serious doubts as to the propriety of the practice of employing substitutes. We, however, cannot sympathize with them in this respect; for, if the practice be not strictly in conformity with the *letter* of the requirement, it cannot be doubted that it is in agreement with the *spirit*, and that the end proposed is more effectually attained by it. We are told that "the letter killeth, but the spirit giveth life." And, if we admit the negative of the question, this would be literally true in the case we are considering. A strict and literal conformity with the "letter," as it is understood by Companions who doubt the propriety of using substitutes, would most certainly "kill" a large portion of the Chapters to which "the spirit" now "giveth life,"—especially of those which are located in the interior towns. But we are not prepared to concede that the practice is not a literal compliance with the requirement, provided no *distinction* is made in the progress of the work. A thing done, is not the less done, because it had been done before, and there was, therefore, no absolute necessity for doing it again.

We have thus answered all the inquiries proposed by our correspondent, and we hope to his satisfaction.

*If deemed expedient, the conferring the degrees in these Lodges might be restricted to R. A. Masons, and those who propose to become such.

PAST MASTERS MADE IN R. A. CHAPTERS.

Black Hawk, Miss., Dec. 12, 1847.

COMP. C. W. MOORE:—*Dear Sir*:—A question arose in the Mount Moriah Lodge, to this effect:

Can a Royal Arch Mason, not an officer in any Lodge, open and close a Master's Lodge, in the absence of all or any of the governing officers, without the order of the W. Master, or the S. or J. Warden, he being a member of said Lodge?

You will please give me your views on the subject, as there seems to be a difference of opinion here, and I want to be set right by acknowledged authority.

Yours, fraternally,

S. ATCHISON.

The Past Master's degree, as given in the Chapters, confers no privileges on the recipient, of which he can avail himself in a Lodge of Master Masons, except that of being present whenever the Lodge may have occasion to open on that degree. A Brother who, having been duly elected and installed, has served at least one year,* as Master of a subordinate Lodge, under the jurisdiction of some Grand Lodge, is, by ancient usage, alone entitled to the rank and privileges of a Past Master.

The degree, if such it be, as conferred in the Chapter, is to be regarded merely as a preparatory measure to further advancement in Masonry. It does not confer any of the privileges to which a Past Master, in the true sense of the term, is entitled. Brethren so receiving the degree, are not recognized as such by those Grand Lodges of which Past Masters, by virtue of their rank, are admitted as members. They are not Past Masters, in the true and legitimate sense of the phrase.

In our humble judgment, a great error was committed when the power of making nominal Past Masters, was conceded to, or assumed by, the Chapters. There was no necessity for it. The degree, or ceremony, or whatever else it may be called, has no actual or necessary connection with the Royal Arch, or any other degree conferred in the Chapters. But this is an error, if it be one, for which there is, probably, now no remedy, or at least none that will be likely to be adopted. We must, therefore, make the best of it, and endeavor to keep the evil within its present limits. To this end, we should not hesitate to reject at once, and decisively, all such claims as that set up in the case referred to by our correspondent. The Companion claiming the right as a Past Master to open the Lodge, was undoubtedly sincere in the belief that he possessed the authority; but he was mistaken. He possesses no powers which are not common to every other member of the Lodge who has attained to the rank of a Master Mason.

A commendable illustration of the principle involved in this question,

*This is, in some parts of our country, reduced to six months; but this is not the old usage.

recently occurred in connection with the Grand Lodge of New York. The Earl of Zetland, G. Master of the G. Lodge of England, was induced by some ulterior considerations, to appoint an obscure member of the Order, as his representative in the Grand Lodge of that State. On presenting his credentials, and not being able to show that he was a Past Master, in the constitutional sense, the *quasi* representative was rejected. And this was right. It was meeting the Earl on his own Constitutions, and administering to him a reproof for attempting to practise upon another Grand Lodge, that which he himself, by his own Constitutions, would be compelled to reject. He will probably be more particular in his observance of the laws, as well as in the choice of his representative, when he may next have occasion to act in any similar matter. We merely cite the case to illustrate the principle.

TYLERS OF LODGES.

A Brother writing from Nova Scotia, proposes the following inquiry, and requests an answer. We cheerfully comply with his request:—

"Has the Tyler, when inside of a subordinate Lodge, a vote, and a right to express his opinion on any subject before the Lodge?"

The proper answer to this inquiry must depend entirely upon the fact whether the Tyler is a member of the Lodge, or otherwise. Of this our correspondent has failed to inform us. If the Tyler be not a member, he has no more right to interfere with the business transactions of the Lodge, than other visiters and strangers. On the contrary, if he be a member, he is entitled to all the rights and privileges of full membership. The mere circumstance that he is the Tyler of the Lodge, does not, and cannot, affect his standing or his right as a member. These are secured to him, as to all other members, by the by-laws, and he cannot be deprived of them, except for delinquency. There would, however, generally be a manifest impropriety in the Tyler's voting in questions in relation to which discussions have arisen in the Lodge; because, from his position, he is not in a situation to participate in, or attend to, the discussions; and would, therefore, be obliged to vote without a full and proper understanding of the subject. It is not probable that any well disposed Brother would desire to do this; but if he should, and insist upon his right to vote, we know of no rule by which the right can be denied to him.

We apprehend that our correspondent may not have marked the distinction between the Tyler and the 'Serving-Brother,' as defined in the

English Grand Lodge Constitutions. The latter is not permitted to be a member of the Lodge that he serves, and if employed as Tyler would not be at liberty to vote. Nor can the Tyler of the Gr. Lodge be a member of that body. But this restriction does not apply to subordinate Lodges.

ADMISSION OF MEMBERS AND CANDIDATES FOR DEGREES.—RIGHT OF VISITERS TO VOTE.

Holly Springs, Miss., March 10, 1848.

Dear Brother,—We have lately had quite an animated discussion upon the question of application for membership to Lodges:—Whether any Lodge can reject by black ball any such application? There has, however, been no instance, I am glad to say, in our Lodge, which called up the question; but as it is an important one, I would be very glad to have your always valuable opinion.

It has been contended by some, that a Master Mason is entitled, as such, wherever he may be, to all the privileges enjoyed by Master Masons, until he shall be suspended or expelled; and that no member can black ball an application of a Master Mason for membership to any Lodge, if he produces his demit or diploma of good character, and passes the examination of a committee. While others say, they can black ball a Master Mason, and that he is under the same rules and regulations of an applicant for initiation; and by this latter course, a member rejected, is denied the right of trial or demand of specific charges, and is remedyless; and is thus summarily disposed of.

Again: Have visiting Brethren a right to vote for the initiation of applicants for degrees? and ought any person to be received when it is known a Master Mason will black ball him, whether such Master Mason be a member of the Lodge or not, to which the application is made?

Yours, fraternally, Hannibal Harris.

Lodges are composed of an indefinite number of Brethren—usually about fifty, some having more and some less—who are associated together, under the authority of a Charter from the Grand Lodge, for the purposes of Freemasonry. This Charter is granted to the petitioners, and such other Brethren as *they* may see fit to associate with them. It neither requires nor prohibits an increase of the number of members. The Lodge is not, therefore, under any obligations to do either, unless required by some special and unusual provision in the Constitution of the Grand Lodge. As a general rule, the Lodge is at liberty to admit or reject, as it sees fit. None other than Master Masons can properly be admitted to membership; and they cannot claim the privilege as a right. They must petition and be admitted by ballot. An opposite course would often be attended with dangerous consequences to the harmony and prosperity of the Lodge. The members must be allowed to select their own associates. There is safety in no other course. If an applicant is rejected, he has no appeal; but his standing in the Fraternity is not affected by the rejection. His privileges remain the same; nor should the circumstance, of itself,

be permitted to operate to his disparagement, either as a man or a Brother. His rejection may have been the result of personal dislike, the want of proper social qualities, or other similar causes, not affecting his moral character.

To the second inquiry we answer, that visiting Brethren have no right to vote on the admission of candidates for initiation. We are aware that such a claim has been agitated in certain quarters; but it is wholly inadmissible. If a visiter knows any reason why an applicant should not be admitted, it is his duty to communicate it to the Master of the Lodge, that the objection may be properly investigated; and this is all that he has occasion to do about it. He cannot be permitted to interfere further than this, with the transactions of the Lodge; unless he sees cause to enter complaint against it before the Grand Lodge.

To the third inquiry. If the Master Mason is a member of the Lodge, he should communicate his objection to the Master or the committee of investigation, or be present to exercise his right to negative the applicant, if he see good cause. If he be not a member, then he should communicate the *nature* of his objection to the Master of the Lodge. If neither of these be done, we see no sufficient reason to warrant the rejection of the candidate.

THE ARISTOCRACY OF FREEMASONRY.

"*Nolite sapere plus quam oportet.*"

Among Freemasons, the number of those who cultivate their minds and adorn them with true knowledge, and who are industriously occupied in their search after truth, is certainly very small. In general, nine-tenths of those who are styled "Freemasons," have no right to the name beyond the *titles* they acquire; and if they do not leave the Order, they remain members with only a superficial idea of its principles and beauties.

It is truly a privilege equally rare and valuable, to have acquired distinct ideas of things; to have penetrated the mystic darkness which surrounds us, and to have eyes to see the Light invisible to the mass, which "shineth in that darkness." Precious, indeed, the privilege to discover "the hidden riches of secret places," to fathom the principles of the moral and physical system, and to become, (if we may be allowed the expression,) *initiated* in the grand council of the Supreme Architect!

If there really existed a Lodge, whose members were all men of superior genius and talents, enlightened philosophers, who never advance a step without full evidence before them, and who preserve as a precious deposite the pure and unalterable charge of truth, by the discovery of which the human mind becomes capable of being elevated, it would be the most respectable body of men of which

we can well conceive. Such a Lodge would indeed deserve the title of *true elect;* of *adepts*, in the full sense of the word; of *oracles*, if not infallible, at least most worthy of being listened to, by those over whom credulity, error, superstition and prejudice do not exercise their tyranny.

It seems, in truth, if we judge at first glance, that the idea we have just expressed, is not altogether destitute of reality. There are philosophical Freemasons who compose a species of *firmament*, consisting of stars of different magnitude, with here and there one shining with unusual brilliancy. In fixing our attention upon this vast luminous region, we find this brilliancy obscured by nebulous stars and opaque bodies. The number of those glittering with *borrowed* rays, is almost infinite. Meteors composed of light and oftimes mischievous exhalations, form a deceptive spectacle, which is soon dissipated. It is no easy task, therefore, for the new initiate, among the large number of guides who present themselves, to discriminate between those who deserve to be listened to or followed, and those who do not. He in the end finds that many so far from meriting the title of *chiefs*, possess scarcely the qualifications necessary for good *subalterns*. In the midst of this anarchy and confusion, a considerable time must necessarily elapse, before he can make choice of worthy conductors. Should he in the least degree be deficient in attention, or have no well-balanced mind; or should he be of a turn of mind readily captivated by external show, and disposed to judge of things as they *appear*, and not as they really are, or be too indolent or incompetent, or, perchance, not have the means at hand to enable him to study and understand the truth, he may yield at once to false or superficial explanations of a pretended science, and become bewildered or entirely lost in vain efforts to comprehend it.

If Freemasonry is aristocratic, its aristocracy is that of the *mind* and of *moral worth*. In this sense, it knows not how to be democratic. "All are not Israel that are of Israel;" "many are called, but *few* are *chosen*." The throng of false Brethren, of the half-instructed, of showy yet superficial minds, of plagiarists, of the ignorant, as well as of the crafty and unprincipled, serve to confuse and disorganize the well-intentioned plans and "works" of the wise, good and true, to nullify all Masonic government and laws, engender and perpetuate corruption and "*innovation*, which is treason, and saps the foundation of the venerable fabric." "The word of promise is kept to the ear, but broken to the . . ."

If we bring Freemasonry back to *aristocracy*, or (to resume our former figure,) consolidate in the *firmament* of Freemasonry, exclusively those stars that shine with their own proper lustre, with the substantial light of *wisdom*, enduring *power*, and the *beauty* of virtue, shall we not then finally have what we seek for? Will we then have secured respectable repositories of the genuine and solid science and royal art, which they change not nor adulterate in any respect, but which they preserve with care, and communicate to "the faithful and accepted" of the "holy empire" as integral and pure as they themselves possess it? So we fondly hope and truly believe.

J.·. J.·. J.·.

THE SPIRIT OF MASONRY.

[From an Address delivered before St. George's Lodge, Kingston, Canada, on the 27th Dec. last, by Rev. W. M. Herchmer.]

Masonry is defined to be "a beautiful system of morality, veiled in allegory and illustrated by symbols."

Because it is a system, which is the guardian of every virtue, and is calculated to enlarge the mind and improve the heart; because its precepts, if rightly observed, prepare us to live well, and teach us how to die; I yield my feeble efforts to extend its light. Because all its leading doctrines are drawn from the Bible, which is acknowledged to contain all things necessary to salvation; because, by her emblems, Masonry seeks to illustrate and enforce its cheering truths; tells man of his exalted origin, his present degraded and helpless condition, his ignorance, blindness and bondage; because she bids him look up to heaven, whence cometh aid, I give her my countenance and support. How the charge brought against our Order, of being the encourager of Infidelity, can be sustained, is to me inexplicable; how any of the initiated can hold views subversive of revelation, or practice vices destructive of peace and happiness, both social and civil, is beyond my comprehension. For at every step we take we are reminded of our duty to God, and of the efficacious intercession of our adorable Redeemer; we are taught the necessity of a pure heart, as the work of the renewing spirit, and as the condition upon which alone eternal life can be secured. Wherever we turn our eyes, we behold the fundamental truths of the gospel strikingly represented by various significant emblems. We are directed to the Star which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the author of redemption. The uncertainty of life, with its chequered scenes, is ever before us; we are reminded that there is no escape from the piercing arrows of death; that today, the sun of prosperity and joy may shine upon our persons and families, health and strength may invigorate our frame, and we only feel the sorrow of another's woe; but tomorrow, nay, perhaps, before this day closes its light, some friendly heart may sigh over our breathless corpse, Alas! my Brother. The coffin lies before us, the skull and bones are presented to our view, and though the solemn thought of death, without the assurance of revelation, is dark and gloomy, yet the Christian is suddenly revived by the evergreen and ever-living sprig of faith, in the merits of the Lion of the Tribe of Judah, which strengthens him with confidence to look forward to a blessed immortality. The precepts of industry, and fidelity to God and man, the virtues of *Fortitude*, *Temperance*, *Justice* and *Prudence*, are constantly inculcated. Now what is there in all this, calculated in the remotest degree, to encourage infidel opinions, or profligate immorality? Rather is there not in it every thing to recommend it to a Christian's notice? Masonry has been well described as the handmaid of the gospel; in espousing it, there is of necessity no compromise of principle, no temptation to neglect Christian duty.

The ends designed by human society are the glory of God, and the well-being of man; as unity is designed to promote these objects, it must be good; and whatever tends to bring about that blessing surely ought to be supported, not reprobated. Now Masonry, in order that her sons may be stimulated to a life of virtuous purity, teaches them to love as brethren, to dwell together in unity. This is an eternal rule of right, an express requirement of the Divine law; it is an injunction founded on the fitness of things, and is such as every one would desire others to observe in relation to himself. It inculcates agreement, good order, friendship and happiness. It forbids scandal, backbiting and evil speaking; all jealousies in families, division and wrath among men. It teaches man to be content with the lot assigned him by Providence, to give every man his due, tribute to whom tribute, custom to whom custom. The poor, by the observance of this law, envy not the rich; and the rich neither scorn nor oppress the poor. Oh! how many of the troubles and vexations of life would be unknown, if this precept were only obeyed!

To bring about such an observance is one, among the many important objects, which our Order has in view. In this respect it is a handmaid to Christianity. Within the Lodge is assembled a family animated by one desire, and influenced by one motive, *Brotherly Love:* no angry passions are allowed to arise; no violent discussions to provoke dissension; no political sentiments to disturb unanimity. What Christianity is designed to effect universally, Masonry, which has caught its spirit, effects partially; for her motto too is, "Glory to God in the highest, on earth peace, good will towards men."

Is it asked, what good has Masonry done? If we answered, that it has promoted pure friendship, encouraged the virtues which adorn life, and disarmed prejudice of its poison, this would be saying much; but we shall answer the question with greater satisfaction by asking another: What evil can grow out of a society, whose avowed object and aim is the amelioration of human misery and wretchedness; whose distinguishing doctrines are Faith in God, Hope in Immortality, and Charity to all mankind?

We have no right to expect, my Brethren, that our ancient Order will escape the reproaches and evil insinuations of those who understand neither the principle on which it is based, nor the end it seeks to attain. Even the benign Gospel of Jesus Christ, which offers to man such peace as passes his understanding, has been maligned with bitterness, and persecuted with rage. But notwithstanding every combination against it, it stands firm as a rock of adamant; yes, the vengeance denounced against it, the violence that has descended upon it, has left just as great an impression as the sea on an iron-bound coast, lashed into fury by the tempest, but retiring unavenged. When we shall have passed off this busy scene, it will be handed down to the generations that succeed us, pure and unchanged, amid the revolutions of time. Empires have been dissolved, kingdoms have been annihilated, monarchs dethroned, while Masonry stands erect and uninjured. Go where you please, visit every tribe, of every hue, of every tongue, you will find the Brother, whose foot will be swift to your relief, whose ear will be opened to your cry, whose hands will be uplifted to protect you. And why is this? Because Masonry speaks the language of kindness to all the initiated, regarding all as mutually engaged in promoting each other's welfare; yes, the secret of her permanency is this: while other institutions have depended upon their own supposed excellence, she has based her system on God's unchanging Word. And considering the universality of her language, the ready access she has to every nation on earth, the reception she meets with in the bosom of all grades of society, methinks our Order might be made a most effective instrument in the hands of Christian men for the evangelizing of the world. The Prince on his throne, the peasant in his cottage, could be approached with confidence; and a listening ear to the invitations of the gospel, be gained by those who seek to spread the glad tidings of salvation. Thus Masonry is a passport to every land, an introduction to every society. The traveller finds a home in every clime. The soldier goes forth to battle, and whilst the sword is uplifted to strike the fatal blow, a recognizance is made, and life is spared. The sailor cast upon the strand needs but make the sign, and comfort and safety are his; and the missionary, laboring in foreign lands, thwarted, opposed and rejected, may, on joining our Brotherhood, find a hearing.

Although the admonition of the Evangelist, to love as brethren, embraces all mankind, being the children of one Father, still it is my duty to remind you that this chain ought to surround and unite, more perfectly and indissolubly, the inner circle formed by the Masonic Order. Permit me then to point out the way by which the tie that binds us in friendship may become more lasting, and by which the fruits of our love may be more bountiful and blessed.

It is in vain for us to talk of love to our Brethren, unless we can prove that we love God. We may give our goods to feed the poor; we may even make great sacrifices to supply their need; we may give our bodies to be burned; and yet after all, lack Charity, the very bond of peace and all virtues. Love to God is the test of love to man. Our benevolence may command attention and call forth the admiration of our fellows, but in the sight of God it will be worthless, unless

it proceed from a principle of obedience to His commandments. Christian love, which is alone acceptable, is proved solely by the fruits of righteousness. Let me beseech you, then, rest not satisfied with the ceremonies of your Order, nor yet with the speculations of Philosophy; but, with care and diligence, cultivate those graces and virtues so beautifully typified by our significant emblems. The Bible, that never is closed in the Lodge, proclaims the glorious truths that are worthy our belief and practice, points out the way to eternal life, and fits us for the glorious inheritance of the saints. Let us search those Scriptures.

The motto that we should wear, not only on our foreheads, but on the side-posts and lintels of our doors, should ever be "Holiness to theLord;" then should our enemies be put to silence, and the object of our Order be fully answered. We should love God, and by consequence love our Brethren.

True love is inseparable from godliness. If we then would advance the interests of our Order, accomplish the object it is designed to promote, we shall strive to adorn the doctrine of God in all things; and with hearts filled with love to the Supreme Architect of the Universe, our stream of Charity to our fellow-creatures will flow with so strong a current, that others seeing our consistency, will be led to enrol their names in the Masonic Registry.

Let us walk worthy of our high calling, be diligent in our good cause, never relax our efforts, until all within the circle of our influence shall have felt the benefit of our labor; until the needy shall have been relieved, the unhappy comforted, the vicious reclaimed and the ignorant informed.

And may the blessing of the God of Love rest on you during your pilgrimage, and after your sojourn here is ended, may you be admitted into that heavenly Temple above, where Faith is swallowed up of sight, Hope ends in fruition, and Charity blossoms for evermore!

[Communicated.]

ODE.

APPROPRIATE FOR A SUB.·. G.·. LODGE OF PERFECTION.

Lo! Nature guards our vestal *fire*,
Which never, never can expire!
With hearts unwilling e'er to falter,
We here surround our common altar.
Religion builds it; and a beam
From heaven's own throne—no fitful gleam—
Wraps it in flame. While hand in hand
We round this blazing altar stand,
Let us as *elect Masons* true,
Virtue's eternal *league* renew.

While celebrating *Friendship's feasts*,
May *Faith* and *Hope* be welcome guests.
Let us in adoration bow
To HIM who hears and seals each vow.

Glory to God! who reigns above,
And to our neighbors, Brothers, *love*.
May HE "impress us with his *seal*,"
And consecrate our *hearts* to feel
For others' woes; and *good to do*
To "the accepted and the true."

Y.

MASONIC DUTIES.

BY JOSEPH R. CHANDLER, ESQ., P. G. M. OF THE G. L. OF PENN.

To be a good Mason, a simple, unjeweled Brother, is to have all the good principles, and to practice all the virtues which can be imputed to the highest officer of the Craft. Other qualities joined to these, and various circumstances, commend a Mason to official station; but these make beautiful and useful all of every grade.

1st. *A Mason must be obedient.*—It is one of the first of Masonic virtues to be obedient, to bend to the high authority that is above, to feel that the officer in whose presence he stands, is clothed with rights and powers that command respect. The character and worldly condition of the man is merged in the officer, and he sits in the east not to exercise an arbitrary, but a delegated power; and he is thus in some degree the infallible exponent of the rules and landmarks of the Craft, the impersonation of the genius and the authority of Masonry. The good Mason inquires what are the rules, the prescriptive regulations? what are those customs of the Craft that are to effect the members? He asks thus that he may adopt them as governing causes, and that he may throw himself into their influences, and thus mould and fashion his Masonic life by all their action, and make it comformable with all their requirements. He may startle at some exposition of the hidden laws; but no sooner does he find them obligatory, than he yields himself up to willing obedience, and sacrifices to the genius of the Craft, all of personal predilection in that regard.

2d. *A Mason must be constant.*—No man is ever endued with the spirit of our Craft without having that fixed attachment to its principles, its ordinances, and its labors, which makes him a willing attendant upon the Lodges, and induces in him a constantly growing fondness for our assemblies. The man who catches the honors of the Craft, and leaves the Lodge as he hands to his successor the jewels of his place, may have some of the secrets of Freemasonry, but he has none of its principles. His attachments are to the fleeting honors of the officer; he knows nothing of the constancy of the true and faithful Brother.

3d. *A Mason must be faithful.*—Fidelity implies a strict conformity to all the solemn requirements of a Master Mason; a full, perfect, continued fulfillment of all the obligations of the Craft; obligations deep, strict, unconditional—assevera-ted, sealed with awful solemnities; obligations to do and to forbear. To some of these I may not, and I need not, refer with more distinctness. But fidelity—the fidelity of a Mason, involves a watchful care; a delicate but unwinking vigilance upon all that concerns the Craft. No movement that has a direct bearing upon the Order can escape the faithful Mason's notice; he sees the evil and gives the alarm. Our Order is wounded through the Brethren. Her glory is the pure morals and correct principles of her children. Her shame is found in neglected ordinances, a desolate fraternity. Can, then, a true Mason see a Brother falling into errors, lapsing from the path of rectitude, wandering away after the enticements of pleasant vices, and neglect the solemn duty of admonition? Can he admonish, lure, entreat the erring Brother in vain, and yet be faithful, if he neglect to inform the Craft of the danger they incur by the relaxed morals of the offender? Surely not. He forgets the letter and the spirit of the Craft; he overlooks the ties that bind him by one link to the Brother, and by another to the Order, and cowardly and traitorously lets the enemy of our race get possession of the heart of a Brother to whom he should give due and timely notice; and he lets that enemy of our Institution find ingress to our Lodges, secreted in the bosom of a vicious Brother. Fidelity to the Craft involves the unpleasant duty of rebuking the erring as well as of admonishing the tempted Brother.

4th. *A Mason must be charitable.*—Of all the words in our language, there seems to be none so much abused as the term, charity. With some, the charitable man is he that gives his thousands of dollars to an object of public benevolence, or who doles a small portion to the beggar at the door. Either act may be charitable, or it may be a contemptible ostentation, as undeserving the name of virtue,

as it is unworthy the approval of heaven. The charity which is the bond of love with Masons, lies deeper in the heart; it is the principle of the act, rather than the act itself; it is the motive sanctifying the movement, and giving merit to the deed. True Masonic charity finds its expression often in alms deeds; it is evinced in the small pittance which the Brother can spare to the widow and the fatherless; it is evident in the princely liberality with which a Girard endowed our Grand Lodge.* But it has also other modes of expressing itself; it finds out the object for its exercise; it pours a light on the pathway of the wanderer; it guides him onward in his course, and silently blesses him. True Masonic charity exhibits itself in solicitude for the welfare of all interested in the benefits of the Order; it rejoices in the elevation and prosperity of a Brother; and it sympathizes in the humiliation and adversity of the unfortunate. It startles the erring from the precipice over which he is bending; it gently lures back to virtue the Brother that was beginning to fall, and comes, not with noisy purpose or ostentatious liberality, which, like the potent storm, tears up the earth which it should enrich, but falls gently and equally, like the blessed dew of heaven, that nourishes and invigorates where it rests, and sparkles in the sunlight as if in token of its gratitude.

These are some of the branches of the virtues of our Craft,—only some. Who shall count them all? They are the life of social existence—they are of the blessed things of earth, that take hold on heaven.

THE THREE PILLARS, WISDOM, STRENGTH AND BEAUTY.

In the British and other mysteries, these three Pillars represented the great emblematical Triad of Deity, as with us they refer to three principal officers of the Lodge. We shall find however that the symbolical meaning was the same in both. It is a fact, that in Britain, the Adytum or Lodge was actually supported by three stones or pillars after having endured the ceremony of initiation in all its accustomed formalities. The delivery from between them was termed a new birth. (Hanes Taliein, c. iii. Dav. Druids, p. 230.) The corresponding pillars of the Hindu mythology were also known by the names of wisdom, strength, and beauty, and placed in the east, west, and south, crowned with three human heads. They jointly referred to the Creator, who was said to have planned the great work by his infinite wisdom; executed it by his strength; and to have adorned it with all its beauty and usefulness for the benefit of man. These united powers were not overlooked in the mysteries, for we find them represented in the solemn ceremony of initiation, by the three presiding Brahmins or Hierophants. The chief Brahmin sat in the east, high exalted on a brilliant throne, clad in a flowing robe of azure, thickly spangled with golden stars, and bearing in his hand a magical rod; thus symbolizing Brahma, the creator of the world. His two compeers, clad in robes of equal magnificence, occupied corresponding situations of distinction. The representative of Vishnu, the setting sun, was placed on an exalted throne in the west; and he who personated Siva, the meridian sun, occupied a splendid throne in the south. The Masonic Lodge, *bounded only by the extreme point of the compass, the highest heavens and the lowest depths of the central abyss*, is said to be supported by three pillars, wisdom, strength, and beauty. In like manner the Persians, who formed their emblematical Mithratic cave or Lodge, the Empyrean, feigned it to be supported by three

*The late Stephen Girard bequeathed to the Grand Lodge of Pennsylvania the sum of $20,000, which, by his direction, has been allowed to increase to $30,000, the income of which is distributed to poor, worthy Masons.

intelligences, and who were usually denominated, from certain characteristics which they were supposed individually to possess, eternity, fecundity, and authority. (Vide Ramsay's travels of Cyrus and dissertation thereto annexed.) Similar to this were the forms of the Egyptian Deity, designated by the attributes of wisdom, power, and goodness (Plut. de laid, and Osir, 373.) And the sovereign good, intellect, and energy of the Platonists, which were so regarded as the respective properties of the Divide Triad. (Plat. in Times.)

It is remarkable that every mysterious system practised on the habitable globe, contained this Triad of Deity. The oracle in Damascius asserts that 'throughout the world a Triad shines forth, which resolves itself into a Monad;' and the uniform symbol of this three-fold Deity, was, an equilateral triangle; the precise form occupied by our pillars of wisdom, strength, and beauty. In the mysteries of India, Brahma—Tishnu—Siva, were considered as a triune god, distinguished by the significant appellation of Tri-murti.* Brahma was said to be the creator, Vishnu the preserver, and Siva, the judge or destroyer. In the east, as the pillar of wisdom, this deity was called Brahma; in the west, as the pillar of strength, Vishnu; and in the south as the pillar of beauty, Siva: and hence, in the Indian initiations, as we have just observed, the representative of Brahma was seated in the east; that of Vishnu in the west; and that of Siva south. A very remarkable coincidence in the practice of ancient Masonry.

ROYAL ARCH MASONRY IN VERMONT.

The following communication was read by Comp. Nathan B. Haswell, at the re-opening of Burlington Chapter, at Burlington, Vt., on the 12th January last. It is an interesting paper, and we give it a place in our pages as a part of the current history of our Institution:—

My Worthy Companions:—At the late session of the General Grand Chapter for the United States, held in the city of Columbus, Ohio, permission was granted for Burlington Chapter to renew its labors under its old Charter, by making proper returns of their doings to that body. For this purpose, due notice has been given to the members thereof, and we are now assembled to give new life to it. With humble acknowledgments for the protecting power of the Great I Am, let us enter upon its duties.

The history of our Order, from its earliest date to the present period, is one of deep interest to the Masonic Christian philanthropist. Our Companions and Brethren have in different ages and countries, been by the strong arm of power, or excited public opinion, disfranchised; they have been placed in captivity, immured in dungeons, and the rack and the flame employed to awe them into submission. Patiently have they withstood these assaults. In their bondage they have rejoiced; in the dungeon their prayer for deliverance has been heard, and its bars and bolts unlocked; its engines of torture have loosened their thumbscrews; the fire and faggot have ceased to burn, and enlightened public opinion comes at last, to break the chains and set them free.

Vermont Masonry, in woodman's phrase, has been a chain whose links have been *straightened*, but not *broken;* and though our Companions, like our ancient Brethren, have for a season been placed in captivity, a "Proclamation" is now sent to Burlington Chapter, restoring them to freedom and permitting its members to come up and resume the glorious work of assisting to rebuild the Masonic

*"The word murti or form, is exactly synonymous with eidolon; and in a secondary sense means an image; but in its primary acceptation, it denotes any shape or appearance assumed by a celestial being." Wilford in Asiat. Res. vol. iii, p. 359.

Temple in Vermont. I shall now proceed to give you such information as will enable you to embark with me in this great and important undertaking.

Owing to the destruction, by fire, of our Records, the only evidence of the last meetings of this Chapter is found among the archives of the Grand Chapter. In 1832, among the officers returned to the Grand Chapter, who had for a series of years been re-elected, were David Russell, King, Henry Thomas, Scribe, and George Robinson, Secretary, who have, since that period, been called from time to eternity, and gone to that far distant country from whose bourne no traveller has ever yet returned. In the relation we stood to each other, their absence makes a void, reminding me that my place like theirs, shall also become vacant. Left alone to fill the offices occasioned by their death, and to perform the duty here assigned me, may we offer up a just tribute to their memories, and render thanks to that Eternal Being, for all the blessings extended to us, trusting that he will raise up those who will hereafter watch over the best interests of this Chapter.

Our Masonic Hall, and with it our records, jewels, furniture, &c., was destroyed by fire in 1829. This was about the commencement of the antimasonic excitement in Vermont. I have had recourse to the archives of the Grand Chapter of our State, where I find all the returns made by this Chapter to that body, a copy of which is here at hand, and I transcribe the three last returns for your information. The return of 1830, says:

"Owing to the loss of our furniture, jewels, records and hall, we have been unable to do any other business than that of the election of officers, and the passing of such votes and making such arrangements as have proved necessary to unite and keep the Companions in the bonds of Masonic and Brotherly duty, and prepare a hall for our future labors, which, we are happy to say, is in great forwardness. The principal officers chosen, agreeably to our former by-laws, for the current year, are—M. E. Nathan B. Haswell, High Priest; E. David Russell, K.; E. Henry Thomas, Scribe,—and there are no dues to the Grand Chapter but a perfect cordiality of feeling.

We are happy to communicate to the Grand Chapter, that although the dark clouds and angry threatenings of the demon antimasonry, has long been hovering around our borders, the little spot we stand on, seems thus far to have escaped its influence and its fangs. It is to be hoped we shall steer clear of the rock on which others have split, and we have no doubt of the cordial co-operation and parental support of the Grand Chapter, to whom this return is submitted.

Signed, GEO. ROBINSON, *Secretary.*

Burlington, June 14, 1830.

The return of 1831 says:

"By reason of the great excitement in this State against Masonry, the officers of this Chapter have not been solicitous of doing much business. No advancements in the degrees of Masonry, have taken place in this Chapter the past year. Its members continue steadfast and firmly attached to the principles they have espoused, and feel unwilling to surrender any privileges they may hold in common with Companions throughout the globe. They therefore renew their fidelity, and send with this communication, their kind salutations to the Officers and Companions composing the Grand Chapter of Vermont.

In testimony whereof, I have hereunto set my hand, (the Seal of said Chapter having been destroyed by fire,) this 13th day of June, 1831.

Signed, GEO. ROBINSON, *Secretary.*"

Previous to the session of the Grand Chapter, (1831,) an official communication was received from the Grand Secretary, saying he was requested by the M. E. High Priest, and a number of Companions, to inform Burlington Chapter, that a resolution to surrender the Charters of the subordinate Chapters and dissolve the Grand Chapter, would probably be acted upon at the approaching session of the Grand Chapter. Being obliged at this time to repair to Ogdensburg, N. Y., to attend at the dying bed of a son-in-law, it was impossible for me to be present at

the meeting of the Grand Chapter,—we were, however, ably represented by David Russell, Esq., the second officer of this Chapter; by him I transmitted to the Grand Secretary, the following communication, which I deem proper here to insert, as connected with the Masonic history of Vermont:

To Joel Green, Secretary of the Grand R. A. Chapter of Vermont:

An official communication under your hand, has been laid before me, stating that you were "requested by the M. E. High Priest and a number of the Companions in your place, to inform our Chapter that a resolution to surrender the Charters of the subordinate Chapters, and dissolve the Grand Chapter, would probably be acted upon at the approaching session of the Grand Chapter."

Your communication was not received in season to permit me to consult all our Companions in this section, on this important measure, and owing to domestic affliction, being obliged to attend the dying bed of a son-in-law, at a considerable distance from this place, it will be inconvenient for me to attend the Grand Chapter. I have given my proxy to our worthy Companion, David Russell, Esq., who will be present and act for me, under positive instructions to vote against any resolutions of the nature you allude to.

Should a resolution to dissolve the Grand Chapter, and receive the surrender of the Charters of secular Chapters under its jurisdiction, or either of them, be introduced, I must beg of you to lay this communication before the Grand Chapter.

I am opposed to dissolving the Grand Chapter of the State of Vermont; believing we have not, constitutionally, the power so to do. As the Grand Chapter of a State, we have voluntarily entered into a *general confederacy*, and placed ourselves as a Grand Chapter, (together with the Chapters under our jurisdiction,) under the protection and direction of the General Grand Royal Arch Chapter of the United States, and I am firmly of the opinion that we cannot dissolve this allegiance, without first obtaining the consent of that body.

I believe that consenting to dissolve the Grand Chapter of this State, would be an infringement of the obligation I took when elevated to the first office of a Chapter under its jurisdiction, which was, that I would support and maintain the General Grand Royal Arch Constitution of the United States.

I believe that a surrender of the rights above named, would be an infringement of one other important declaration I have assented to, which is, "*that it is not in the power of any man or body of men, to make innovation in the body of Masonry.*"

I believe a *surrender of our Charters*, which is asked for, (no doubt by some conscientious persons,) would be highly detrimental to the civil and religious liberties of these United States. As a Masonic body, we now stand a connecting link in that chain which binds together these great and important interests; we acknowledge the supremacy of no religious sect, nor bow the knee to any political body or set of men on earth.

I believe that a steadfast and undeviating adherence to the principles of Masonry will, in the end, convince our enemies of their error and the rectitude of our intention. When our Institution shall have become purged of its *dross*, it will come forth redeemed, regenerated, and disenthralled from its nominal friends, as also from those ambitious, interested and selfish *demagogues*, who seek to elevate themselves upon her ruin. Against such I believe the hand writing upon the wall will appear legibly written, and interpreted by the present and future generations, as it was in the time and against the guilty Belschazzar:—"*Mene, mene, tekel, upharsin.*"

Believing in the justness of an overruling Providence in bringing about events which may tend to correct errors that may have crept into our Institution, I will in conclusion say, that as a humble individual, I sincerely hope the Grand Chapter will deliberately weigh a measure which I deem to be of vital importance to her interest and dignity; but should its voice be against me, and the decision made to dissolve its connection with the General Grand Chapter, and other State Grand Chapters, I then beg leave and claim the Masonic right, to enter this, my *solemn protest* against the measure, and have further to request that this protest

be entered at large upon the journals or records of the Grand Chapter of the State of Vermont.

NATHAN B. HASWELL,
H. P. of Burlington Chapter.

At the communication above alluded to, the resolutions for dissolving the Chapter were introduced and partially discussed: they were, however, postponed to a special communication to be holden in August following. At that communication, I was present; the resolutions were referred to a committee, a majority of whom reported in favor of a dissolution, but that report is not to be found among the archives of the Grand Chapter. Comp. P. C. Tucker, the present Grand Master of Vermont, was a member of that committee, and viewing the subject in its proper light, he dissented, and on the spur of the moment, during the interval of an adjournment, he drew up a minority report, which was honorable to him and encouraging to the Spartan band of Stephen Haight and others, who defended the Institution, and was the means of causing a further delay of the passage of the resolutions until an adjourned session of the Grand Lodge, where similar resolutions were pending, in October following, when *all was dismissed.*

I here present you with the minority report, as connected with the Masonic incidents of that exciting period:

To the Grand Chapter of the State of Vermont, now in session:

The minority of your committee, appointed under a resolution this day, for that purpose, taking into consideration "the expediency of dissolving this Grand Chapter, and surrendering its Charter," beg leave to report:

That the dissolution proposed, upon a fair and unprejudiced view of the subject, appears to be uncalled for by existing circumstances, and is entirely unnecessary. That an excitement of great malignity and power now exists in this State, against Freemasonry in all its branches, is readily admitted; that members of this Institution have individually been subject to bear a bitter and most unrelenting persecution, both in their public relations and private interests, is a fact familiar to us all; that our enemies have in many instances driven us from the jury-box and the ballot-box; that they have proclaimed us men unworthy of confidence, by their public declarations, and have attacked our reputation as men and Masons, through the press, is no less true. We know these truths and deeply feel their severity. Ought we to yield to their power, if we cannot acknowledge them to be founded in justice? and can we do so? Is there a Companion among us who believes our persecutions to be merited? Is there one who believes our principles to be corrupt and worthless? Is there one who knows them to be subservient to political prostitution or private vice? If there is, that member ought to retire and proclaim it to the world,—to sound it in the streets and emblazon it upon the housetops; but knowing as we all do, that the contrary is true, to what are we asked to submit? It is said that *public opinion* demands our surrender, and the evidence of it is, that a political party has arisen among us, hostile to our existence, and to their hostility, *for peace and quietness*, we are called to submit, to give up our meetings, and to discontinue our connection,—to forego our wishes and conform to theirs. Great Britain demanded of our forefathers a similar acquiescence in her opinion, a similar conformity to her principles. A handful of patriots resisted the demand, with ruin staring them in the face, and that resistance emancipated a continent from bondage. To such claims no freeman can submit; they involve a dictation of opinion and an attempt to control the judgment of men, at which in this free government every man ought to revolt. Let them be recognized and sanctioned here; let a political party see that it can control the judgments and principles of enlightened men *by fear of its persecutions*, and no human wisdom can foresee the consequences to the institutions of this country. Literature and religion may yet wither under its blighting touch, and the scenes of Revolutionary France be no fiction in America. If this remark seems visionary now, six years since it would have appeared more so, had prophecy itself foretold the scenes of this day. The minority of your committee therefore recommend that the resolutions be *dismissed.*

P. C. TUCKER.

The return of 1832, says: "Advancements to the Mark degree—*none.* Exaltations—*none.* The following are the officers of said Chapter: M. E. Nathan B. Haswell, H. Priest; E. David Russell, King; E. Henry Thomas, Scribe; George Robinson, Secretary.

Given under my hand, at Burlington, this 15th day of June, 1832.

GEO. ROBINSON, *Sec.*"

We are now, Companions of Burlington Chapter, to *open a new set of books:* let us therefore make such entries as shall transmit to the future Companions of this Chapter, as well as all Masons who may succeed us, a faithful history of the past. Having, as far as in my power lies, performed this duty as connected with this Chapter, it remains for you to carry forward its records; and doing it, may you be guided by that wisdom which comes from on high, and in all your works receive the approval of Him who governs the universe in love.

NATHAN B. HASWELL.

MASONIC SONG.

Communicated for this Magazine.

Dedicated to Br. J. H. HOLLAND, W. M. of "Friends-of-Harmony Lodge," N. Orleans.

BY A. DONNAUD.

AIR—"*The harp that once through Tara's halls.*"

THE LIGHT that once of yore did shine,
So bright, so pure, and fair,
Undimmed by age, revered by time,
Is still transmitted here;—
Yes, MASONRY, through every age,
With sacred light has shone,
Though mortal scroll, nor transient page,
Its divine secrets own.

From age to age its laws have come,
Clasped in the FAITHFUL BREAST—
Nor aught reveals the SILENT TONGUE
To harm this Art so blest.
Its laws, which hoary WISDOM made,
By STRENGTH upheld, have stood,
Whilst BEAUTY all her grace displays
T' adorn a work so good.

The mighty structure, God-like planned,
By HARMONY was made—
For discord's harsh unruly band
Just Order strict obeyed;
Each Craftsman, with the goal in view,
United heart and hand
To earn that glorious honor due—
Complete the holy plan.

Thus, FRIENDS OF HARMONY, unite
And join, with heart and hand,
To form that chain of Love so bright
That links our sacred band.
Let Harmony among us reign,
Let discord be unknown,
And let each Brother strive to gain
That goal—the Heavenly Throne.

CORRESPONDENCE.

Anderson C. H., (S. C.,) March 4, 1848.

Dear Sir and Brother:—* * * We are new beginners at this place. We commenced a new Lodge here on the first Monday in November last, with only seven members, and we have increased to twentyone up to this time, and have now ten petitions for initiation, and some eight or nine entered and passed. The name of our Lodge is Hiram Lodge, No. 68. The names of our officers are as follows, to wit: George Seaborn, W. M.; Joseph D. Scott, S. W.; John B. Wynne, J. W.; A. O. Norris, Treas.; Daniel J. Jorden, Sec'ry; William N. Fant, S. D.; James G. Spur, J. D.; John B. E. Taylor. Tyler.

The above officers were publicly installed by the Grand Lodge of this State, on Friday, the 29th day of October last, at Anderson C. H. On the first Monday in December, according to our By-laws, we went into a new election, which resulted as follows: George Seaborn, W. M.; John B. Wynne, S. W.; James G. Spur, J. W.; A. O. Norris, Treas.; Joseph D. Scott, Sec'y; Wm. N. Fant, S. D.; John C. Spur, J. D.; A. M. Holland, Jeptha E. Willson, Stewards; John B. E. Taylor, Tyler.

Our Lodge is getting on finely, and we have the prospect of becoming one of the most numerous and largest Lodges in the up country. In fact, we have every reason to hope for good success, as we have no opposition to our Institution whatever, and a large majority of the citizens of our village are disposed to join us; at least the younger portion of them. We are making an effort at this time to build us a large and fine Masonic hall in this place, with the assistance of the Odd Fellows' Society. We shall be able to complete it this coming fall. We are determined not to admit into our Lodge any man who will not be an advantage and an honor to our Institution, let him go where he may. We rejected some at the commencement of our Lodge, which action has tended materially to effect the high standing it now occupies in this community, and especially among the ladies. One of those rejected had written some scandalous buckets, or letters, to some of our most respectable ladies, and he was rejected on that account, and the ladies have found out this fact, and thus learned that their interests are protected by Masons.

I will do all I can in the way of getting subscribers for your Magazine, because we in this section need more information on the subject of Freemasonry. I should like very much to have the Trestle-Board, and intend to try to get up a company and send for a lot. As soon as we can raise the funds, we intend to purchase an extensive library on Masonry.

Yours, truly and fraternally, A. O. Norris.

Geneseo, N. Y., April 10, 1848.

Bro. C. W. Moore,—*Dear Sir*,—The roads in our vicinity, during the past winter, have been so bad as to prevent my going from home to obtain intelligence relative to the progress of Masonry in this section of the country. From others, however, I learn that Phœnix Lodge and Dansville Chapter, at Dansville, are doing good service, and constantly increasing their members. Mt. Morris Lodge, at Mount Morris, which at one time was almost on the point of surrendering its Charter, from causes of a local nature, has surmounted the difficulties under which it was placed, and is now in a prosperous condition. Union Lodge, at Lima, has fitted up a new room, and a lively interest has sprung up among its members. It is now doing a good business. This Lodge, you will remember, I mentioned in a former letter, was one of the *very few* in this part of the country which continued work during the "troublous times," and having passed through the storm unscathed, now bids fair to take a high stand among the Order. At Rochester, I have before advised you a Lodge and Chapter were at work, and recently a Dispensation has been obtained for an Encampment, under the name of Monroe Encampment, No. 12, and work has been commenced. The Brethren at Rochester have recently taken possession of a suit of rooms fitted up for them on the corner of State and Buffalo streets, one of the most eligible locations which could have been selected, and I doubt not that for convenience and appropriateness of the furniture and decorations, their rooms are not surpassed by any in the State.

Very truly and fraternally, your friend and Companion,

E. R. Hammatt.

Halifax, N. S., April 4, 1848.

The Provincial Grand Lodge of Ancient Free and Accepted Masons of Nova Scotia and its Dependencies, held a meeting at Halifax, on Monday, the 27th Dec. last, being the anniversary of St. John the Evangelist,—the R. W. the Hon. Alexander Keith, Prov. G. Master, in the Chair. The P. G. Master appointed the following Brethren Prov. Grand Officers for the year ensuing, who were invested and proclaimed accordingly:

R. W. James Forman, Esq., Dep. G. Master; Charles M. Cleary, Esq., S. G. W.; Henry C. D. Twining, Esq., J. G. W.; John Richardson, Esq., G. Treas.; Adam Gordon Blair, Esq., G. Sec'y; Rev. John T. Twining, D. D., Gr. Chaplain; Joseph Whidden, Esq., Sen. G. Deacon, Benj. Wier, Esq., Jun. G. Deacon; John Willis, G. Director of Ceremonies; James Walters, G. Architect; Lawrence McLearn, G. Pursuivant. Br. Geo. Anderson was re-appointed G. Tyler.

The expulsion of Brs. James Tropolet and Charles Lippencott, of St. Andrew's Lodge, No. 137, and Charles A. Symonds, of Royal Standard Lodge, No. 564, for unmasonic conduct, was confirmed, and a notification of the same directed to be made in the usual manner, by the Prov. G. Secretary.

The Committee appointed by the Prov. G. Lodge, to consider and report upon the expediency of commuting the rent now due by Lodges having shares in the Freemasons' Hall, and of fixing the rent to be paid by these Lodges in future, having presented their report, the same was read by the Grand Secretary, and having been duly considered, its recommendations were adopted.

The R. W. Prov. G. Master congratulated the Grand Lodge upon the continued advancement of the Craft under his jurisdiction, both in this Province, Prince Edward Island, and New Brunswick. The By-laws for the establishment of a Local Fund, applicable to general purposes, but more particularly for the relief of Freemasons, their widows and families in distress, would have effect from today, and he anticipated much advantage from their operation. This Fund, when established, would be dispensed by a Committee appointed for that purpose, and whilst it would enable them to exercise that great principle of the Order, *Charity*, more generally and effectually, it would, in a great measure, relieve the Lodges in Nova Scotia from the calls so frequently made upon their private funds.

The Prov. G. Master had much pleasure in acquainting the G. Lodge that, having represented in the strongest terms, to the M. W. the Grand Master of England, the great disadvantage resulting to the Craft in these Provinces from that part of the Constitution which prohibits the passing or raising of a Broth-

er at a less interval than a month, it had been officially intimated to him that it was the Earl of Zetland's intention to bring his representation before the United Grand Lodge at an early period, with his recommendation that in special cases, and under peculiar circumstances, the Prov. Grand Masters in the Colonies should be empowered to grant a dispensation for passing and raising Masons in a shorter period. The Grand Lodge was well aware that in the Scotch and Irish Lodges working in these Provinces, the three degrees might, agreeably to their Constitutions, be conferred on the same day, and that very many persons, gentlemen of the Army and Navy particularly, whose residence being uncertain, are desirous of obtaining the degree of Master Mason in as short a time as possible, and consequently apply to the Lodges under these jurisdictions, although they would have preferred taking their degrees in, and continuing members of a Lodge under the Constitution of the Grand Lodge of England. He had no doubt of the M. W. Grand Master's recommendation being acceded to by the United Grand Lodge, and he considered the Order deeply indebted to his Lordship for interesting himself to remove a disadvantage of which the Masonic body under the Prov. G. Master's jurisdiction, had so long and justly complained.

The Prov. Grand Master informed the Grand Lodge that in his capacity of Prov. G. Master, he had visited during the last summer, New Brunswick and Prince Edward Island, at both of which places he had received from the Brethren a cordial and flattering welcome. The Masonic body in these districts was of high standing, both as regards numbers and respectability, and the zeal, order and regularity that distinguished their proceedings. Their Brotherly bearing one towards another, and the good and proper feeling which he found to exist generally amongst all, without reference to Constitution, was highly creditable to the Brethren, and tended materially to the honor and advancement of the Craft.

The Prov. Grand Master recommended the adoption of Lodges of Instruction, with a view to the establishment of a uniform system of working by all the Lodges under his jurisdiction; and before he adjourned this Grand Lodge he would earnestly impress upon all the imperative necessity of a strict observance of the Ancient Landmarks, and an undeviating adherence in every particular, to the Regulations as established by the Constitutions, any departure from which would meet with his strongest disapprobation.

The Prov. G. Master expressed his gratification at again seeing present the W. Master, officers and members of the Thistle Lodge, on the Registry of Scotland, and his hope that the harmony and good feeling which now so happily existed amongst the Craft in general, might never be interrupted.

The Prov. Grand Master then thanked the Brethren for their numerous and punctual attendance, and there being no further business before the Grand Lodge, it was closed in due form, and with solemn prayer, and adjourned.

By order of the R. W. the Prov. Grand Master,

A. G. Blair, *P. G. Sec.*

Staunton, Va., April 10, 1848.

R. W. Br. C. W. Moore:—Your correspondent in the last number of the Magazine, under date, "Sidney, O., March 9, A. L. 5848," in his communication on the subject of a "Supreme Grand Lodge," has said some excellent things in reference to the great importance of preserving unimpaired the "Landmarks," "and what constitutes the body of Masonry, which none may innovate." In his views on this subject, I fully concur. But, in calling your attention to instances in which "the body of Masonry" has been invaded, he calls on you to "ask the Grand Lodge of Virginia where she obtained the power to add to 'Atheists,' '*Universalists*,'" as to be excluded from the Order. Now, my dear sir, this is a serious charge, preferred against the Grand Lodge of Virginia, and without the least possible foundation. I have been a pretty regular attendant on the communications of the Grand Lodge for more than a quarter of a century, have been honored with "supreme command" in that honorable body, for one constitutional term, have frequently aided in exemplifying the work, in presence of the Grand Lodge, and have held the office of Grand Lecturer for the last five years. During this whole period, and under all these circumstances, I have never heard it insinuated that any should be excluded from the privilege of Masonry, on account of religious opinions, except the "Atheist." This is, and always has been the doctrine of the Grand Lodge of Virginia.

Will you give this note a place in the May number of the Magazine? It is important that so gross an error should be corrected at the earliest possible moment. Yours, fraternally, L. L. Stevenson.

MASONIC INTELLIGENCE.

NORTH CAROLINA.

We continue our extracts from the proceedings of the Grand Lodge of North Carolina, had at its annual communication in December last.

THANKS TO P. G. M. FANNING.

Bro. John F. Speight presented the annexed resolution, which was read, and declared by the Deputy Grand Master to be unanimously adopted.

Resolved, That the thanks of the members of this Grand Lodge be tendered to our Most Worshipful Grand Master P. W. Fanning, for the faithful, assiduous and acceptable manner he has performed the arduous duties devolving on him during his official services as M. W. Grand Master; and we can truly say in the language of inspiration, "Well done thou good and faithful servant," and we hope that thou wilt finally "enter into the joy of thy Lord."

FROM THE REPORT ON FOREIGN CORRESPONDENCE.

A spirit of inquiry—an awakened zeal—a diligent attention and proper appreciation of the tenets of our time honored institution, pervade the land. Many new Lodges have been established in different sections of the country, and the Brethren of the mystic tie cheered and strengthened by the addition to their rank of new members of worth, talent and respectability. Nor should the steady advance of a beautiful system of morality like ours excite surprise. An order dating its origin far back in the dim vista of by-gone ages, founded on the immutable laws of truth and justice, established for the amelioration of the great human family, the relief of the distressed of every clime, the encouragement of the liberal arts and sciences, and the practice of a warm gushing charity—can never fall. The spirit of vitality it possesses, it will retain forever. The clashing interests, the low desires, the petty pursuits, the license of passion, the fevered dreams, the aspirations of mad ambition, the blinding glare of worldly distinction and popular applause, speedily pass away. Man appears upon the stage of action, performs his limited part, and like the autumn leaf is gone. Nations

rise and fall—empires, kings and people jostle each other in envious rivalry and are quickly overwhelmed by the flowing tide of time—yet Masonry still survives, and will live with the world's existence: unawed by passion and violence, undeterred by sneers, neglect or persecution, it will continue on its holy mission carrying light and comfort in its path.

The agreeable duty of perusing and collating the information contained in the interesting proceedings of the different Grand Lodges of the United States, has been but partially discharged by your Committee. Their regret at their unavoidable delinquency, however, is mitigated by the reflection that the M. W. Grand Master, in his annual address, marked with an ability characteristic of all emanations from his pen, has carefully noted all topics of interest and importance. They fully concur with him in the opinion that expulsion by a subordinate Lodge is equivalent to suspension, only, until the action of the Grand Lodge is taken, when it may be confirmed or set aside as the facts of the case would justify. The practice of burdening one individual with the representation of different Lodges in the communications of this Grand Lodge, is objectionable for reasons sufficiently apparent; and with a view to its termination, they recommend the passage of the resolution at the conclusion of this report.

* * * * *

The practice that prevails to more or less extent in some of the Lodges, of the introduction and use of Parliamentary Law—motions to adjourn—the previous question—to call for the ayes and noes—limiting debate—suspending the by-laws or rules—entering protests on the journal, &c.—is unnecessary and reprehensible. They are innovations upon the old Masonic work, that in former days would have met with speedy condemnation.

The following resolution was adopted:

Resolved, That hereafter no individual shall act as proxy for more than one Lodge at the same time, in the sessions of this Grand Lodge.

RESOLUTIONS RELATIVE TO A SEMINARY OF LEARNING.

1. *Resolved, (in the language of a former report,)* "That the simple proposition is, to raise by subscription, a fund sufficient to establish a Seminary of Learning, under the direction of the Grand Lodge of North Carolina, in which may be educated, free from charge, such poor and destitute orphans, and children of living Brother Masons, who have not the means to confer this benefit on their offspring, as may be selected for the purpose, from among those who reside within the territorial limits of the respective Lodges throughout the State," upon a fair and equitable plan of admission, to be hereafter determined by the Grand Lodge.

2. *Resolved*, That so soon as fifteen thousand dollars shall have been received and invested, the contemplated school shall go into operation upon a plan suited to the amount of means afforded by the interest thereon; and that all incipient steps shall be taken with the view of ultimately making said institution capable of conferring upon youth the highest and most thorough collegiate courses.

3. *Resolved*, That in this good work the hand of this Grand Lodge has been set to the plough, and we can never look back; that, in the language of our worthy and energetic Grand Master, "the Lodge will not give up the struggle, nor waver in her purpose, but will steadily and firmly adhere to the excellent system already matured in furtherance of this important measure." That the appropriations and subscriptions already made, though small compared with the sum required, constitute a guarantee that the work will now certainly be pushed forward to its consummation.

4. *Resolved*, That the subordinate Lodges throughout the State are requested to carry out the plan adopted for raising funds at the last annual Communication of this Grand Lodge, with a spirit and zeal worthy of the cause and of themselves as Masons; which plan will be found in the printed Proceedings of 1846, pages 32–3 and 45–6; and that they commence the work as early as practicable in the beginning of the coming new year, and not relax their efforts until the time arrives to make report thereof to the next session of this Grand Lodge.

5. *Resolved*, That offers of land or land and houses to secure the location of the institution, will be received, at any time in the recess, by the M. W. Grand Master, and be by him laid before the next Grand Lodge, and also during the first four days of its sitting, to be by that body considered and acted on: provided, that no amendment to any offer shall be allowed after the opening of the same before the Lodge.

6. *Resolved*, That the M. W. Grand Master be requested to cause the plan referred to, to be printed in circular form, with this report and these resolutions, and transmit the same, with such remarks as he may deem proper to insure prompt and efficient action on the subject throughout this jurisdiction before the next annual meeting of the Grand Lodge, to the Master of each subordinate Lodge in the State.

Respectfully submitted,

W. H. Mead,
L. E. Heartt,
Thos. J. Lemay.

Bro. Thomas J. Lemay submitted the following resolution, which was read and adopted unanimously:

Resolved, That all the officers and members of this Grand Lodge, all the officers and members of the subordinate Lodges, and all the Ministers of the Gospel, who are members of the Fraternity, throughout the State, be earnestly requested, during the recess, or from now until the next Grand Annual Communication, to exert their influence and make all laudable efforts in their power to further the object of this Grand Lodge, as expressed in previous resolutions, to raise a fund for purposes of education, to be applied to the establishment of a seminary of learning, the plan and details of which are to be defined and settled by the representatives of the respective Lodges, in Grand Lodge assembled, at such future time as they may deem proper. A crisis has arrived, calling for the zealous co-operation of all who wish well to this noble and praiseworthy enterprize. "Now 's the day, and now 's the hour," for the action of all; and much can be done by agitating the subject—by urging it—in every way that may be prudent and successful.

On motion of P. G. M., P. W. Fanning.

Resolved, That, after the expenditures and appropriations consequent upon this Grand Communication, shall have been deducted, one half the net amount of funds remaining in the Grand Treasury, shall be appropriated towards the proposed seminary of learning, and be handed over, on warrant of the Grand Master, to the Board of Trustees having that subject in charge, to be by them properly applied.

SUPREME GRAND LODGE.

The Committee on a Supreme Grand Lodge, submitted the following report, which was read and adopted:

The Committee to whom was referred that part of the annual address of the M. W. Grand Master of this Grand Lodge, on the subject of a Supreme Grand Lodge of the United States, beg leave respectfully to report:

Your Committee have given to the subject all the consideration which its great importance demands, so far as the limited time allowed for investigation, the want of sources of information, and the press of other engagements, would admit.

They have carefully examined and they entirely approve of the Proceedings of the Convention to form a Supreme Grand Lodge of the United States, which met in Baltimore on the 23d September, 1847. They consider the provisions of the Constitution adopted by the Convention and submitted to the several Grand Lodges for their approval or disapproval, highly beneficial, if not vitally important to the harmony and uniformity of Masonry in this country; and they earn-

estly recommend to the attention of the Grand Lodge the able and candid address of the Committee of the Convention to the several Grand Lodges in the United States.

The arguments of the Committee in favor of the establishment of a Supreme Grand Lodge, are conceived to be entirely conclusive; while those against the measure are based upon the fallacious hypothesis that the establishment of a new and supreme resort, in the case of difficulties between several Grand Lodges, is an innovation upon the principles of Masonry, while it is in truth an alteration only in the external form of government; and your Committee are not aware of any ancient rite, usage or principle, which will be in the slightest degree affected by it.

The organization of Lodges, the machinery by which they are regulated and controlled, and the means by which they maintain and enforce their judicial and executive authority, and preserve inviolable the ancient usages of the Craft, do not constitute the principles of the Order, and may be altered without affecting Masonry in any of its characteristic traits and time honored customs. It is true that the two are intimately connected, and that it is difficult, and perhaps impossible, to separate them; but they are as distinct in their nature and essence as body and soul. It is necessary that the government of the Order should conform, in some measure, to that of the country where it exists, and change according to circumstances; but its essential principles and its mystical rites must, like light and truth, remain forever unchanged and unchangeable.

Innovations have gradually crept in, which, if not arrested, will ultimately produce the result, that what is called Masonry in one place will not be so called in another. Irreconcilable differences are already to be seen in the work of different Grand Lodges; and if the erring Grand Lodges are not soon brought back to what is really in accordance with ancient Masonic usages, the error will become irremediable, and our beloved Order will be marred in its beautiful proportions and entirely deprived of its strength.

Your Committee, therefore, respectfully recommend that the Constitution of the Supreme Grand Lodge of the United States be ratified by this Grand Lodge, as the best means of averting the impending evil and restoring unanimity and harmony to the Institution of Masonry in this country; that, as the building of the great Temple there was heard no jarring noise or discordant sound among its thousands of workmen, so may our Temple be established in strength by the faithfulness and harmony of the Craftsmen, until the pillars and the roof thereof shall shine with pure gold, and her "walls shall be called salvation and her gates praise!"

Respectfully submitted,

R. E. Troy,
Thos. J. Lemay.

RESOLUTIONS RATIFYING CONSTITUTION OF SUPREME GRAND LODGE.

Resolved, That, in the opinion of this Grand Lodge, the formation of a Supreme Grand Lodge of the United States is highly important, if not absolutely necessary to the prosperity of Masonry in this country.

Resolved, That this Grand Lodge entirely approves, and hereby ratifies the Constitution of the Supreme Grand Lodge of the United States of America, submitted to the several Grand Lodges in the United States for ratification or rejection, by the Masonic Convention which met in Baltimore on the 23d September, 1847.

MISSOURI.

The annual communication of the Grand Lodge of Missouri was held in the city of St. Louis, on the second Monday of October last. From the proceedings had, we extract as follows:

On motion of Bro. Foster,

Resolved, That the Grand Secretary is hereby required to inform every Grand Lodge in communication with this Grand Lodge, that from and after the communication of this Grand Lodge in October, 1848, no Mason not having a certificate of his good standing, of recent date, will be allowed to participate in the Charity Fund of this Grand Lodge or any of its subordinates.

On motion of Bro. Foster,

Resolved, That it is inexpedient for any Mason, under the jurisdiction of this Grand Lodge, to collect private subscriptions, unless directed by the Grand or a subordinate Lodge, to be appropriated as Masonic charity; and it is hereby interdicted, as a practice resulting only in evil to the Craft.

On motion of Bro. Stone,

Resolved, by the Grand Lodge of Free and Accepted Masons of the State of Missouri, That it shall not be lawful for any subordinate Lodge under this jurisdiction, to receive the petition to initiate any applicant into the secrets of our Order, unless he shall have resided twelve months within its jurisdiction, or have the permission of the Lodge from whose jurisdiction he last hailed.

The committee on Ways and Means submitted the following report:

To the M. W. G. Lodge of Missouri:—Your committee would beg leave most respectfully to state, that they have had under consideration the resolution referred to them in reference to a travelling agent, within the State of Missouri, for the purpose of procuring means for the endowment of the Masonic College of this State, as also the resolution in reference to levying a tax upon the first three Degrees of Masonry, and submit the following as their report:

Your committee take it for granted that the members of this Grand Lodge, and of the Fraternity generally, throughout the State, are sufficiently aware of the great importance of the end sought to be accomplished by the above resolution, and will heartily concur in the adoption of the means most likely to secure such a result. They would, therefore, recommend the adoption of both the resolutions, with the following amendment to the first, so that the resolution will read as follows:

Resolved, That an agent be elected, whose duty it shall be to travel over this State and solicit donations (in such manner as may be directed by the Grand Lodge,) for the endowment of the Masonic College.

And your committee would respectfully recommend that the said agent be directed to take the written obligation of each donor, payable in five annual instalments, which shall be left with the respective Subordinate Lodges of this State for collection; the said Lodges being required to give to the agent a receipt for the same.

Your Committee would also recommend the adoption of the following resolution, viz:

Resolved, That in addition to the means already provided for the endowment of the Masonic College of this State, a tax of one dollar, upon each of the three first degrees of Masonry, be levied upon all persons hereafter to be made Masons, until such time as the Grand Lodge shall otherwise direct.

The report was accepted and the resolutions adopted.

THE COLLEGE.

The Committee on the College made a report, from which we extract the following:

Your committee have great pleasure in saying, that the stupendous building is under roof, and in rapid progress of completion; that, in a few months more, we shall be able to place the cape-stone, and present to the world a spectacle alike honorable to the hearts and hands that made it.

Your committee are aware that much remains to be done before our great and glorious undertaking is matured. We dare not expect that this College will as-

sume and maintain a proud stand amongst the literary institutions of the age, unaided and unendowed. It is now under the fostering care of its friends; and if we are asked, *Who are they?* we may safely answer, that, from the evidence before your Committee, nearly all the Masons connected with the Lodges in this State, and many who are not members, are its unflinching and uncompromising friends. The question, *Can we sustain the College?* is no longer regarded as a fraternal one; for it is known that the honor, the dignity, the reputation, the Masonic faith, of every good member, is pledged; and we can have but one answer, *We will sustain it.* To do this, we know that the burden will not fall equally upon all. We are aware that the poor, working Mason will do more, in proportion to his means, than the lukewarm, though wealthy. We are aware that it will not be difficult for this latter class to find an excuse for refusing to contribute. We may expect to hear from them expressions of doubt as to the final success of the enterprise. But the warm, devoted Mason has no room in his mind to harbor a doubt. This being true, it is believed only neccessary for the Grand Lodge to point out the best means, and the subordinate Lodges will cheerfully lend their best energies to accomplish the object. To this end, your committee present some suggestions to the Grand Lodge.

Your committee have been deeply concerned about the best means for procuring an endowment. From the proceeds of the subscriptions at Lexington, fifteen or sixteen thousand dollars may be expected, and five or six thousand dollars may be looked for from the sale of the College property in Marion county. Of these sums, much will be required, should the school prosper, to erect other buildings, and for the purchase of a library and apparatus. It remains, then, for us to provide a permanent endowment; which your committee believe will be done by the Masons in this State, *in ample form.*

Many of our Brethren were liberal donors to the College in Marion county. There were then some who did not contribute, but may be expected to do so now. There have also been made since that time, seven or eight hundred Masons; most of whom, as yet, have not given any thing. These will, doubtless, be as liberal as the former; while many will cheerfully contribute a second time, seeing that their gifts are likely to be productive of permanent good.

To have an opportunity offered to all, at the least cost to the Grand Lodge, your committee recommend that the Grand Master give written authority, under the seal of the Grand Lodge, to each of the Deputy District Grand Masters, empowering them to visit the Lodges; taking from the Brethren a subscription for such sums as they may severally feel willing to pay, in five equal annual instalments; and that said District Deputy Grand Masters be required to report to the communication in May next.

Your committee further recommend, that D. D. G. Masters be authorized to sell Scholarships in the College, on the following terms: Any Lodge, or individual, paying two hundred dollars in advance, or securing the final payment of the same, (the interest payable annually, in advance, at the rate of six per cent.,) shall be entitled to the privilege of sending one scholar, free of tuition fees, for ten years; for three hundred dollars, payable in like manner, shall be entitled to the same privileges for thirty years; and, in like manner, the sum of four hundred dollars shall confer the aforesaid privileges forever.

All which is respectfully submitted, J. W. S. Mitchell, *Chm'n.*

The report was adopted, and the agents were instructed to offer for sale one hundred of each of the above named classes of Scholarships.

Bro. Mitchell offered the following resolution, which was adopted:

Resolved, That the subordinate Lodges are hereby directed to require each preacher of the gospel initiated, to pay the sum of five dollars before taking the three degrees; provided, however, that said Lodges do not choose to exact the regular fees; which sum shall be appropriated to the College.

A resolution was adopted interdicting all Masonic intercourse by the Lodges of Missouri with the G. Lodge of Louisiana and its dependent Lodges.

CANADA EAST.

We make the following extracts from the proceedings of the Provincial Grand Lodge of the District of Montreal and William-Henry, at its Quarterly Communication on the 13th Dec. last:—

The P. G. Lodge opened in due form, and with solemn prayer, and the Regulations for the Government of the Grand Lodge during the time of Public Business were read.

The Minutes of the last Quarterly Communication, holden on the 13th September, were read and confirmed.

Letters from various Officers and Masters of Lodges were read, and their excuses for non-attendance accepted.

The P. G. Secretary informed the P. G. Lodge that he had received printed copies of the proceedings during the year of several of the Grand Lodges in the United States of America, which were directed to be suitably acknowledged.

The R. W. P. G. Master announced that he was pleased to continue the present Officers of the P. G. Lodge for the ensuing twelve months, and that he had nominated Brother E. A. Meredith, of St. Paul's Lodge, a *P. G. Steward,* to complete the number, in place of Brother E. Thompson, appointed *J. G. Deacon.* He also gave notice that the P. G. Lodge would meet on Monday, the 27th inst., at noon, being St. John's Day, for the Installation and Investment of the Officers.

V. W. Brother Griffin was re-elected *P. G. Treasurer* for the ensuing twelve months by acclamation.

The R. W. P. G. Master announced that he wished to celebrate the ensuing Anniversary of St. John's Day by a *General Festival,* at which he would preside, as he was most anxious to meet the Brethren over whom he exercises Masonic control, and he appointed the W. Masters of St. Paul's, St. George's, and Zetland Lodges, and the P. G. Stewards a Committee to take the necessary steps for carrying out his wishes.

Br. Elliot then gave notice that at the next Quarterly Communication he would move, with the permission of the R. W. P. G. Master, for the appointment of a Committee to inquire into and report upon the practicability of establishing in this District, or in connection with the other Districts of this Province, a *Female Orphan Asylum,* for the Reception, Education, and Protection of the Orphan Daughters of deceased Masons of approved conduct and regularity.

Brethren, to the number of seventysix, attended the festival on the 27th Dec., and the affair passed off with much harmony.

Obituary.

At a special meeting of the members of Pentucket Lodge, convened in Masons' Hall in Lowell, Mass., on Sunday afternoon, Feb. 27th, 1848, the following preamble and resolutions were unanimously adopted:

Whereas it hath pleassed our Heavenly Father, the Supreme Architect of the Universe, to call from this earth to his celestial home above, our worthy Brother, Mark J. Smart, be it therefore

Resolved, That the members of Pentucket Lodge bear testimony to the great moral worth of their deceased Brother, whose unblemished life, as a man, a Mason and a Christian, richly entitles his memory to this respectful notice from us.

Resolved, That we deeply sympathize with our departed Brother's afflicted

widow and family in their bereavement, and sincerely offer to them the sympathies of those who were united with him, whom they have lost, in the indissoluble bonds of Masonic Brotherhood.

Resolved, That a copy of this preamble and the accompanying resolutions be furnished the afflicted family of our deceased Brother, and placed on the Records of our Lodge, and that they be published in the *Freemasons' Magazine*, at Boston. Attest, COLBURN BLOOD, Jr., *Sec'y.*

AT a regular communication of Tranquil Lodge, holden at Masonic Hall, Danville, Me., April 12th, 1848, Br. Geo. W. Chase announced the sudden death of Br. WM. H. MORSE, of Brunswick, Me., and offered the following preamble and resolutions, which were unanimously adopted:

Whereas, our beloved Brother, William H. Morse, has, by his continued active Brotherly assistance in the perfecting and improvement of our Lodge since its late revival, justly entitled himself to our peculiar regard. We feel it to be our privilege, although he was not a member of our own Lodge, to express our high appreciation of his character as a man and a Mason, and to join ourselves with his bereaved wife and family, and our Brethren of United Lodge, in deploring the loss of one who was so emphatically a kind husband, indulgent father and affectionate Brother. Therefore,

Resolved, That we most heartily and respectfully sympathize with the bereaved wife and family of our deceased Brother, under this afflicting providence, which is accompanied, however, with the consoling reflection, that He who in his inscrutable wisdom has deprived them of so kind and indulgent a protector, has also promised to be a husband to the widow and a father to the orphan.

Resolved, That we sincerely and fraternally sympathize with our Brethren of United Lodge, in the loss of one of their most valuable, consistent and active members.

Resolved, That our late Brother has exemplified the pure principles of our fraternity by his upright, kind and consistent conduct through life, and that the fraternity of Free and Accepted Masons have just cause to deplore the loss of so estimable a member.

Resolved, That while we lament the loss of our beloved Brother, we reflect with satisfaction upon the bright example of uprightness, morality and benevolence which his life presents for our contemplation and consolation.

Resolved, That the Secretary be requested to transmit a copy of these resolutions to the widow of our deceased Brother, to our Brethren of United Lodge, and to the Editor of the *Freemasons' Magazine*.

Copy of Record. Attest, JACOB HERRICK, *Sec'y.*

EXPULSION.

AT a regular meeting of Aurora Lodge, No. 48, of Free and Accepted Masons, held at Portsmouth, Ohio, Feb. 1848, by a resolution of said Lodge, *Jesse Belcher* was expelled from all the privileges, rights and benefits of Masonry, for grossly unmasonic conduct.

By order of the Lodge, WM. SALSBURY, *Sec'y.*

REGISTER OF OFFICERS.

WORCESTER R. A. CHAPTER.

Rev. Albert Case, High Priest.
Horace Chenery, King.
Hollis Ball, Scribe.
Jas. G. Henderson, R. A. Capt.
F. H. Purington, Capt. Host.
Henry Earl, P. Soj.
Asa Walker, Treas.
Artemas Dryden, Sec.
Levi C. Clapp, Lewis Thayer, Zebina Lee, } M. of Veils.
William Barrows, Tyler.

HAMILTON R. A. CHAPTER, ROCHESTER, NEW YORK.

William Brewster, High Priest.
Nicholas E. Payne, King.
William E. Lathrop, Scribe.
Elbert Scrantom, R. A. Capt.
Charles G. Cummings, Capt. Host.
Sylvester H. Packard, Prin. Soj.
C. C. Lathrop, Treas.
A. S. Beers, Sec'y.
E. T. Oatley, M. 1st Veil.
Daniel W. Powars, M. 2d Veil.
Robert King, M. 3d Veil.
Forris Foster, Tyler.

MONROE ENCAMPMENT, (U. D.) ROCHESTER, N. Y.

William E. Lathrop, Com.
Samuel Richardson, Generalissimo.
Robert King, S. W.
C. C Lathrop, J. W.
William Brewster, Prelate.
Abelard Reynolds, Treas.
Elbert Scrantom, Recorder.
(Two or three vacancies.)

VALLEY LODGE, ROCHESTER, N. Y.

Charles G. Cummings, W. Master.
Nicholas E. Payne, S. W.
Sylvester H. Packard, J. W.
Nathaniel Clark, Treas.
Charles Seymour, Sec.
E. T. Oatley, S. D.
Jacob Howe, J. D.
Forris Foster, Tyler.

MORNING STAR LODGE, WORCESTER.

James G. Henderson, W. Master.
Asa Walker, S. W.
Zebina Lee, J. W.
George Blood, Treas.
Levi Clapp, Sec.
Francis Davis, S. D.
Alfred Chaffin, J. D.
Henry Goddard, Rufus W. Newton, } Stewards.
William Barrows, Tyler.

BENEVOLENCE CHAP., STONINGTON, CT.

K. H. Van Rensselaer, H. Priest.
Samuel F Denison, King.
Ephraim Williams, Scribe.
Benj. Pendleton, Treas.
J M. Willey, Sec.
George E. Palmer, R. A. Capt.
T. M. Brown, P. Soj.
William Hyde, Capt. Host.
Rev. J M. Willey, Chaplain.
Francis Amy, M. 1st Veil.
Jona. Pendleton, M. 2d Veil.
Calvin G. Williams, M. 3d Veil.
Benj. S. Cutler, Tyler.

STAR-IN-THE-EAST LODGE, N. BEDFORD.

Timothy Ingraham, W. Master.
Henry Taber, 2d, S. W.
Henry F. Thomas, J. W.
Henry Cannon, Treas.
James H. Crocker, Sec.
Samuel W. Hayes, S. D.
John H. Thompson, J D.
Rev Isaac Smith, Chaplain.
Robert C. Topham, Marshal.
Jacob B. Hadley, Freeman P. Bartlett, } Stewards.
Stephen Spooner, Tyler.

ST. CROIX LODGE, CALAIS, ME.

William H. Tyler, W. Master.
Matthew Hastings, S. W.
Francis Williams, J W.
Samuel Darling, Treas.
Alexander Todd, Sec.
Seth Townsend, S. D.
Oliver Dow, J. D.
William Goodwin, Marshal.
William McHenry, Tyler.

MIDDLESEX LODGE, FRAMINGHAM, MS.

Edward Holbrook, W. Master.
Malichi Babcock, S. W.
Charles E. Horne, J. W.
Evelyn Leland, Treas.
Thomas F. Hammond, Sec.
Daniel Parmerter, S. D.
Sylveus Holbrook, J. D.
Zibeon Hooker, Marshal.
Jesse Belknap, Tyler.

MAINE LODGE, FARMINGTON, ME.

Dr. Josiah Prescott, W. Master.
Henry Johnson, S. W.
Henry Stewart, J. W.
James Butterfield, Treas.
Joseph D. Prescott, Sec.
Cotton Webster, S. D.
Isaac Eaton, J. D.
William Morgridge, S. Steward.
Moses Butterfield, J. Steward.

MASONIC CHIT CHAT.

☞Our Baltimore correspondent, who writes under date of the 6th of April, will excuse our not complying with his request. We cannot afford to answer inquiries like those he proposes, through private letters. Our time is too much occupied and of too much consequence to us. Besides, there is no necessity for so doing. They require no answer that may not with strict propriety be given through the Magazine. A compliance with his last request will involve an expenditure of one dollar. If this be agreeable to him, we will cheerfully see it attended to.

☞We understand that our Brethren at New Bedford, contemplate celebrating the ensuing anniversary of St. John, with the usual ceremonies—procession, oration, dinner, &c.

☞Br. James J. Gillespie, of Black Hawk, Miss., is our authorized agent for the Magazine at that place and vicinity.

☞Our correspondent writing from Mansfield, Lou., says:—" The Lodge at this place is decidedly flourishing; the petitions of candidates for initiation are numerous, and are from those who stand high in the community as men of worth and influence."

☞We learn that a new Lodge, called St. Andrew's, has been formed at Portsmouth, N. H., and that the Brethren intend to celebrate in a public manner the approaching anniversary of St. John.

☞The Brethren of Baltimore and vicinity are informed that the Trestle-Board can be obtained of Br. Joseph Robinson, No. 2 North Calvert street, Baltimore.

☞It will be seen on reference to our Masonic intelligence, that the Grand Lodge of North Carolina has ratified the Constitution of the proposed Supreme Grand Lodge.

☞Br. L. L. Stevenson, of Staunton, Va., is our authorized agent for the Magazine at that place.

☞Br. A. S. Flower, of Mansfield, La., is our authorized agent for the Magazine at that place.

☞The Committee on foreign correspondence, of the G. Lodge of Missouri, in their report quote the following resolve adopted by the G. Lodge of Indiana,—' That hereafter the Subordinate Lodges in this State shall have full power to expel and advertise all members and others, who come under their jurisdiction,'—upon which they remark as follows:—" By a rule, believed to be universal in this country, an expelled Mason has the right of appeal from the decision of the Subordinate Lodge to the Grand Lodge. Among other reasons, it may be that local excitement or temporary prejudice may have actuated the Lodge to do injustice to the character of a Brother; and the final adjudication is referred to those who are presumed to be free from improper bias. But if you publish the Brother as expelled, you do his character an injury not in the power of the G. Lodge to remove. The Grand Lodges alone should publish expulsions."

☞We had marked for publication in this number, extracts from the proceedings of the G. Lodges of Maryland, Virginia, S. Carolina and Georgia, all of which have been excluded, but will probably appear in the number for next month.

In a note appended to the proceedings of the G. Lodge of Georgia, it is stated that there are 64 chartered Lodges working under that body,—three only of which failed to make their returns at the last G. communication, and two of these subsequently did so. During the past Masonic year, 776 have been initiated in the several Lodges, and 105 admitted as members. 25 have died, 9 been suspended, and 6 expelled. Whole number of members according to the returns, 2,568.

Correction.—Our correspondent who addressed us from Sidney, O., in March, and whose letter was published in our last, will perceive by the note from Br. Stevenson, in the present number, that he has committed a very important error in regard to the Grand Lodge of Virginia,—the cause of which, (no doubt unintentional,) he can, probably, satisfactorily explain.

☞Our correspondent writing from Cincinnati, shall receive attention at our earliest convenience.

Item Extraordinary.—We copy the following, from the city newspapers, in the supposition that the information it conveys may be of interest to distant friends of one of the parties concerned:—

" Married—In Charlestown, on the 4th ult., at St. Matthew's Church, by Rev. Mr. Greenleaf, Charles W. Moore, Esq., of C., to Miss Catharine W. Hews, daughter of John Hews, Esq., of Cambridge."

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, JUNE 1, 1848. [No. 8.

LODGES UNDER DISPENSATION.

A correspondent in Ohio, whose communication is too long, and too loosely written for publication, takes exception to some of our answers to the inquiries proposed by another correspondent, in relation to the powers and duties of Lodges working under Dispensation. Without attempting to follow the course of his remarks, which, from their want of consecutiveness and logical arrangement, (attributable probably to the haste in which they were written,) it might be difficult to do, we will content ourselves by stating, in his own language, the ground of his principal objection, and limit our reply to that.

He takes exception, then, to the following answer to a question proposed by Br. Jacoby, of Missouri:—" They," Lodges under Dispensation, " *cannot add* to the number of their *members*." " Their *initiates* are not returned to the Grand Lodge as *members*; for, not having been *constituted*, the Lodge possesses no power to admit *members*."* On this our correspondent exclaims: " Can it be possible! What power, then, let me respectfully ask, *does* such a Lodge possess, if it can neither *admit members* or *make Masons*? and what does *constitute* a Lodge, if the *Dispensation* from a Grand Master does not? The language generally is, ' I, A. B., Grand Master, &c., reposing especial confidence in our trusty and well beloved Brethren, C. D., E. F., &c., do *constitute* them a legal Lodge, with *full power* to *admit Master Masons to membership*, to initiate, pass and raise all worthy candidates who may apply, &c., and *make returns* of their doings at the next meeting of the Grand Lodge.' "

The first point in the above that claims attention, is the extraordinary and unwarranted imputation that our remarks deny to Lodges working under Dispensation, the power to " *make Masons*." The very sentence

*Vide Magazine, vol. vii., p. 34.

quoted by our correspondent, distinctly speaks of the *initiates* of such Lodges, and the article referred to opens with the declaration, and the whole argument is made to turn upon the fact, that the exclusive power and business of such Lodges is to "*admit and make Freemasons*"!* With this correction, we leave the matter in the hands of our correspondent; and, though we might with strict propriety claim to be relieved from any further notice of his communication, we will proceed to answer his objection, without misrepresenting *him*, and with as much conciseness as the nature of the case will admit of, for we have but a limited space to devote to the subject.

Anterior to the revival of Masonry in the beginning of the last century, private Lodges were organized without reference to Dispensations or Charters, or the ceremonies of constitution, consecration, or installation. They were formed by any competent number of Brethren voluntarily assembled for the purpose. But at the period above named, it was decreed, that every Lodge to be thereafter convened, should be "legally authorized to act by a *warrant* (Charter) from the Grand Master for the time being, granted to certain individuals by petition, with the *consent and approbation of the Grand Lodge in communication.*" Under this regulation, authority for convening as a Lodge, could be obtained only at stated periods, viz.: at the regular communications of the Grand Lodge. This was found to be inconvenient, and sometimes detrimental to the prosperity and growth of the Institution. To obviate this difficulty, power was vested in the Grand Master to grant, on petition, *Dispensations* "authorizing and empowering any regular and trusty *Master Mason* to congregate (by *invitation)* a sufficient number of worthy Brethren, at some certain place, to form and open a Lodge, *after the manner of* [not AS] ancient Masons; and in the said Lodge, while thus open, to admit, enter and make Freemasons, according to the true ancient custom, and not otherwise; with the *sole intent and view* that the Brethren so congregated, admitted, entered and made, *when they become a sufficient number*, may, in good order and time, be duly *warranted* (chartered) and *constituted* for *being* and *holding* a *regular* Lodge, for the further promoting the Craft and increasing the number of worthy Brethren." And this practice, somewhat modified, has been continued to the present time, if not universally, at least generally, in the United States.

The Dispensation here quoted is substantially that which has always been used in this Commonwealth. The copy from which we make our extract is contained in the earliest American edition of the "Ahiman Rezon," published by order of the Grand Lodge of Pennsylvania, in 1783. It is the oldest copy we have at hand. But in 1772, Laurence Dermott, Esq.,

*Vide Magazine vol vii., p. 33.

at the time "Deputy Grand Master of Masons in London," speaks of it and quotes it as an "old institution." It is, undoubtedly, the original form. And it may be some help to the understanding of our correspondent, to learn how it was regarded by experienced and intelligent European Brethren of the last century.

"Such Dispensation," says Br. Dermott, "must be under the hand of the Grand Master or his Deputy, and the Seal of the Grand Lodge, countersigned by the Grand Secretary. It can be granted only to continue in force for *one month*,* and may be renewed for another month, if necessity require, but cannot be renewed again for any longer time.† Care is also to be taken, that such Dispensation be not sent to any place too remote for the Grand Officers, or Grand Secretary, personally to inspect the execution thereof." "Nor must such Dispensation be granted or directed to more than *one* Master Mason in *one* place; because all other Master Masons (whom it may be convenient for him to invite) are not only authorized, but also required, to aid and assist, as far as circumstances will permit."‡

Such were the opinions of a learned and accomplished Brother of the last century, in respect to the powers of Lodges working under Dispensation; and his opinions were predicated on the practice then universally recognized. Speaking of the Brethren made in such Lodges, he further says: "Masons made under a Dispensation, have a right to visit *warranted* (constituted) Lodges, while such Dispensation is in force; but no longer, until they belong to *some* warranted Lodge themselves." Thus showing that they are not considered as belonging to *any* Lodge. Again—"The officers chosen or appointed to act in any Lodge under a Dispensation, cannot be admitted as members of the Grand Lodge, *nor enrolled in its books*,§ until their Lodge is *warranted*, nor even then, without being properly *installed*." If, as our correspondent supposes, this class of Lodges have power to "admit Master Masons to membership," and are required to return them to the Grand Lodge as such, it would seem that their officers should be allowed to take seats as members of the Grand Lodge, or

*Dispensations were subsequently made to run until the ensuing quarterly meeting of the Grand Lodge. They now, in this country, usually terminate at the *annual* meeting next following the date at which they are issued.

†They are now, sometimes, but rarely, renewed for a year, or from one meeting of the G. Lodge to another.

‡Our correspondent will observe, that no exception is here made in favor of Master Masons who are already members of Lodges,—that does not relieve them from the requirement to "aid and assist" in the new Lodge.

§The general Constitutions require that the members of all *recognized* Lodges shall be registered in the books of the Grand Lodge to whose jurisdiction they belong. Members of Lodges under Dispensation are not enrolled.

at least to be enrolled in the Grand Lodge books as members of a Lodge under its jurisdiction. Neither of these is allowed. And this would seem to settle the question. But in order to make the matter more clear, if that be possible, and to remove all doubts from the mind of our correspondent, we will pursue the authorities a little farther.

On the 25th Nov. 1723, it was decided by the Grand Lodge of England, as a Constitutional regulation, that "no *new* Lodge is *owned*, nor their officers admitted, into the Grand Lodge, unless it be *regularly constituted* and registered."

In the ancient ceremony of *constituting* a Lodge, the first business after the prayer and ode, is the reading of "the *Petition*, the *Dispensation*, and *Warrant* or *Charter*."* "The minutes of the Lodge, while under Dispensation, are likewise read; and, being approved, are declared regular and valid." "The Lodge is then *consecrated*, according to ceremonies proper and usual on those occasions, and the Grand Master *constitutes* the Lodge in antient form."

We think that from what has been said, our correspondent will admit, that the ceremony of *constituting* a Lodge is something more than the granting of a Dispensation, authorizing a certain number of Brethren to assemble as a Lodge, and make Masons; and that a Lodge so formed is not invested with all the privileges, nor is it required to assume all the liabilities and duties of regularly chartered and *constituted* Lodges.

We are at a loss to conceive where our correspondent found the form of the Dispensation from which he quotes, and which he wishes to be understood as embodying the language generally used in such instruments. It is new to us, and will, probably, be so to our readers. We give below the form which has always been used in this Commonwealth, and which we had supposed to be in general use, not only in this country, but in Europe. It is that, with some unimportant verbal differences, which Br. Dermott, three quarters of a century ago, denominated an "old institution." And as we like old things in Masonry, we shall not consent to throw it aside at present:

FORM OF DISPENSATION.

To all whom it may concern: *Greeting.*

WHEREAS, a Petition has been presented to me by sundry Brethren, to wit: Brothers A., B. and C., residing in the town of ———, and State of ———, praying to be congregated into a regular Lodge, and promising to render obedience to the ancient usages and landmarks of the Fraternity, and the laws of the Grand Lodge: And whereas, said Petitioners have been recommended to me as MASTER MASONS, in good standing, by the Master, Wardens, and other members of ——— Lodge, under our jurisdiction:

Therefore, I, —— ——, Grand Master of the M. W. Grand Lodge of the State

*We quote from the English Consitutions, page 121, and the ceremony of constitution as practised in 1722. In this country, the reading of the *Charter* only is required.

of ———, reposing full confidence in the recommendation aforesaid, and in the Masonic integrity and ability of the petitioners, do, by virtue of the authority in me vested, hereby grant this DISPENSATION, empowering and authorizing our trusty and well-beloved Brethren aforesaid, to form and open a LODGE, after the manner of *Ancient Free and Accepted Masons*, and therein to admit and make FREEMASONS, *according to the ancient custom, and not otherwise.*

This Dispensation is to continue in full force for the term of ———, [or until the next annual communication of our Grand Lodge aforesaid,] unless sooner revoked by me. And I do hereby appoint Br. A. B., to be the first Master, Br. C. D. to be the first Senior Warden, and Br. E. F. to be the first Junior Warden of the said new Lodge. And it shall be their duty, and they are hereby required, to return this Dispensation, with a correct transcript of all PROCEEDINGS had under the authority of the same, together with an attested copy of their By-Laws, to our Grand Lodge aforesaid, at the expiration of the time herein specified,—for examination, and for such further action in the premises, as shall then be deemed wise and proper.

Given under our hand, and the seal of our Grand Lodge aforesaid, at ———, this —— day of ———, A. L. 58—, A. D. 18—.

——— ———, *Grand Master.*

Attest, ——— ———, *G. Secretary.*

Resting for our justification on the authority of the above form, and the other testimony adduced, we repeat what we have before frequently advanced, that Lodges working under Dispensation, are inchoate, and not perfected Lodges. They are not *owned* by the Grand Lodge. Their presiding officers are not entitled to seats in the Grand Lodge, as representatives of Lodges. They are not at liberty to elect or change their principal officers. They are in a state of probation, preparatory to being invested with the full powers and privileges of constituted Lodges. They differ from Lodges working under Charters, not only to the extent already named, but in that they have no power to perpetuate themselves. They cannot add to the number of their members, or, more correctly speaking, to the number of the petitioners for the Dispensation under which they exist; because, none but constituted Lodges are *owned* and *registered* in the Grand Lodge, and none others can exercise the powers of actual Lodges. A Brother cannot be received in Grand Lodge as a member of a Lodge which, by the general Constitutions, the Grand Lodge itself is not at liberty to recognize and enroll. The thing is absurd. Such a body is a mere association of Brethren engaged in taking the initiative steps for the organization of a Lodge. If they succeed in this, to their own and the acceptance of the Grand Lodge, they petition that body for a Charter.* If this be granted, the petitioners, who, to this time remain

*The form of a Petition for a Charter, as given in the Constitutions of the Grand Lodge of England, runs as follows:—"We, the undersigned, being regular *registered Masons*, of the *Lodges* mentioned against our respective names," &c.; from which our correspondent will perceive that the petitioners for a *new* Lodge, under the English jurisdiction, are *required* to be registered members of some other Lodge. And yet, if we understand him, he contends that a Dispensation granted to such Brethren would be null and void, and the proceedings had under its authority, spurious and illegal!

members of other Lodges, "demit," or withdraw their membership. The new Lodge is then regularly constituted, and the petitioners are registered, and pay their dues as members of it. But until this is done, there is no incompatibility in their retaining membership in the Lodges to which they may happen to belong; and to this time, they can be held for their Lodge dues, if they have not previously obtained a discharge from membership.

Our correspondent entertains very singular views as to the constitution of Lodges. His own experience should have taught him that Lodges cannot be constituted under a Dispensation. He strangely asks, "What does *constitute* a Lodge if the *Dispensation* from a Grand Master does not?" But he cannot be serious in asking such a question; for he says he has been thirty years a member of the Masonic Institution, and for the last "four or five years a teacher."* We will say, however, for his information, that a Lodge, in order to be constituted, must first have obtained a Charter from the Grand Lodge, under whose authority and by whose permission alone, the ceremony can be constitutionally performed. The ceremony properly includes the consecration of the Lodge, and the installation of the officers; though the former is frequently, but always improperly, omitted.†

As it is undoubtedly gratifying to our correspondent to receive light in any of the departments of Masonry, we think this notice of his strictures upon our views, must be acceptable to him. If, however, our obnoxious positions, as herein further elucidated and sustained, are still objectionable to him, we suspect he will find it difficult to show that they are not supported by the established laws and accordant with the ancient landmarks of the Order.

The other points noticed by our correspondent in that part of his communication which we have omitted, are all based upon his peculiar notions of the powers and duties of Lodges under Dispensation. These being wrong, his reasoning from them, is of course wrong also. A more particular notice of them, therefore, we have not deemed essential, nor can we perceive that any benefit could accrue from it to our readers or the Institution.

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*He will understand us when we say to him, that the remedy for his difficulty about a "just and legally constituted Lodge," lies with himself. We suppose a Lodge may be "just and legal" though it may never have been constituted. The origin of the ceremony of constituting Lodges, in its technical sense, belongs to the last century; but Lodges existed and Masons were made before that time.

†The only *return* required by the Grand Lodge, of Lodges working under Dispensation, is that designated by the terms of the instrument itself, viz: "a correct transcript of ALL proceedings had under the authority of the same, together with an attested copy of the By-laws." And we do not readily perceive how it could well be more full and complete.

ADMISSION OF CANDIDATES.

Fayette, Mo., April 15, 1848.

BR. C. W. MOORE,—*Dear Sir*,—Please answer me specifically through your Magazine, (as we look to it as high authority,) in relation to the following:

A. petitions Lodge No. — for initiation. When his petition has matured under By-Laws, and is taken up for action, the committee of investigation report favorably to A. The box is prepared, and B. rises and asks the Lodge to excuse him from voting,—stating that suspicions are held that A. will be rejected, and desires by this method to define his position, and in case of the rejection, that he may not be chargeable with it. The Lodge excuses B., takes the ballot for A., and all is fair: the petitioner is consequently found worthy. The Lodge is called off and no work done. During the time, it is intimated that A. shall take but one degree, of which A.'s friends inform him. When the Lodge is called on again, the friends of A. state, that apprehending that his introduction may be productive of discord, they desire to reconsider the vote, in order that they may not compromit the dignity and character of the Lodge. The vote is reconsidered,—a motion to withdraw the petition and return A. his money, prevails unanimously. Is this proceeding regular?—and have the ancient landmarks been kept in view?

Respectfully and fraternally, your Brother.

It was undoubtedly competent for the Lodge to excuse B. from voting, though the reason assigned for wishing to be excused, would ordinarily be deemed to be insufficient. As a general rule, a member of a Lodge is not, and ought not to be allowed to throw upon others the responsibility of admitting or rejecting a candidate; nor will any good Mason, except for urgent and peculiar reasons, attempt or desire to do so. The balloting for candidates is a high and responsible duty, entrusted exclusively to members of Lodges, and the manner in which it is discharged is of the utmost importance to the character and prosperity of the whole Fraternity. Regarding the subject in this light, many of the Grand Lodges expressly provide by Constitutional regulation, that every member of a Lodge, if present, *shall* vote on the admission of candidates, unless excused by the *Lodge*,—thus taking the power of granting the excuse out of the hands of the Master, and requiring a majority-vote of the Lodge.

We see nothing positively irregular in the action of the Lodge on the petition. A. had passed the investigation and the ballot, without reproach. He stood before the Lodge and on the record as a fair and eligible candidate, and was entitled to the degrees. But, notwithstanding this, for reasons not stated, his friends foresaw that his admission might disturb the harmony and perhaps injure the prosperity of the Lodge. This, like true and faithful Brethren, they were desirous to avoid, even at some inconvenience and disappointment to their friend. They, therefore, asked to have the vote admitting him reconsidered and his petition and fee returned. The Lodge granted their request, and thereby restored the petitioner to just where he stood before he made application for admission. He is, therefore, at liberty to renew his application at any Lodge within whose jurisdiction he may hereafter reside. Had he been rejected, the case

would have stood differently. The petition could not then have been withdrawn.

We have said that there was nothing positively irregular in the proceedings of the Lodge; and yet a little different course would have been more regular. We should not have moved a reconsideration of the ballot. That is a matter not to be reconsidered, except for pressing reasons, if at all. Besides, in the present case, it would seem to warrant the inference that the Lodge had unexpectedly been put in possession of information in relation to the candidate, which, if previously known, would have changed the result of the ballot. This was not probably the case, nor was it probably the design or wish of the Lodge to leave any such imputation upon his character. But all grounds for suspicion or unfavorable inference would have been removed, had a motion to allow the candidate to withdraw his petition at his own request, been substituted for the motion to reconsider the ballot—or, had not the latter motion been made.

THE JEWELS.

A CORRESPONDENT writing from Mansfield, Ohio, proposes the following inquiry:—

"It is said that every Lodge has six Jewels, three immovable and three movable,—the Square, Level, Plumb, Rough Ashler, Perfect Ashler and Trestle-Board. Now which of these do you consider the immovable and which the movable Jewels?"

The National Masonic Convention, held at Baltimore, in May, 1843, decided that the first three were the immovable Jewels. They are the permanent and unchangeable Jewels of the Lodge, and can never be taken or removed from their proper places, to be worn by officers of inferior rank, or who are acting in any other capacities than those indicated by the Jewels. They belong permanently and immovably to the three principal chairs or offices. The Square, removed from its proper position, or out of its true angle, is no longer a Square; and the same is true of the Plumb and Level.

The above are some of the reasons we have heard urged in support of the decision of the Convention, which we believe now to be the general practice of the country. We are free to admit that we do not attach much importance to the reasoning; nor do we think it very essential whether the first or last three be considered the immovable Jewels. It is desirable, however, that there should be uniformity, and as the Convention decided the question in the manner stated, the Lodges have very properly, as a general thing, felt bound to abide by that decision.

THE LOUISIANA GRAND LODGE OF ANCIENT YORK MASONS.

THE above is the title of the new Grand Lodge which has just been organized in the city of New Orleans.

Our readers are already aware, that in consequence of sundry alleged innovations, and other proceedings, inconsistent with the recognized Constitutions and usages of ancient Masonry, on the part of the Grand Lodge of Louisiana, the York Masons of New-Orleans and vicinity, having remonstrated and protested until they were satisfied of the futility of both, withdrew from what they conceived to be a corrupt body, and petitioned the Grand Lodge of Mississippi, being the nearest, to investigate the subject; and if, in its opinion, the grievances of the petitioners were well grounded, to grant them authority to congregate themselves into York Lodges, under its Constitution. That Grand Lodge deemed the matter of sufficient importance to the whole Fraternity, to demand the investigation asked for. It was accordingly entered upon, and resulted in the conviction, that the Grand Lodge of Louisiana had, by its practices, so vitiated itself, that it could no longer be recognized as a Grand Lodge of Ancient York Masons; under which Constitution it was originally formed, and in which character *only*, it had been acknowledged by the great mass of the Fraternity in the United States.

Taking this view of the subject, the Grand Lodge of Mississippi did not hesitate to grant the second branch of the prayer of the petitioners. It issued Dispensations, and, after the expiration of the usual time, Charters, for the organization of *seven* Ancient York Lodges, within the State of Louisiana. The result of these measures is the organization of the Grand Lodge whose name we have placed at the head of this notice: for the following particulars in relation to which we are indebted to an attentive correspondent:

New Orleans, April 30, 1848.

R. W. BRO. MOORE,—We closed our Grand Lodge on Saturday evening, April 22d, after a session of eight evenings, though not in regular succession, during which time the object of our assembling was accomplished as fully, and in as short a time, as circumstances would admit of, nearly, perhaps all our number being engaged in active pursuits, such as require our almost entire attention during the day, and, in many instances, until a late hour at night. As our proceedings are not ready for the press, and may not be for some days, I will give you a slight notice of them, and will feel under obligations to you if you will take some notice of the formation of our Grand Lodge in your valuable Magazine.

Resolutions having been previously passed by the seven subordinate Lodges working under Charters from the M. W. Grand Lodge of the State of Mississippi, to meet in Convention and take the necessary steps towards forming a Grand

Lodge for our future government, the delegates convened on the evening of the 8th March, pursuant to previous notice, *all* the Lodges being represented, and the representation being almost entirely complete, there being not more, I believe, than one delegate absent. The meeting was called to order by W. Bro. Thomas H. Lewis, and on motion, W. H. Howard was called to the chair, and W. Bro. A. J. Williams appointed Secretary. The object of the meeting was then explained, the Charters delivered into the hands of the presiding officer, inspected, and deposited in the archives. The election and installation of officers then took place, W. Br. M. R. Dudley having been elected M. W. G. Master; W. Bro. W. P. Coleman, G. S. W.; Bro. G. Gorin, G. J. W.; W. Bro. W. H. Howard, G. Sec.; Bro. W. Blair, G. Treas.; Bro. J. A. Staats, G. Tyler. A resolution was then passed authorizing the issuing of Dispensations to the several subordinate Lodges to work under until Charters could be issued; and a committee appointed to draft and report a Constitution, after which the G. Lodge was called to refreshment.

March 9th.—Constitution reported, read, and referred to a committee of Masters of the Lodges. The following appointments were made: W. Bro. Thomas H. Lewis, R. W. D. G. Master; Bro. John S. Claiborne, G. S. D.; W. Bro. Dr. D. G. Benbrook, G. J. D.; Rev. Bro. C. P. Clarke, G. Chaplain; W. Bro. A. J. Williams, G. Marshal. The following name was then adopted—THE LOUISIANA GRAND LODGE OF ANCIENT YORK MASONS. A committee was appointed to select forms of Dispensations and Charters, and a suitable Seal, after which the Brethren were called to refreshment.

March 17th.—Constitution reported by committee with alterations and amendments. W. Bro. L. E. Reynolds appointed G. Sword Bearer; Bros. A. C. Labott, and Wm. M. Perkins, G. Stewards.

23d, 24th and 25th.—Constitution debated, completed and adopted.

28th.—Five hundred copies of the Constitution and proceedings ordered to be printed. Forms of Dispensations and Charters, and Seal, reported and adopted. The forms from Trestle-Board.

April 12th.—R. W. D. G. M. presiding. The dangerous illness of the M. W. G. Master was announced by the Chair, and the G. Lodge called to refreshment.

14th.—Convened in consequence of the death of M. W. G. Master. Funeral procession, &c., but no business transacted. Called to refreshment until Saturday evening, 22d.

22d.—Resolutions passed recommending the formation of a Supreme Grand Lodge. Also, a resolution authorizing and directing the G. Secretary to issue diplomas on application of members of subordinate Lodges in good standing. A communication was received from Lafayette Lodge, No. 2, requesting the Grand Lodge to change their name to that of Dudley Lodge, No. 2, which request was granted. Grand Lodge closed.

Fraternally, yours, ——.

So far as we can judge from the above, the proceedings seem to have been correct enough, except, perhaps, that Bro. Lewis, being Master, we believe, of the oldest Lodge, should have presided in the Convention. It was not necessary to take up the Charters of the Lodges and substitute new ones for them. It would have answered a better purpose had they been endorsed by the proper officers of the new Grand Lodge, and left in the possession of the Lodges, as documentary evidence of their right to organize a Grand Lodge. But this can now be done, if deemed expedient.

THE FORCE OF A SUMMONS.

Yazoo City, Miss., April 18, 1848.

COMP. C. W. MOORE,—*Dear Sir*:—As your Magazine is considered the best authority on the subject of Masonry, and as you seem to be willing at all times to answer such questions as will serve to enlighten the Craft, I am induced to ask you the following:

Has the H. P. of a R. A. Chapter, the authority to grant an excuse to a member for non-attendance, when the Chapter is not sitting; or, in other words, when the M. E. H. P. issues his summons for a call or special meeting, has he the authority to grant an excuse to a member, (whom the summons has been served on,) before the Chapter is opened? The answer to this inquiry in the next number of your Magazine, will enlighten your Companions in this quarter.

Yours, fraternally, G. M. P.

Our correspondent is not definite enough in his statement, nor is it certain that we agree with him in the import of the word "summons," as used in Masonic proceedings. We understand it to be—1, a call of authority, a citation to appear and answer to the charges therein set forth; and, 2d, an imperative injunction to appear at a special or regular meeting of the Lodge or Chapter, with which the Brother or Companion receiving it is affiliated.* It is never issued except on special and extraordinary occasions. Does our correspondent so understand the word, and does he intend to use it in the latter sense? If so, then the H. P. of a Chapter is not at liberty to excuse any Companion from attendance, on whom such summons has been served. He may receive the excuse of a Companion and lay it before the Chapter for their acceptance; which, if they see fit to do, the Companion is excused; but he has no authority to excuse any member who has been summoned by order of the Chapter. The object of the summons is to secure the attendance of *every* member. This object might be defeated, to the prejudice of the parties, or to the matter before the meeting, if such a discretionary or dispensing power were invested in the presiding officer.

If, on the contrary, our correspondent uses the word in the sense of a notice of the time and place of meeting, then the H. P. is at liberty to grant the excuse, if the reasons assigned be satisfactory; unless there is some special regulation of the Chapter to the contrary.

*It is employed in another sense, to which we need not more particularly refer.

THE KNIGHTS TEMPLARS IN PARIS.

THE foreign correspondent of the Boston Atlas, in a recent letter to that paper, has the following notice of a procession of the Templars in Paris :—

"Among the processions noticed in the papers, I see that of the *Knights Templars*, who assembled at the Pont Neuf, in solemn celebration of the anniversary of the martyrdom of the Grand Master, Jacques Molay, in 1314. Their annual custom is to walk round the statue of Henri Quatre, which occupies the exact spot where stood the funeral pyre, and then to the fountain in the Place du Dauphin, where it is said the ashes of the hero were scattered to the winds. The Revolution has given them also a renewed hope, and their assemblage was more numerous than it has been for many years. One who watched the procession says that it consisted of fortyeight persons, among whom were two individuals of the highest families in France, one belonging to the royal house of Spain, besides a Greek boyard and three British noblemen. Their dress consists of a long black frock coat, upon the lappels of which the scarlet cross is embroidered; this is concealed when the coat is buttoned, and thus escapes observation. Their Order still believe that the dying curse pronounced by Jacques Molay upon all kings and pontiffs is again at work, and that they shall exist through time and change when these shall be no more."

De Molay was murdered by order of Phillip the Fair, King of France, on the 13th March, 1314. We are not aware that he pronounced any such curse as that attributed to him. He did, however, summons Phillip and Clement V. to appear before the judgment seat of God within the year, to answer for their crimes; and, singularly enough, they both obeyed the summons, or, in other words, they both died within the specified time.

THE GRAND ORIENT AND THE PROVISIONAL GOVERNMENT OF FRANCE.

WE learn from the London Morning Chronicle, of the 10th March, that a deputation of the members of the Grand Orient, in full Masonic costume, presented themselves on the 9th, at the Hotel de Ville, for the purpose of tendering to the Provisional Government their adhesion to the Republic. They were received by M. M. Cremieux, Garnier Pages, and Paguerre, all three wearing their Masonic orders. M. Bertrand, ex-president of the tribunal of commerce, representing the Grand Master, delivered a loyal address, which was most favorably responded to by M. Cremieux; after which the deputation withdrew, amidst cries of "*Vive la Republique!*"

THE GREAT FREDERICK AND GEN. WALLRAVE.

"Be true to your *Country*, as well as to God and the Craft."

Schenectady, N. Y., April, 1848.

C. W. MOORE, Esq. :—*Dear Bro.* :—Not a few of the biographies of Frederick the Great are extant; but, like all histories of European nations and their monarchs, they deal only in generalities;—they treat of governmental politics, of national schemes and diplomacy, but they leave altogether untouched or only slightly dwelt upon, the intellectual, the moral, and, if I may so speak, the *individual* history of a people and their rulers: least of all do they enter into those details of private character connected with social life, which alone most truly serve to develope the causes of human action. The work of the hands, and occasionally of the head, may be made apparent to the public scrutiny, but very seldom are the promptings of the heart, that well-spring of the affections and the moving cause of deeds the most momentous, explained or even understood, or if understood, appreciated. The ostensible, not real, motives are exposed to view and commented on. The historian seems to confine himself to what is defined to be his technical, literal province, the recording of national acts, with a general philosophizing on them. The antiquary's province is to investigate the most minute facts regarding individuals and to preserve them. I assert the right and perform the duty of antiquary in presenting to you the subjoined passage in the life of Frederick II., late King of Prussia. It is translated from a German work, of authenticity, entitled "Erwinia."

It will not be impertinent or out of place to premise, that Frederick the Second, surnamed the Great, was born on the 12th day of January, 1712, and died Aug. 17th, 1786. He was initiated into the mysteries of Freemasonry while Prince Royal, at his own special request, at a special Lodge held for the express purpose at Brunswick, on the nights of the 14th and 15th August, 1738. The circumstance which induced him to offer himself as a candidate for initiation, is somewhat singular, and deserves especial notice. His father was a violent opposer and enemy of the Freemasonic Order, and was unsparing in the anathemas which he pronounced against it. While at Brunswick, a day or two previous to his initiation, a warm discussion on the merits of the Order took place between his father (the then King of Prussia,) and some of his friends, in the presence of Prince Frederick. He was silent; but weighing well the arguments advanced pro and con, he in his own mind decided in favor of Freemasonry. He took occasion to speak in private to one of the gentlemen who had stood forth as a champion of our Order, and who was himself a Freemason, and expressed an earnest wish to be admitted into the Fraternity. A Lodge was accordingly summoned, and he was initiated with the utmost promptness and privacy. The exalted opinion he entertained of the Order after his initiation, is well expressed in the article from which I shall presently quote.

On his return to Berlin, he favored the raising of the Lodge there, to which he gave the name of "The Three Globes." The patronage and aid which he extended to the Freemasonic cause during the lifetime of his father, he durst not extend openly; indeed, while his father lived he did not even avow himself a Freemason. But on ascending the throne, he publicly declared himself to be a

member of the mystic Order. He constituted the aforesaid Lodge of "The Three Globes," a GRAND LODGE—and to the astonishment of all Europe and the great joy of the Fraternity, he proclaimed himself its *Grand Master*, and the protector of ancient Free and Accepted Masonry.

I proceed now to the promised extract from the work referred to. Y.

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Frederick had learned to understand the true aim of the Freemasons. He looked upon the Institution as one entirely devoted to the welfare of humanity, and which had assumed the task of of striving to elicit or cause to germinate all the good and noble sentiments of man. He considered it as designed to be a school for the human heart, as a mediator between law and virtue, as a teacher of true philosophy, equality, fraternity, concord, benevolence, honesty and all the social virtues, of our duty to God and our country, ourselves and our fellow-men. He made himself fully acquainted with all Freemasonic laws and regulations, and those ancient descriptions of the purest morality which have been perpetuated to the present day, and those fundamental principles professed and propagated in all the Freemasonic reunions established over the surface of the globe. He considered the Masonic Order, whilst it remained faithful to its original mission, as a most holy institution, of which, under its allegoric and symbolic envelope, he had discovered the profound aim, (the hidden meaning.)

In the first year of his reign, he founded a private Lodge, in which he held the mallet as Worshipful Master. This Lodge was composed of his most intimate friends, whom he highly appreciated. He knew, or sincerely believed, them all to be men of *loyalty* as well as morality. But alas! all who happen to be called are not chosen; and man cannot always read the heart of his brother. In man, who carries within himself the germ of evil as well as good, the noxious plant of evil will sometimes shoot forth and choke the wholesome flowers and fruits of virtue. Imperfection marks every thing sublunary, and man remains fragile in whatever position in life he may be placed: from weakness no one is exempt. Frederick was destined to pass through a practical experience of this melancholy fact. Within the small circle of his Lodge, composed of no more than twenty-seven members, was found a man who proved a traitor to his king, his country and the Order; and to this Judas, Frederick conducted himself, as a King and a Freemason, with more than human generosity.

The great King, after having conquered Silicia, found it necessary to take proper measures to secure his conquest, as well as to preserve his other provinces. He accordingly resolved to rebuild or repair his ancient strong places, and also to erect new ones. He confided the execution of these plans to *Gen. Wallrave*, one of his most learned engineers. The fortress of Neise in particular, he resolved to put in the most complete state of defence by the erection of forts and mines, which surrounded the city to the distance of a quarter of a league. It was a frontier post, destined to defend Prussia against Austria. Gen. Wallrave was the acknowledged and especial favorite of King Frederick, and one of the *select* twentyseven of the Lodge over which the King presided; yet Wallrave, not having the moral principle fixed firmly within him, yielded to temptation. He caught at the bait of *gold* which was offered to him. Seduced by a bribe, he entered into

a correspondence with Prince de Kaunitz, at Vienna, and bargained to sell at a stipulated price, the plan of this fortress, indicating the mines and their communication with the works of the place. But his negotiations not having been conducted with sufficient caution and prudence, the Director General of the posts had his suspicions awakened, and communicated them to the King. The General was watched, and the first letter that he attempted to send was intercepted and carried to King Frederick, who broke it open, and found in it the most direct and certain proof of Wallrave's criminality. He found himself betrayed by his favorite, by a member of his Lodge, united to him by the most sacred ties; one in whose fidelity and devotion he had placed the most implicit confidence. He found that he was the victim of a betrayal the most base, that he had been sold as a King, as a friend and a Freemason, and reduced to the necessity of punishing, as guilty of high treason, him whom he had loaded with favors and embraced as a Brother.

After long and serious reflection, Frederick determined upon a course of conduct truly magnanimous, and which elevated him to the rank of a *true Mason of the G. A. of the Universe.** He convoked a meeting of his Lodge. After the Lodge had been opened, he spoke with warm eloquence of the duties every true Mason owed his Order and his Brothers, and the State and country he lived in and which protected him in his rights. At the conclusion of his discourse, he arose in his seat and added with emphasis the following words, which sent a thrill of astonishment among his auditory:—"One of the Brethren here present, has violated at once the laws of the Order, his duties towards the State, and his obligations as a subject of the civil government and as a member of the Freemasonic Order. Forgetting every sentiment of fidelity and gratefulness towards his Worshipful Master and his King, he has been guilty of an enormous, a *capital* offence. As King, I desire to know nothing; as Worshipful Master, I pardon him; as a Brother, I extend to him my *right hand*, to raise him from his fallen state; and as a man, I wish to forget the past. All I exact is, that he here avow his guilt; that he re-enters within himself, (holds communion and counsel with his own heart and conscience,) forsakes his evil designs, and *amends*, asking forgiveness. If he does this, all will be well. The knowledge of his *treason* shall be kept secret in the breasts of the members of this Lodge, and no further mention shall be made of it. But if he remains silent and does not accept the proffered pardon, I must inform him that I shall retire from this Lodge as Worshipful Master, and in virtue of my duty as King, and chief functionary of the State, I shall deliver him into the hands of justice."

In silence and with dismay, each looked at each other with an interrogating eye. The terrible words of the King no one could explain to himself except Wallrave, the guilty one. He was taken by surprise at the sudden discovery of

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* "To err is human; to forgive, divine." Our conduct deserves to be called *super*human, in the same proportion that it resembles that of the Deity. "He that *confesseth* and *forsaketh* his sins, God is merciful and just to *forgive* those sins and blot them from the book of his remembrance" An offending Brother who expects "*healing*" and forgiveness without confession of wrong and amendment of conduct, expects more from men than the Deity awards under like circumstances.—Y.

his treason, and well knew that it was of *himself* the King spake, his own conscience telling him "thou art the man." He, however, remained silent and sullen. After a short pause, the King repeated the same words. Still the silence remained unbroken. Frederick then made a *third* appeal. No one answered. With eyes filled with tears, the King resumed. "As a Freemason, I have fulfilled my duty. I am reluctantly convinced that no Masonic sentiment can unanimously reign even among so small a number of selected initiates as constitute this Lodge—that vows of duty and fidelity, and gratitude, are not all powerful to bind men and bridle the heat or effervescence of human passions. I shall, therefore, this day, *for the last time*, close this Lodge.* Its mallet I shall never more resume."

Frederick then proceeded with due solemnity, and agreeably to ancient Masonic form, to close his Lodge, which he had founded for his own special enjoyment and improvement with select and tried companions. Moved to the very bottom of his soul, with head uncovered he deposited the mallet on the altar. In the antechamber, the King ordered Gen. Wallrave to give up his sword, and had him arrested and put in judgment.

The culprit was condemned to perpetual banishment, (a mild punishment compared with his deserts.) He was conducted to Magdebourg, and confined in a prison, with the construction of which he had once himself been charged. That prison had been expressly prepared for a State prisoner, and so constructed as to render impossible escape or suicide. The captive could not even wound himself by striking his head against the walls or any other parts of the rooms, as they were mattressed and covered with black hangings. Wallrave passed seven years in close captivity, deprived of all light other than a faint light admitted from the top of his prison, without paper, pen, ink, or books, abandoned to himself and his own reflections. No one was allowed to speak to him, not even the officer appointed to bring him his food, which he was obliged to take without knife, fork or spoon. At the expiration of seven years his captivity was mitigated. He was removed to a more comfortable prison. He had at his disposal a small garden, where he could breathe the air and move with more freedom. He remained thus secluded from the world until the day of his death, or for thirty years, from 1746 to 1776. During all this period did Wallrave remain stubborn, and refuse to ask pardon of his King. Only once did he make approximation towards it, when he sent to the King a copy of the 88th Psalm of David. The monarch replied by sending him the 101st Psalm.

From the moment Frederick had been thus forced to break the ties which had bound him to a Brother Freemason, he ceased to engage in the active "*works*" of

* It may be asked why King Frederick should resolve to forego the active duties of a Lodge, because of the defection of a single member of the Fraternity. But if we duly consider the precise position in which he was placed, if we duly weigh the peculiar and extraordinary circumstances of the case in question, we can readily account for the revulsion his feelings must have undergone at the conduct of Wallrave, that induced his sudden determination to which he so rigidly adhered through life. The erroneous opinion entertained by some that he forsook the Order, had its origin doubtless in the well known fact of his dissolving his own private Lodge. His determination would have been different had Wallrave accepted the terms offered to him. Strange indeed appears the infatuation which led him to reject those terms!—Y.

a Lodge. But this did not induce this great King, this crowned philanthropist, to dissolve his connection with the Order. Until the day of his death he never ceased to honor the Order and extend to it his powerful protection and patronage. He was convinced that the members of the Order, in general, were true to their obligations and sincerely devoted to their King and country.

ROMISH PRIESTS vs. FREEMASONRY.

At a meeting of Lodges Nos. 51, 837, 989, held at the York Hotel, in Sligo, Ireland, the W. Masters presiding, the circumstances of the death and burial of the late lamented Bro. Thomas Mulhern, having been considered, it appeared

"That he was for many years a zealous member of Lodge 51.

"That he was a zealous member of the Church of Rome, and treasurer to the Roman Catholic chapel and some Roman Catholic charities, and in every respect was considered as one of the most attached and intelligent lay assistants of the Roman Catholic Clergy of this Union.

"That he had a severe attack of apoplexy a few days before his death, when his wife immediately sent for the parish priest, the Rev. M. Dunleavy, to administer the rites of the Church to him; but the reverend gentleman refused to do so, as the deceased Brother was a Mason, and had declined showing any disposition to forsake that Society, and that *his hands were therefore closed against him.*

"That our deceased Brother was attended to the grave by several Masonic Lodges in this town, at the desire of his friends and family; but as no Roman Catholic clergyman attended to perform the funeral service, although the Roman Catholic bishop and priests had been entreated to do so, his body was committed to the earth without these religious ceremonies; the withholding of which was calculated to stigmatise the character of our deceased Brother, and to outrage the feelings of his surviving relatives."

It was further declared—

"That our Institution knows no religious or political distinctions.

"That it embraces within its bosom religionists of all denominations, and that, by introducing members of every creed into a society, where they are united truly in the bonds of love and brotherly affection, renders it peculiarly qualified to soften down those asperities which crafty and interested individuals have so successfully created.

"That we deprecate every attempt made to disunite the members of the several religious communities, which the terror of the example set, in the instance of our departed Brother Mulhern, is so powerfully calculated to effect." * * *

The Masters of Lodges were formed into a committee of co-operation to sustain the best interests of the Craft; and it was ordered that the above be published in the "Dublin Evening Mail," "Sligo Journal," and "Western Luminary."

Signed by order,

Wm. Patrickson, *Sec'y.*

The above is an Irish case. We add a German one, translated from the *Nieueve Rotterdamsche Courant*, of the 16th September last. The same intolerant spirit prevails, we are sorry to say, wherever Papacy has obtained a controlling influence. There are many honorable exceptions, but, as a general thing, the Romish priests are to be regarded as the enemies of Freemasonry; and in this

they are merely acting in conformity to what is required of them by the supreme authority at Rome, and the laws of the Church:—

"We read in the *Courrier du Grand Duche du Luxembourg*, that Mr. Motus, director of the Luxembourg Company's Iron Works, died of a fever on the 7th instant, and the last consolations of religion were denied to him upon his death-bed. This event occurred in the following manner:—

Mr. Motus was travelling upon business, when he was suddenly seized with an illness, in Mersch, which took him to his grave. The pastor of the place visited him, but refused to administer the sacrament unto him unless he would abjure Freemasonry, of which Society he was a member. Mr. Motus answered, that Freemasonry was an institution which contained nothing contrary to true religion, and that to abjure it would be to do a foolish thing to which he could not consent. A few days after, the son of the sick man, who found his father in a helpless condition, sent a message to the pastor begging him to suffer the sacrament to be administered to his father, which the minister again refused. Mr. Motus died, and the following day his corpse was carried from Mersch to Fishbach, his late residence. The pastor of the place declared that he would not allow the corpse to be buried in any other place than that where the unbaptized children were buried, to which the burgomaster of Fischbach replied that he would cause the grave to be dug where he thought good; and he was buried alongside of his daughter, according to his last request on his death-bed. On Thursday, 9th inst. a number of the friends of Mr. Motus, from Luxembourg, Larochette, and the neighboring places, assembled together to pay the last token of respect to the memory of a man who was loved and respected by all who knew him, among whom was the burgomaster of Larochette. About three o'clock, the tolling of the castle bells announced that the procession would commence. The band went first, playing solemn music, followed by the corpse, covered with a pall, and preceded by a crucifix, sent by the city of Luxembourg. The relations and friends of the deceased, with nearly the whole of the inhabitants of the place, closed the train. The body was borne by the workmen of the iron-works, and by them lowered into the grave, after which, Mr. Barreau, at the request of the relations and friends of the deceased, delivered a most impressive funeral address."

MASONRY.

Masonry rests on fixed principles, deeply and indelibly inwoven in the motives of man; placed there by the finger of Omnipotence when he moulded the human form, and receiving life and vivifying power from the spirit, when he "breathed into man the breath of life." Masonry has not created these principles; she only broods over them with outstretched wing, till she gives to their life activity, and to their activity usefulness.

A great Institution, whose members encompass the earth, can only exist by the preservation of perfect order, and can only be useful by a proper administration of its secular concerns, and a proper development of the moral powers of which it is possessed. These must be the work of men, set apart for this object; and just in proportion to the excellence of the principles they develop, and the extent of the usefulness they induce, must be the dignity and worship of the office to which the ruling Brethren are called. Lofty and desirable is the place of chief among the good. Honor and respect to him who claims

Justly the highest badge to wear.

But the pride, the glory of a virtuous Grand Master is to feel that he is the Grand Master of a jurisdiction where the resplendent jewels of his station are lustrous in the brilliant virtues of the Craft.—*J. R. Chandler.*

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

[Continued from p. 118, vol. vii.]

Chapter VI.

Departing from the valley of the *Nile*, and proceeding with the *speculative* part of the subject, in the manner indicated in the third chapter, our attention will be next directed to the *country of the Ganges.*

The religion and rites of initiation into the mysteries of Ancient India are, in their associations, inseparably interwoven with her *rock-cut temples.* These temples, in their solitary grandeur, remain, magnificent memorials of the *past*, deserted by all present religious sects, though bearing references and symbols connected with an existing system of religious belief. They are thus of peculiar interest, presenting links connecting the present with the past in a manner far different from that of any other of the temples dedicated to the purposes of ancient worship; and as they disclose undisturbed vestiges of their primitive uses, and carry us back to those periods of remote antiquity to which our researches must necessarily extend, I purpose commencing this part of the subject by some reflections on their peculiar mode of construction; for, whether regarded as triumphs of operative skill, or as indicative of that energetic spirit of devotion which sought to perpetuate its belief in forms defying the ravages of time, and which ages should fail to obliterate, they cannot fail to excite our wonder and admiration.

These marvellous temples, hewn from the solid rock, present for contemplation grand sentiments of eternity. In their construction, mind has triumphed over matter; man's inventive genius has contended with chaos; and in converting the sterile rock into forms of beauty, the adamantine slumber of ages has been broken, and by human skill the dormant porphyry has awakened into expressive life. And there the results remain with vivid freshness, though numberless ages have rolled by since the persevering chisel of the ancient craftsman reduced the shapeless mass into undying form, and invested it with imperishable images, at once magnificent and symmetrical. The world has grown old since the rock resounded with the workman's gavel, and yet his sculptures still remain fresh and distinct, affording no indication of ruin or decay. Firm and immoveable in their native majesty, these venerable temples seem to display an existence expressive of eternal duration, as though their forms had been impressed upon the native rock from the beginning; thus appearing, in fact, to manifest a mode of construction totally distinguished from the perishable productions of artificial design.

It is thus that these peculiar operations of the workmen display to the mind symbolically, but expressively, sublime ideas, and sentiments of an existence which, though called into being by the hand of man, seems calculated to last as long as the earth shall endure.

As we regard the mountain of Elora, and that range of magnificent temples which appears to have *grown* into its rocky bosom rather than to have been fashioned by human labor, the mind, reverting to the misty past, and deeply pondering on the dark and the mysterious, endeavors to draw aside the veil of centuries, to penetrate the circumambient gloom, and comprehend the *spirit* which designed such superhuman works, and directed that concentration of physical might which was necessary to accomplish their construction.† Wonderful as we must acknowledge the *operative* part to be, the *speculative* consideration is no less amazing.

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†It has been calculated by the artist employed by Governor Boon, of Bombay, to make drawings of the temples at Salsette, that it would require the labor of 40,000 men for forty years to complete them, being equal to the labor of 1,600,000 for one year. At the building of King Solomon's temple, there were 180,000 workmen engaged for seven years and a half, which gives a result of 1,350,000. The works at Elora, considering the number of temples, and the profusion of figures and ornaments they contain, as well as their great superiority in size, would take for their completion four times the number of workmen engaged at Salsette, or 6,400,000!

As to the relative antiquity of these sculptured caverns, we are left to mere conjecture. History throws no light upon their origin, or the period of their formation. We can gain no further information concerning them than that which arises from a consideration of their pristine purposes and connection with a widely-diffused religious system, which, pervading the East, controlled the masses, and wielded such physical power as to carve its temples in the living rock.

It has been observed, that the principles of Indian architecture are those of lofty magnitude and solidity, accompanied with profuse decoration, not interfering with the majesty of the mass. We see these principles united in the temples of Elora. The *external* views seem magical, from that wondrous combination of nature and art where the rough and unhewn rock assumes symmetrical shapes, and grows from the rugged surface of its native soil into the finished facades and polished elegance of religious temples. The *interiors* disclose pillared aisles, dim galleries, and ample space of roof, intermingled with mysterious sculptures and recondite symbols, all excavated from the rock, and in many instances executed with a beauty of design and elegance of workmanship scarcely inferior to Grecian art. But forms are also there uncouth—unearthly; and the whole is beheld beneath that awe-inspiring light, that visible oblivion, which, glimmering betwixt gloom and glare, constitutes, by its commingling, one of the principal ingredients in the composition of the *sublime*.

Travellers have spoken in rapturous terms of the wonders of Elora.

The Egyptian temples, as has been shown, bear their own imperishable records in hieroglyphical devices, which are open to the world, but unintelligible to modern Egyptians: *here*, on the contrary, the temple contains no record, but abounds with emblems whose meaning is not unknown to the learned Brahmin. The *emblem* thus in India performs the part of the *hieroglyphic* in Egypt; and if we cannot, by its agency, restore the primitive history of these wondrous excavations, it will at least assist us in endeavoring to divine their primitive *purposes*.

As far, however, as their *relative* history is concerned, it may be remarked, that many reasons can be adduced to show that the Hindoo temples were excavated subsequently to the Nubian caverns, and are not of equal antiquity with many of the structures of northern Egypt. There are, however, many features in the Indian temples, symbols and mysteries, which bear a striking resemblance to those of Egypt, and clearly manifest the identity of their common origin.

That the rock-cut temples of India are of a remote antiquity, is most unquestionable. They have witnessed the alternate sway of Brahman, Buddhist, and Mahomedan; and though their courts are deserted as places of worship, they contain, as has been observed, relics of a superstition still practised by the Hindoos.

But in regard to their primitive application.

In the earliest ages of the world, the deep shade of solemn groves and the gloom of natural caverns were selected as fit places to inspire the devotions of mankind. The solitude and deep influence of such scenes were calculated to chasten the mind, impress it with reverential awe, and kindle sentiments of religious feeling. Thus, the Gymnosophists, or early Brahmins of the East, as well as the Druids of the West, imparted religious instruction, and lessons in science, knowledge, and philosophy within the bosom of their consecrated groves, or in the deep recesses of their sacred caves.

The cavern thus consecrated to spiritual purposes was at first regarded with a feeling of sanctity, and afterwards became a sacred spot in the estimation of the multitude.

And as to the rites there practised, it may be observed, that the worship of the solar orb and the adoration of fire formed, in ancient India, a striking resemblance to the earliest rites of Mithras. The elements and progress of this worship have been discussed in the previous chapter. From the peculiar union of Astronomy and Theology,—an union resulting from the combination and perversion of the principles of each,—*the mysterious rites of cavern-worship originated;* and thus we may be enabled to understand the nature of the ceremonies which were anciently practised at Elora and in Elephanta.

We thus see that, although the precise period at which these temples were fashioned is lost in the mists of antiquity, the *system* from whence they sprung must still have had a long anterior existence. Architecture and sculpture had then advanced to such a pitch of perfection as to be only afterwards equalled by Grecian art; and that the sculptured caverns are indicative of a *progressive* style, is manifest from some peculiarities observable in their construction. The rocky vaults are carved into the resemblance of roofs, with beams, and ribs and joints, as though they had been copied from *wooden structures*. Many portions of the various designs, in other respects, show a studious imitation of *carpenter's work*. These excavations thus obviously refer to previously existing structures, formed in great part from wooden materials. We may imagine that the original caverns were gradually fitted up with wooden beams, partitions, and other appliances, and that mythological emblems and symbolical figures were placed in their recesses, when the magnificent idea occurred to some mind inspired with the spirit of devotion, of fashioning a temple, with its courts, aisles, statues, altars, and emblems, from the native rock; converting the wood into stone; forming, as it were, an artificial petrifaction, and impressing the forms of his faith upon materials which time should neither obliterate nor destroy.

In alluding to the *uses* to which these sculptured caverns were placed, they may be considered, as an elegant writer observes, "not only as stupendous subterranean temples of the Deity, but as occasionally used by the Brahmins for inculcating the profoundest arcana of those sciences for which they were so widely celebrated in the East." It was here that the aspirant was initiated into the mysteries, and we can well imagine the thrilling effect which the temple must necessarily produce when blazing with myriads of lights, glittering with burnished gold and precious gems, and profusely adorned with symbols referable to every element and principle of nature; it was fully furnished and prepared for the magnificent rites of initiation.

To these rites I shall presently advert; but it will first be necessary to enter into some investigation as to the religion of ancient India, so as to trace the pure and simple elements from which it was originally compounded.

Clearing away the mass of mythological absurdities which obstructs our search as we enter upon this investigation, and which has deterred many from pursuing the task, we arrive as in ancient Egypt, at the knowledge of *one Supreme Being*, whose attributes being subsequently misunderstood and grossly perverted, eventually gave rise to a superstition so complicated in its references, and interwoven with such multitudinous improbabilities, as to be totally unintelligible to the greatest portion of its professors.

The present Hindoo belief is a gross corruption of the ancient system. Its symbols, however, in great part remain the same,* and from them we may be enabled to trace the leading features of the primitive faith. To these leading features it will now be necessary to advert, so that the elements of belief may be traced to their primal source, and the mind of the inquirer freed from misconception.

These elements also appear in the *Vedas*, or sacred books of the Hindoos, which are unquestionably of great antiquity. They are inaccessible to the great mass of the people, but show how little the horrible and degrading systems practised at the present day accord with the primitive references and sublime doctrines of the ancient faith.

Thus the Vedas declare that there is "one unknown, true Being, all present, all powerful, the *creator*, *preserver*, and *destroyer* of the universe." This Being "is not comprehensible by vision, or by any other organs of sense, nor can he be conceived by means of devotion, or virtuous practices." "He has no feet, but

*A writer in the Archæologia, who visited the cave of Elephanta, in 1782, states that he was accompanied by a sagacious Brahmin, who, though he had never before seen the cave, recognised at once all the figures, and explained with fluency the meaning of the various symbols by which the images were distinguished. This is undoubtedly a clear proof that their mythology of the present day is not materially different from that delineated on the walls of these excavations.

extends every where; has no hands, but holds every thing; has no eyes, yet sees all that is; has no ears, yet hears every thing that passes. *His existence had no cause.* He is the smallest of the small, and the greatest of the great; and yet is, in fact, neither small nor great."

This Supreme Being is also described as the soul of the universe, in fact, the universe itself, or *the cause* of what we call *the universe.* "In him the whole world is absorbed, from him it issues, he is entwined and interwoven with all creation."

"All that exists is God, whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being;" and he alone was declared to be the proper object of worship.

"Adore God alone, know God alone, give up all other discourse."

"It is written in the Vedas," says the *Vedant*, (an abridgement or epitome of the Vedas,) "that none but the Supreme Being is to be worshipped, nothing excepting Him should be adored by a wise man." "To God we should approach, of Him we should hear, of Him we should think, and to Him we should strive to approximate."

In the Shastas, Narud asks—"What shall we think of God?" to which Brahma replies—"Being immaterial, he is above all conception, being invisible he can have no form; but from what we behold in his works, we may conclude that he is *eternal, omnipotent, knowing all things, and present every where.*"

In the *Atharva veda* is the following prayer:—"Where they who know the *Great One* go, through holy rites, and through piety, thither may Brahma conduct me."

And again, "May Brahma lead me to the *Great One.*"

From various passages of the Vedas, it appears that the worship of the true God did not require any particular forms or ceremonies; that it was not necessary to erect temples to Him; devotion being limited to no particular time, or place, or country; and that few could worship God directly, the great majority of mankind not being sufficiently wise or pure to approach the Divine Being himself, and offer him a holy worship.

Such are some of the leading doctrines contained in the sacred writings of the Brahmins, and we shall not fail to perceive that their perversion has led to the gross superstitions, and degrading idolatry of the Hindoos.

(To be continued.)

ANECDOTE.

A LITTLE anecdote, illustrative of Christians being more attached to Jews than to some of their own brethren, occurs to my mind, and may, perhaps, fill a nook in your periodical. A Jew of the island of St. Thomas, being at Jacmel, one of the ports of Hayti, some months ago, became intimately acquainted with an English clergyman of the Baptist denomination, who was a missionary there. The missionary, who was in very delicate health, fell ill and died. On his death-bed, he begged his friend, the Jew, to read the burial service over his remains, before they were committed to the earth. The Jew declined, arguing that, as a Christian, the dying man had better have that service performed by Christians; and stating also, that he could not conscientiously read, on so solemn an occasion, what he did not believe in. "Then say the prayers customary at the funeral of a Mason," (of which Fraternity he was a member,) was the reply. The Jew, who was a Mason of high rank, scrupulously fulfilled the request, the funeral being attended by every respectable inhabitant of the place. Thus a Protestant preferred a Jew's services to those of a Catholic priest. I regret to say that the Jew died a month ago. His name was Benjamin Levy.—*Jewish Chronicle.*

INTERESTING INCIDENTS IN THE HISTORY OF A MILITARY LODGE.

ON Thursday evening, (says the *Montreal Herald*, of March 28th,) a ceremony peculiarly interesting to the Brethren of the ancient and honorable Society of Free and Accepted Masons, was performed by the W. Master and Brethren of St. George's Lodge, No. 643 on the Registry of England, on the occasion of the installation of the "Lodge of Social and Military Virtues, No. 227," holding a Charter from the Grand Lodge of Ireland.

This Charter was, during nearly one hundred years, in possession of H. M. 46th Regt. of Infantry, having been granted A. D. 1752, but from deaths, retirements, and other causes combined, it had laid dormant several years, until a few zealous members of the ancient Craft, attached of old to the military profession, and equally emulous with their non-military Brethren, of assisting in transmitting, to future generations, the Virtues and Science of the Royal Art, applied to the Brother in whose possession the warrant was, for the privilege of again rendering useful this valued document, and who, with true Masonic spirit, and the consent of the Grand Lodge, acceded to their request, generously entrusting them also with the time-honored regalia of the Lodge, which will, in future, be convoked in our city, wherein there are now five Masonic Lodges, viz: three under the jurisdiction of the Grand Lodge of England, one under that of Scotland, and one under that of Ireland; exclusive of one English Provincial Grand Lodge, three Royal Arch Chapters, and one Mark Master's Lodge.

The following extract from the *London Review*, of 1834, will be perused with much interest by our Masonic readers:—

"The annals of Lodge No. 227, under the Grand Lodge of Ireland, held by the distinguished 46th Regiment, furnish some facts, which are alike honorable to the Craft and to the human heart. During the services of this regiment in America, General Washington was initiated into Masonry in their Lodge. Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow-creatures, received the sublime tenets of our Order. That the impression was of a highly wrought character, his after conduct proved; for when war broke out between the States and the mother country, and he became divided from the Brothers of his adoption, in feeling, in communion of soul, he was their Brother still. The Masonic chest of the 46th, by the chance of war, fell into the hands of the Americans; they reported the circumstance to General Washington, who embraced the opportunity of testifying his estimation of Masonry, in the most marked and gratifying manner, by directing that a guard of honor, under a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men, may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble Brother. The guard of honor with their flutes playing a sacred march—the chest containing the Constitution and implements of the Craft borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant Regiment, that, with presented arms and colors, hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song."

This Lodge offers another proof of the excellence and useful influence of Masonry. When in Dominica, in the year 1805, the 46th Regiment was attacked by a French force, which it gallantly repelled; but in the action had the misfortune again to lose the Masonic Chest, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterwards, the French Government, at the earnest request of the officers who had commanded the expedition, returned the chest, with several complimentary presents; offering

by that act the acknowledgment and homage of an enlightened nation to the purity, value and usefulness of Masonry.

In 1834, there were, says the *Review*, but twelve Masons attached to the Lodge, *one* only of whom was among the number of its original members. These twelve, however, in that year petitioned and obtained from the Grand Lodge of Ireland, a renewal of their original Charter. This circumstance elicited the interesting facts which are here given from their records.

CORRESPONDENCE.

Washington, Pa., Dec. 22, 1847.

Bro. Moore,—Enclosed I send you my annual subscription for your most excellent Magazine,—a magazine worthy a place in every man's library, but more particularly a Freemason's. Is a Mason desirous of becoming acquainted with Masonic jurisprudence; with our rites and ceremonies, and principles—nay, the *alpha* and *omega* of ancient Craft Masonry? Within its pages he can find lessons of instruction upon all these subjects. Hence it is a work well calculated to inform, and worthy of patronage.

We have in this place a Lodge, a Chapter, and a Council. The officers of the Lodge are—Alfred Creigh, W. M.; William Wolf, S. W.; Peter Kennedy, J. W.; Alfred Galt, Treas.; James M. Byers, Sec.

The officers of the Chapter are—Alfred Creigh, H. P.; William Smith, K.; Alfred Galt, Scribe; John R. Griffith, Treas.; Adam Silvey, Sec.

Officers of the Council—Alfred Creigh, G. M.; W. W. Sharp, D. G. M.; W. Wolf, P. C. of W.; Wm. Boardman, Rec.; J. M. Byers, C. of G.; Sam'l Potter, Tyler.

Yours, fraternally, Alfred Creigh.

[The above letter was accidentally mislaid; which must be our apology for the unusual delay in its publication.]

D———, Me., April 24, 1848.

R. W. Br. Moore,—Among the new members of our Lodge, is the Rev. —— ——, a highly respected and beloved settled minister in this vicinity. He had long been desirous of uniting with the Fraternity, but was withheld from making application, because some of the leading members of the church were opposed thereto. The affiliation of a beloved son with the Order, and *his testimony*, would not permit him longer to yield the dictates of reason to the prejudices of others. He applied, was duly initiated, Crafted and raised. A few days after he had taken his last degree, Deacon ——— called upon him, his countenance manifesting much anxiety and dissatisfaction as he said—"Elder ———, some of our people say that you have become a Mason. They have seen you visiting D—— quite frequently of late, and always in company with Masons; and I now wish you to tell me, are you a Mason or not?"

"Deacon," said the Elder, "you are rightly informed: I *am* a Mason—*all over a Mason*. Have you any objection?" "Why," said the Deacon, "they are a secret society; we know nothing about what they do; and, besides, there is, Mr. A——, who is an old Mason, and is sometimes intemperate." "Well," says the Elder, "you confess that you judge the Institution without knowledge of its principles, and from the conduct of an individual member, instead of that of the great body. Now, suppose, Deacon, that our church was to be judged by the conduct of some one or two individuals whom I could name, should we not suffer in character quite as much as the Masons? But you know as well as I do, that such is not righteous judgment toward any institution or society. And now, Deacon ———, let me assure you on my honor, as a man and a Christian, that the more strictly I abide by and follow the principles of Masonry; or, in other words, the better Mason I am, the better citizen, the better neighbor, and the better minister, I shall become. Are you now satisfied?" "I have nothing more to say, Elder. I am satisfied that you will not tell ought but the truth, under the influence of *any* society. I, therefore, *now* have no objections."

And Elder —— has the pleasurable satisfaction of joining with the Fraternity in all their attractive duties and ceremonies, undisturbed by the objections or dissent of a single member of his church. Query—Is it ever (to say nothing about *right,*) good policy for any man to delay the performance of any duty, or act, which his own reason tells him is proper, until his neighbors and friends may cease to object?

Respectfully and fraternally, yours, G. W. C.

Detroit, Mich., April 18, 1848.

Comp. C. W. Moore,—*Dear Sir,*—I have the pleasure to inform you that permission having been granted by the M. E. Gen. Gr. R. A. Chapter of the United States, for the formation of a Grand Chapter in this State, the several Chapters therein have organized a Grand Chapter of Royal Arch Masons for the State of Michigan, and have elected the following Companions for their first Grand officers, who have been duly installed, viz:—M. E. E. Smith Lee, G. H. P.; Czar Jones, D. G. H. P.; Nath'l Pulman, G. King; John Mullett, G. Scribe; N. B. Carpenter, G. Treas.; Wm. M. Lister, G. Sec.; Rev. Charles Reighley, G. Chaplain; Jeremiah Moores, G. Marshal. And the Companions of this Grand Chapter sincerely hope that this organization will establish a more fraternal connexion with their Companions in other States, and with the several Grand Chapters already formed; with whom, either as individuals or as Grand Chapters, they will at all times be happy to correspond in all things relative to the well-being and good of the Craft.

I am, dear sir and Companion, yours, very truly,

William M. Lister,
G. Secretary G. Chapter Michigan.

Jackson, Miss., May 1, 1848.

Sir Kt. C. W. Moore,—*Dear Sir and Bro.*,—I herewith send you a list of the officers of Mississippi Encampment, No. 2, in this city, who are elected to serve for the ensuing twelve months, with the request that you will publish them in the Magazine, together with the officers who served the past twelve months. The time of our election is annually, on Good Friday.

The officers who were elected in 1847 were as follows, viz:—William Wing, G. Com.; C. S. Tarpley, Generalissimo; Thos. Palmer, Capt. Gen.; D. Comfort, Prelate; A. Hutchinson, S. W.; Jacob F. Foute, J. W.; S. P. Beazley, Treas.; H. E. Sizer, Rec.; E. W. F. Sloan, St. Bearer; C. Scott, Sw. Bearer; C. C. Speers, Warder; J. W. Fite, Sent.

The officers elected to serve for the ensuing twelve months, are as fol-

lows:—Jacob F. Foute, G. Com.; E. W. F. Sloan, Generalissimo; Jos. W. Matthews, Capt. Gen.; Thos. Palmer, Prelate; C. S. Tarpley, S. W.; S. P. Beazley, J. W.; A. Hutchinson, Treas.; H. E. Sizer, Rec.; Jos. W. Fite, St. Bearer; Patrick Henry, Sw. Bearer; John H. Weaver, Warder; G. W. Johnson, Sent.

Comp. Sir Kt. Gilman, in his printed proceedings, has published this (Mississippi) Encampment as No. 1. I have corresponded with him concerning the mistake. We are No. 2, instead of No. 1. Please notice it in your Magazine, as the correction is important. We have already received a letter from a Sir Kt. sojourning at a distance, who applied to an Encampment for admission as a visiter, but the number on his diploma not corresponding with the number as given in the printed proceedings of the G. G. Encampment, they refused him admission; and therein I think they acted perfectly right. * *

Yours, fraternally, WM. WING.

Ballston Spa, N. Y., April 24, 1848.

BR. C. W. MOORE,—*Dear Sir*,—* * * I am happy to say that since our election in December last, our Lodge has been growing rapidly. Our regular communications are on the first and third Thursday of each month; but we have been obliged latterly to meet as often as once a week. Many of our best young men are now coming forward and receiving the "Light." Our Chapter, which has for sometime lain in a dormant state, is now beginning to flourish. The Lodge and Chaper at Saratoga Springs, and also the Lodge and Chapter at Greenfield, are doing well, and probably there will be some three or four more Lodges opened within the coming year in this county.

Fraternally, yours, A. MEEKER.

MASONIC INTELLIGENCE.

MARYLAND.

THE annual Communication of the Grand Lodge of Maryland, was held in November last. From the opening address of the Grand Master, M. W. Br. Charles Gilman, we extract as follows:

It affords me great pleasure to say, that whilst, unhappily, our beloved country is involved in war and devastation, and many of our Brethren, as well as others of our fellow-citizens, are falling by the sword or by pestilence in a foreign land, our much revered Institution, especially in this particular jurisdiction, is enjoying repose, and pursuing its onward course, undisturbed by the disquiets without, or from commotions within. But that there are difficulties among the different Grand Lodges of the United States, not easy of reconciliation, it were vain to attempt to conceal. The Grand Lodge of Mississippi believing, as no doubt she does, that the Grand Lodge of Louisiana has departed from the landmarks of our ancient Brethren, and by her regulations and practice violated those principles that we have held incapable of change without total destruction, has pronounced against her, and declared that, in the State of Louisiana there is no legally constituted Grand Lodge. And following up that decision, she has issued authority to Masons in that State to organize Lodges subordinate to the Grand Lodge of Mississippi. There are other difficulties existing between other other Grand Lodges sufficient to create no little anxiety among the best wishers of the Institution, to

say nothing of the new and strange doctrines that have of late crept in among the Craft, leading them from the ancient highway into paths our ancient Brethren never knew.

Foreseeing, as I believed I did, that the innovations which had already been made in certain quarters, and others that must inevitably result from that love for change, and the known existence of a spirit of insubordination for which the present age is distinguished, unless timely checked, would lead to a total change of the principles of the Institution, at the November session, in 1845, I had the honor to submit for your consideration, whether it was not expedient to invite our sister Grand Lodges to meet this Grand Lodge in convention, for the purpose of taking the preliminary steps for the formation of a Supreme head over the Grand Lodges in the United States, should the delegates, when assembled, deem such a measure expedient, with power to settle and determine all such matters and things of a general nature as might be a cause of difference among the Grand Lodges. This measure was adopted by this Grand Lodge; and its call was favorably responded to by a large number of the other Grand Lodges, some of which, by their delegates, met here in September last, and came unanimously to the conclusion that the exigency of the times requires that a Supreme Grand Lodge for the United States should be established; and in pursuance of that determination, they drew up a Constitution for such a body, to be submitted to the several Grand Lodges for adoption or otherwise.

The proceedings of that Convention, accompanied by the Constitution prepared as aforesaid, will be duly reported to you by your delegates, at this session. And it is for you to say whether the provisions thereof are such as meet your approbation. I earnestly recommend it to your favorable consideration. This Grand Lodge having been foremost in advising the scheme, it is to be hoped she will act with her usual consistency; and as she has the opportunity so to do, that she will be the first to adopt the Constitution.

Since our last semi-annual meeting, Union Lodge, No. 60, of the city of Baltimore, has been revived under the resolution of 1843, providing for the revival of dormant Lodges; and I take great pleasure in saying, under most favorable auspices. It is no small source of gratification to witness, as we have done within the last few years, a return to active membership of many of those who, for diverse causes, had retired from among us; but who in times past were conspicuous members of the Institution.

I have the satisfaction to inform you that our finances are in a prosperous condition, and that the Grand Charity Fund, which for a long time has been a great object and aim of many of us, is steadily increasing; which will more particularly be shown by the reports of the Grand Treasurer and of the Trustees of the Fund.

I must be permitted once more to call the attention of the junior members of the Fraternity to a fundamental principle of the Order, which it is feared some of them, with the best object in view, and without a knowledge of its existence, sometimes violate: it is this—*no good and intelligent Mason, under any circumstance whatever, can solicit a person to ask admission into a Lodge.* It must be of his own free will and accord, or he should never be allowed to approach the door. Too much attention cannot be given to this rule; and every one, when admitted to the honors of the Order, should be strongly cautioned in this particular. The reasons of this are too well known to every intelligent Mason to need to be stated here.

Finally, my Brethren, allow me to ask your constant regard to those principles by which we claim to be united. We cannot too often recall the subject to our minds. Such is the perversity of our nature that we are constantly liable to forget the solemn obligation we owe one towards another. It is in vain to attempt a fulfilment of those duties, unless we first train the thoughts of the heart to a due regard to justice, and to that love one towards another which destroys selfishness and enmity. Do you believe that our venerable Institution is worth preserving? Are you conscious that its principles, when carried into action, will soften the

rigors of life, and ameliorate the condition of man? Then ask yourselves—let each ask himself, in his own secret heart, does he intend to abide by, and carry out inviolate, one and all of those principles, which he has so solemnly vowed to observe? If he does, then shall our glorious old fabric continue to abide in its place. Then shall that Institution, the wisest and the best that ever emanated from the brain of man, be in truth and sincerity, a lasting blessing to him who shall seek shelter beneath its wing. And in the winter of life, if storms and tempests gather about him—if misfortunes befall him and those depending upon him, he and they shall be cherished and supported, cheered and comforted.

VIRGINIA.

The Grand Lodge of Virginia held its annual session at Richmond, in December last. The communication was well attended, and a large amount of interesting and important business was transacted; and we regret that the crowded state of our pages prevents our drawing as liberally from the printed minutes as we should otherwise do. The Grand Chaplain, on receiving his appointment, addressed the Grand Lodge as follows:

THE OFFICE AND DUTY OF GRAND CHAPLAIN.

Most Worshipful Grand Master and Brethren of the Grand Lodge of Virginia:—The honor you have just conferred upon me is as sudden and unexpected as it is undeserved. At this moment a host of thoughts and feelings crowd upon my mind. The predominant one is that of profound pleasure and satisfaction at the unanimity and cordiality that have been manifested in electing a Brother—a minister of the gospel—to be the organ of this Grand Lodge, in conveying to the Source and Fountain of all goodness, the expression of our gratitude for the blessings which He has so abundantly vouchsafed us, and of our prayers and supplications for the continuance of these and the bestowal of every other suitable and necessary blessing.

Amid the various changes and innovations that we witness as occurring on every side, it is most cheering to find that this Grand Lodge of Free and Accepted Masons, still delights to adhere to the old and time-honored custom of appointing its Chaplain. It will be my duty, in this office, at the opening of the Grand Lodge, to be its organ in expressing our belief in the existence and superintending power and wisdom of our ever-living, unchangeable God, and implore his blessing on our labors. And I will take this opportunity, Most Worshipful Sir, of distinctly saying, that a belief in God as the Great Architect of all, and a firm reliance upon Him for wisdom to driect and strength to sustain, lie at the very foundation of our venerable and venerated Order. So long as we build upon this Rock of Ages, and keep to him as our foundation, what can all the tempests and billows of opposition or detraction, or slander avail against our noble fabric. Let them come and lash all their wild fury, they cannot move or shake our solid basis. They will, as they have already done, only resemble the wind that breaks off the dead twigs from the deep-rooted, healthy oak, and leaves more room for yonng and vigorous shoots to spring forth.

But, Worshipful Sir, it is the duty of your Chaplain not only to officiate at the opening of the Lodge, but also when the work is finished, to place, as it were, the keystone in the well-built arch, by invoking the blessing of Heaven upon our labors. Let us, sir, never presume to throw away this keystone. Weak and worthless, indeed, will be the structure without it, exposed to ruin and destruction by every blast; but with it, with God as our foundation, and God as the key of our Arch, the heavier the pressure the stronger and firmer will our work be. Then, though every thing around may fall away and crumble down to its original elements, yet, amid the fall of empires and the crush of worlds, will our noble edifice remain, unhurt and immovable, a monument of goodness and wisdom,—a refuge for the destitute and a beacon of light for the trouble-tossed wayfarer in this weary world.

I beg leave, Sir, in conclusion, to express to this Grand Lodge, my deep sensibility for the distinguished honor which you have just conferred upon me, and my determination, with Divine help, to discharge the duty of Chaplain so as not to dishonor the office or cause you to regret the appointment you have made.

The report of the committee on foreign correspondence is an able and interesting paper. We make the following extract:

SUSPENSION OF A GRAND MASTER BY A CHAPTER.

A proceeding has been had in the Grand Lodge of Indiana, which deserves our serious attention. It appears that a Brother, who was then the Grand Master of the State, had been suspended by a Chapter, of which he had been a member, from all the privileges of Masonry. He had not been expelled, but the judgment of suspension was for an indefinite period. On this state of facts he brought his situation, by a formal communication, to the notice of the Grand Lodge, by whom the same was referred to a committee, who reported very elaborately on the case, and recommended the adoption of a resolution and requested the Brother to continue to perform the functions of Grand Master. A resolution, however, was offered as a substitute for that reported by the committee, prefaced by a preamble stating the fact of suspension by the Chapter, and declaring that, "without expressing an opinion as to the guilt or innocence" of the accused Brother, all Masonic intercourse with him, by Brothers within that jurisdiction, "is highly improper and should be totally interdicted during such suspension." Here the condemning tribunal will not express an opinion whether the accused is guilty or innocent, and yet it proceeds to denounce a harsh punishment against him while he held the high office of Grand Master of the State, and from which he is not deposed. This proceeding seems to your committee singularly irregular. If it was based on the trial and judgment of the Chapter, it is equally obnoxious to condemnation. The Chapter is a distinct, separate organized body of Masons from the Grand Lodge. The opinions and judgments of the former ought to be respected by the latter, but are entitled to no binding obligation to obedience. Such opinions and judgments might well form the foundation for charges and specifications against an offender; but beyond this they can and ought to possess no controlling influence. If, then, the resolution of the Grand Lodge of Indiana seeks its vindication from the trial and sentence of suspension by the Chapter, it fails in that attempt—for such trial and sentence is operative to suspend the condemned Brethren only from the privileges and benefits of Masonry within the jurisdiction and control of the Chapter, which jurisdiction and control does not extend to suspension or expulsion from a Blue Lodge.

GEORGIA.

The Grand Lodge of Georgia assembled for the transaction of its annual business, at Macon, in October last. The attendance was large, and the proceedings indicate a high degree of prosperity throughout the jurisdiction. We give below such extracts as we have room for.

EXPULSIONS CONFIRMED.

The committee on grievances submitted the following recommendations, which were adopted:

In the case of M. J. Kappel, expelled by Lafayette Lodge, No. 23, for drunkenness, and for using abusive language towards his mother, they recommend that the action of the Lodge be confirmed, and the said M. J. Kappell be henceforth expelled from the benefits of Masonry.

In the case of James O'Ryan, expelled by Franklin Lodge, No. 11, for frequent drunkenness, they recommend that the action of the Lodge be confirmed and he be expelled, from all the benefits of Masonry.

In the case of William H. Fonerden, expelled by Monroe Lodge, for very gross and highly immoral and unmasonic conduct—this man was expelled from the benefits of Masonry years ago, and afterwards restored—the committee recommend now, that the action of Monroe Lodge be confirmed, and that the said Wm. Henry Fonerden be henceforth expelled from all the benefits of Masonry.

RESTORATIONS.

Moses Sternberger and Philip Mahony, previously expelled, were restored on the recommendations of the Lodges that expelled them.

PROSPERITY OF THE INSTITUTION.

The following extracts are from the report of the committee on foreign correspondence:

The Committee have had before them and examined the proceedings of the various Grand Lodges of every State, with one exception, of this wide-extended Union, and various other documents of general and local interest, emanating from them. From the information derived from these proceedings, we have been afforded the highest gratification of the prosperity of Masonry throughout our entire country—that its numbers are rapidly increasing—that it is fast approximating to that elevated goal to which its pure and sublime principles entitle it to aspire. Its portals seem much more carefully guarded now than in times past, and various excrescences which had been suffered to mar its beauty and symmetry, have been eradicated; and in the place of convivial enjoyments and unprofitable social associations, an elevated moral feeling seems only to prevail, and mark its course. The true *life* and *spirit* of the Order, seems to be appreciated and understood, and carefully inculcated and cherished by the Fraternity. So long as this shall prevail, even the uninitiated shall respect and admire it, and its course be onward and unchecked.

THE NEW YORK DIFFICULTY.

We have recently received a communication, warning us against certain Lodges in the State of New York, as being of a clandestine character, and requesting that we admit no one from that State, purporting to be a Brother, to our Lodges, unless he produce a Grand Lodge Certificate. While we have admired the zeal and energy with which the affairs of that Grand Lodge have been conducted, this has ever been to us a source of deep regret, and embarrassment to many worthy Brothers, who have often been excluded from the halls of Masonry, because they did not have that *least ancient* and *most unmasonic encumbrance*, a Grand Lodge Certificate!

We will not stop to inquire into the particular causes of this difficulty. It is sufficient to say, that it did not arise from immoral, or unmasonic acts, other than doubting the policy or propriety of some edict of the Grand Lodge, or arbitrary exaction of obedience by some of its officers. For this, whole Lodges were expelled; and are still held under the bann of expulsion, while we are bound to recognize their members (as individuals) good men; and good Masons, with regard to their Masonic knowledge, knowing that they have travelled the same road, and received the same light as ourselves, and as individuals, have committed no moral error; and many no doubt, have joined these Lodges without any knowledge of these facts, whom we are required to exclude from our halls. We would merely remark, that more than any other difficulty that has ever existed among the Craft in this country, should we like to see this healed, and Brotherly love and harmony again restored.

EDUCATION.

This committee have noticed with much pleasure, the efforts made by several Grand Lodges for the cause of education, and by which light and knowledge may be dispensed to many of the orphans, and children of Brothers who may be indigent or in reduced circumstances. The Masonic College of Kentucky is in a flourishing condition, and now numbers one hundred and seventy students. The Grand Lodge of Missouri also has a Masonic College, which is believed to be the first ever instituted. The examples we have before us of systems of charity for the benefit of the widow and orphan, are well worthy of our imitation, and would be heartily recommended to this Grand Lodge, but from the full knowledge of our present inability. But future prosperity and economy may yet afford us the means of doing much to enlighten the offspring of our needy Brethren.

EXPULSIONS FROM CHAPTERS AND ENCAMPMENTS.

The question has often been agitated, whether the expulsion of a Brother by a Chapter or Encampment, should be recognized as such in a Lodge of Master Masons. The Grand Lodge of Maryland, in Dec. 1845, adopted a resolution declaring "that an expulsion or suspension from a Chapter or Encampment, is an expulsion or suspension from all the privileges of Masonry." In the opinion of this committee, a suspension or expulsion from a higher Order of Masonry, does not involve a suspension or expulsion from a Blue Lodge. The reasons for this are self-evident, and need not here be mentioned.

In closing their report, the committee state "that more new Lodges have been chartered during this communication, than at any former one since the existence of this Grand Lodge."

Obituary.

At a meeting of the M. W. "The Louisiana Grand Lodge of Ancient York Masons," convened at the Masonic Hall, in New Orleans, April 14th, R. W. Thomas H. Lewis presiding, the following preamble and resolutions were unanimously adopted:

Whereas, it hath pleased the Supreme Ruler of the Universe, in the dispensations of His all-wise Providence, to remove from a world of sorrow to the spirit land, our beloved Brother and M. W. Grand Master, Martin R. Dudley; And, whereas, a proper respect for the memory of the worthy dead, demands a suitable action on the part of the Grand Lodge, on this melancholy occasion;—Therefore,

Be it unanimously resolved, by the M. W. "The Louisiana Grand Lodge of Ancient York Masons," in Grand Lodge assembled:

That by the death of our lamented Grand Master, Martin R. Dudley, the Order of Ancient Free and Accepted Masons is bereft of one of its brightest jewels and most useful members:

That the widow, the orphan, and the distressed Brother, have lost a true friend, and the cause of true benevolence a faithful supporter, both by precept and practice:

That this Grand Lodge deeply deplores the affliction thus visited upon the family of our deceased Brother, and tenders to them our sincere sympathy and condolence on the irrepairable loss they have sustained:

That as a testimony of the sincerity of our grief, the members of this Grand Lodge will wear the usual badge of mourning for the space of thirty days from this date; that the Grand Secretary be instructed to transmit to the family of our deceased Brother, a copy of these resolutions, under the Seal of the Grand Lodge, and that the resolutions be published in the Masonic periodicals at Boston, Cincinnati, Nashville and St. Louis.

A true extract from the minutes.

W. H. Howard, *G. Sec'y.*

MASONIC CHIT CHAT.

☞We are indebted to a friend for a copy of a Circular issued by Magnolia Lodge, No. 20, at Columbus, Ohio, being the report of a committee to whom was referred a Circular from the Grand Master, convoking a Convention of the Masters of all the Lodges in that State, to investigate certain representations which have been made to him in relation to existing or alleged "manifest and material diversity in the work and lectures of the several Lodges under the jurisdiction." Magnolia Lodge assumes that the Grand Master has ample power in the premises, and therefore dissents from the proposition to hold the Convention; and in this assumption it is undoubtedly right. But there may be reasons why the Grand Master should be relieved from the responsibility of acting without such consultation. We know nothing of the facts in the case. If innovations have been introduced to the extent intimated, they should be stopped at once.

To Correspondents.—Our correspondent at Jefferson, Texas, shall be attended to next month.

Br. M. W. P., of Edwards Depot, Miss., shall receive attention in our next.

Several other communications, all proposing inquiries, are on hand, and shall be examined and disposed of as we can find time and room. Among them is one from Clinton, and one from Ripley, Miss.; one from Baltimore, Md.; one from Pen Yan, N. Y.; one from Selma, and one from Demopolis, Ala.; one from Forsyth, Ga.; one from Montreal, Canada; and one from Halifax, N. S. We are much disposed to oblige our correspondents, but they must have a little patience.

☞The Grand Lodge of Connecticut, at its communication on the 10th ult., adopted a resolution in favor of the proposed General Grand Lodge, though not approving the Constitution in all its parts, as submitted by the Convention.

☞Br. Abel Meeker, of Ballston Spa, New York, is our authorized agent for the Magazine at that place.

☞It will be seen by reference to the advertisement on the covers, that our friends at New Bedford extend a general invitation to their Brethren to unite with them on the 24th inst. It is probable a special train of cars will be engaged to run from this city and return, at hours which shall seem to be most convenient, and at reduced fare.

☞We feel constrained by our engagements and other considerations, to defer an answer to the inquiries proposed by our correspondent at Manchester, N. H., until he visits the city. We are pleased to learn that the Order is prospering in that pleasant village.

☞We learn that the Roman Catholic Missionaries in Persia are opposing the spread of Freemasonry in that country. This, however, is a mere matter of course. They are opposed to everything that does not bend and minister to their own bigoted policy and arbitrary rule.

☞The Grand Lodge of Brazil has 99 Lodges under its jurisdiction, including 79 working in the York rite, 7 in the Modern, and 13 in the rite Adoniram.

☞The ceremony of laying the corner-stone of the Washington Monument, will take place in Washington City, on the 4th of July next. Brethren throughout the country are invited to be present.

☞We are gratified to learn that the Royal Sussex Lodge at Hong Kong, China, is in a prosperous condition under the Mastership of Br. White.

☞Br. Alonzo T. Jenkins, of Newbern, N. C., is our authorized agent for the Magazine and Trestle-Board, instead of Br. T. Stow, removed from that place.

☞St. Andrew's Lodge, at Portsmouth, N. H., will be publicly consecrated on the 24th.

☞The G. Lodge and G. Chapter of this State, meet the present month. See advertisements.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, JULY 1, 1848. [No. 9.

ADMISSION OF VISITERS.—A CASE OF GROSS NEGLIGENCE AND IMPOSITION.

******, *May* 4, 1848.

Bro. C. W. Moore,—*Dear Sir*,—I address you upon a subject for information, not for myself alone, but for the good of the Craft. We look to your Magazine as the great light in the East. I therefore take the liberty to address you.

A., a worthy Fellow-Craft Mason of B. Lodge, removed without the jurisdiction of said Lodge and settled near C. Lodge. After he had been there some weeks, the Brethren learned from him,—in fact, he told them,—he was a Master Mason. They frequently invited him to visit their Lodge, which he finally did. On the evening he visited the Lodge, he was requested to take the station in the South, which he did, without any examination on the part of the Lodge, and without a voucher. The Lodge opened in the third degree. He had gotten this degree unlawfully. The Lodge was about to confer the third degree, and, he says, that he withdrew from the Lodge without assigning any reasons for doing so at that time. The Brother, after he had ascertained the difficulty he was in, came back to B. Lodge, praying to be allowed to take the degree lawfully, which the Lodge refused to give him, until it had heard from C. Lodge. He went to C. Lodge, and procured their recommendation, and returned back with a letter from said Lodge, praying B. Lodge to give him the degree, which it did. Who is guilty of a violation of the ancient landmarks—the Brother, for practising an imposition on the Lodge, or the Lodge for not satisfying itself before it permitted the Brother to enter, that he was a Master Mason? and was B. Lodge justifiable in giving the degree, after knowing the facts as above stated?

Yours, fraternally, T. J. D.

We publish the above case, not because the questions proposed involve the discussion of any important general principles, nor that the remarks we shall offer in reply to our correspondent, will be of a character to attach any particular interest to the subject-matter of his inquiries; but with a view to show the nature and importance of the consequences that not infrequently result from carelessness on the part of the responsible officers of our Lodges, in the admission of visiters. Had the ordinary precautions been observed in the case before us, the Brother implicated would not, probably, have been either depraved or bold enough to carry

his imposition to the extent alleged against him. It is a duty obligatory on the Master of every Lodge, to ascertain, by the usual tests, or otherwise, for a certainty and without doubt, that every visiter who applies for admission to his Lodge, is a regularly made Mason, and of reputable standing among his Brethren. Nor is he at liberty to admit a visiter on his personal declaration that he is a Mason, *even though that declaration may be accompanied with a Grand Lodge Certificate.* The visiter must first prove his qualifications for admission by the ordinary tests of a personal examination, or he must be vouched for by a Brother who is in possession of plenary and unmistakable evidence that he is a Mason.

The regulation of 1723, on this subject, is, that "no visiter, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by, one of that Lodge present." Under this rule, it was not sufficient that a visiter was proficient enough to prove himself to be a Mason; but he was also required to prove, by the testimony of some responsible Brother *then present*, that he was in reputable standing in the Fraternity; that is, of good moral character and correct deportment as a man and a Mason. The inconvenience of this latter branch of the regulation, arising from the uncertainty of there always being a Brother present who could vouch for and recommend the visiter, led to the more general adoption and use of Grand Lodge Certificates, as collateral evidence of the character and good standing of the possessor among the Craft,—not as conclusive of the *fact* of his being a Mason, nor of his *proficiency* in Masonry, as some of our Brethren have of late singularly and unwarrantably assumed to be the object of such certificates.

We have for many years noticed, with painful apprehensions, a remissness in the admission of visiters to our Lodges in many parts of the country,—and we are not at liberty to doubt that many unworthy Masons—some of whom have been expelled for their crimes, and others, whose infamous characters would exclude them from all reputable society where they are known, gain a too ready access to our Lodges in sections of the country where they are not known. Much of this is attributable to a want of due precaution on the part of the examining officers in not applying the proper tests and in not demanding the usual documentary evidence; and not a little, we fear, to a too ready reliance on the vouching of Brethren who have made a loose and superficial examination, *out of the Lodge.* It is always safer that examinations should be had in the ante-rooms of the Lodge, and under the direction of the proper officers. It is a responsible duty, and one which every Brother is not competent to perform in a safe and proper manner.

It should be borne in mind by the examining officers, that the country is full of seceding and spurious Masons,—that among them are many re-

creants, who, during the late fierce and intolerant crusade against our Institution, were the hottest and most reckless among the persecutors of their Brethren,—men of abandoned characters and profligate lives, whose presence is to be avoided as a pestilence, and the influence of whose corrupt principles is as the breath of the plague-smitten to the prosperity and integrity of any moral association. They avail of every opportunity to present themselves at the doors of our Lodges and claim affiliation as Brethren, wherever the noxious odor of their infamy has not penetrated. They are degraded Masons and debased men, falsely claiming a character for honesty and respectability which it is doubtful if they ever possessed, but which it is certain they have now no just claims to. Against their approach, the portals of Masonry should be forever guarded, as with the "flaming sword which turned every way."

But to the particular case under consideration. The Brother whom our correspondent gratuitously denominates as a "worthy fellow-craft," assumed the character and enacted the part of an impostor; and, true to his assumed vocation, endorsed his profession by an untruth; and it is neither unkind nor unfair to presume, that he would have backed that by a more aggravated offence, if he had, at the time, been urged to the requisite extent. We would not judge him harshly or uncharitably; but the inference seems to us to be unavoidable. He was not, however, placed in a position which required him to do so, in order to extricate himself from the difficulty in which his own imprudence or folly (we use the mildest terms the case admits of,) had involved him. His Brethren regarded him as an honest man; and, relying upon the honor of his word, they received him as a Master Mason,—a character which he had not acquired, and which, if held to the strict rules of justice, his imposture would forever after have presented an irrevocable bar to his acquiring.

Through the favor and partiality of B. Lodge he had been admitted within the pale of the Institution, and advanced to the second degree in Masonry; but so feeble were impressions produced on his moral sensibilities by the solemnities of the ceremonies, so lightly did he regard his obligations to his friends and to the Lodge, and so entirely reckless was he of his own character, that he did not hesitate to avail of the first opportunity to impose upon his too credulous Brethren, to whom he was but slightly known, and subsequently upon the Lodge to which they had in kindness and good faith invited him! We know not what palliating circumstances may exist, but as the case stands before us, we cannot regard him in any more favorable light than as an ingrate, possessing the disposition, but lacking the courage, to wound the bosom that had warmed him into life. He commenced a course of fraud and imposition upon his Brethren, from which his cowardice alone diverted him—nothing else,—neither con-

science nor principle had anything to do in the matter, from the beginning to the end of it. If, as our correspondent suggests, he had received the third degree in an unlawful and clandestine manner, after having taken the first and second degrees in a regular Lodge, the fact not only proves that he was doubly culpable, but of itself constituted valid grounds for his expulsion from the Institution.

But he was not alone at fault. No censure can attach to the members of C. Lodge for inviting him to attend their meetings, for he had informed them that he was a Master Mason. So far, therefore, all was right, courteous and fraternal, on their part. But their invitation extended, in the first place, as in the case of all strangers, only to the ante-room of the Lodge. Here it terminated, until such time as the examining officers had performed their duty, when, all things being satisfactory, it extended to the Lodge room. Attention to these preliminary measures might not have averted the evil which ensued, but it would have exempted the Lodge from the blame which now rightfully attaches to it for the neglect of them; and for which neglect, and the consequences resulting therefrom, it has justly rendered itself amenable to the Grand Lodge.

B. Lodge, which subsequently conferred the third degree upon A., is perhaps excusable, (we do not say it is wholly justifiable,) inasmuch as C. Lodge, upon which the imposition had been practised, and which was, therefore, presumed to understand the real conditions of the case better than B. Lodge could understand them, had recommended and advised to that course. Had we, however, been a member, we should have opposed further proceedings, and moved that A. be cited to appear before the Lodge to show cause why he should not be expelled; unless there were strong palliating circumstances in his favor, or other urgent considerations to the contrary; in which case we should have moved to send the matter up for the action of the Grand Lodge.

We rest here. We have endeavored to review, to the extent of our limits, the whole ground covered by the inquiries of our correspondent. In doing so, we have spoken somewhat severely of the conduct of the principal party implicated, solely because his offence is an aggravated one, and not from any desire to prejudice him in the opinions of his Brethren. He is not known to us even by name. And in order to avoid even the appearance of disrepect towards any of the parties, we have purposely omitted whatever might tend to identify the Lodge or its location. Our business is with the proceedings, not with the parties. It is probable there may be circumstances connected with the former, that might change the present aspect of the case, and produce a corresponding change in our views and conclusions; but these, situated as we are, we cannot know. Our opinions in this, as in all similar cases, are predicated upon the facts before us.

THE RIGHT TO MASONIC BURIAL:

Forsyth, Ga., April 15, 1848.

Bro. Moore,—I desire to obtain your opinion on this question:—Has a Lodge authority to inter with the formalities of the Order, a Master Mason who died a member of no Lodge, though living in the immediate vicinity of a regularly organized Lodge?—or, do not the landmarks of the Order insist upon actual membership and a request made whilst living, of a member to the Master of his Lodge or the application of some of his immediate family after his death, to the Master of the Lodge of which the Brother *died a member*?

Upon consulting "The Ahiman Rezon," of the Grand Lodge of the State of South Carolina, on page 120 I find this remark: "No Freemason can be interred with the formalities of the Order, unless it be by his own request, or by that of some of his family, communicated to the Lodge of which he died a member, (foreigners and sojourners excepted.") On page 107 of "Mackey's Lexicon of Free Masonry," I find these words: "None but Master Masons can be interred with the funeral honors of Masonry, and even the performance of the service is subjected to *certain unalterable restrictions*. No Mason can be buried with the formalities of the Order, except by his own request preferred whilst living to the Master of the Lodge of which he was a member, strangers and the higher officers of the Order excepted." This is all the authority I can get hold of touching the matter. As I have already stated, I should be much pleased to have your views upon the question through the Freemasons' Magazine. I desire to know if this old landmark has been abolished or rescinded, and if so, by what authority. Your early attention to this will oblige

Fraternally, yours, Robert L. Roddey, M. D.

If our correspondent will turn to page 353, vol. v. of this Magazine, he will find an answer to his inquiries. Lest, however, it may not be convenient for him to make the reference, we quote the following paragraphs from the article in the Magazine referred to:—

In order to be eligible to Masonic burial, a Brother must be—1st, a Master Mason;—2dly, a member of the Lodge to which he makes the request, or a foreigner and sojourner;—3dly, if a member, he must have communicated the request to the Master of the Lodge before his decease. All these requisites having been fulfilled, the Lodge may, and generally will,* proceed to perform the service; unless there be special reasons to the contrary. But in doing so, it is influenced entirely by the respect and affection it bears to the deceased. It is under no obligation whatever to grant the request. It judges of the propriety of the measure for itself, and is at full liberty to act according to its own convictions of duty—not merely to the deceased, but to the Fraternity.

The rule, as given by Preston, and which, he says, is "according to ancient custom," excludes all Brethren, except members of Lodges, "foreigners and sojourners," from the privilege of a Masonic burial; and this is nearly in accordance with the present constitutional regulation of the Grand Lodge of England. The difference is, that the latter makes no

*Under a dispensation from the Grand Master, in States where dispensations for public processions are required.

exception in favor of foreigners or sojourners. The deceased must have been a member of a Lodge, and the request must have been made to the Master of the Lodge of which he was a member. But the practice in this country has, to some extent, given a broader construction to the rule; or, in other words, the rule is not always strictly regarded; and aged Brethren, who have served the Institution long and faithfully, or distinguished themselves in the service of their country, though, at the time of their decease, not members of any particular Lodge, are frequently honored with Masonic burial. And this is occasionally done at the desire of friends, and when the request has not been made by the deceased.

AFRICAN GRAND LODGE.

We understand that a body of colored persons has recently been organized in this city, under the name of the "*Prince Hall Grand Lodge.*" It claims to be a Masonic body, and to have under its jurisdiction one or more subordinate Lodges, and, we believe, one or more Chapters; or, at all events, there are colored persons connected with it, who claim to be R. A. Masons. We understand, also, that they derive their authority to form a Grand Lodge from a body, located either in New York or Philadelphia, styling itself the "General Grand Lodge of the United States."

This is about all we know respecting the matter; and our object in referring to it at this time, is merely to say, that there are no Lodges of colored Masons in this city, or any other part of the United States, that are recognised and acknowledged by the Grand Lodge of Massachusetts, or, to our knowledge, by any other regularly constituted Grand Lodge in this country; and the same thing is true, so far as we are informed, as regards the Chapters, and all other Masonic bodies. We have thought the statement of this fact important, in order that our Brethren in distant States may not be imposed upon.

We sometime since gave the history of the establishment of the "African Lodge" of colored persons in this city.* The facts were then fully and correctly stated, and need not now, therefore, be repeated. The Charter was granted in 1784, though not received until 1787. It was obtained by a Capt. Scott, master of a London packet, sailing out of this port. We have always understood that Scott represented to the authorities at London, (the Duke of Cumberland being Grand Master,) that the petitioners were *white* persons, and that on the strength of his misrepresentations in this and other respects, the Charter, after having been withheld for two or three years subsequent to its date, was finally sent out, and the Lodge was organized under the immediate auspices of Mr. Prince Hall, a colored person, at that time of some distinction among his own people in this city. It was never recognised by the Grand Lodge of this State; nor has there ever been any Masonic intercourse between the two bodies.

*Vide this Magazine, vol. vi. p. 139.

IMPOSITION BY AN EXPELLED MASON.

Jefferson, Texas, April 12, 1848.

C. W. Moore, Esq.—*Dear Bro.*:—From the prominent position you occupy in the Masonic world, and the great importance attached to your opinions concerning the usages and customs of the Craft, I consider you a proper person of whom to ask advice, in the following case:

A Master Mason, member of Olive Branch Lodge, Tennessee, was expelled therefrom for gross unmasonic conduct. He appealed to the Grand Lodge of Tennessee, when the action of the subordinate Lodge was confirmed. He afterwards emigrated to the State of Texas, and gained admission in the Jefferson Lodge. In taking the test, he stated that he had been expelled; but that the Grand Lodge had reversed the expulsion, or, by his representation, left that impression on the minds of the members. Jefferson Lodge has since learned that no such reversal ever took place in the Grand Lodge, but that he stands now expelled by the Grand Lodge. In this case, what is the proper course to be pursued by the Jefferson Lodge? What tribunal has the power to reinstate him? Can he be reinstated without the consent of Olive Branch Lodge? These questions you will please answer.

N. M. Beerford,
Secretary of Jefferson Lodge.

The case as above stated, is a fraud upon the Lodge, which, of itself, furnishes the most conclusive evidence that can be required, that the impostor was rightfully and properly expelled by Olive Branch Lodge, and that he is not a suitable person to be readmitted within the pale of the Fraternity by that or any other Lodge. This is of course said on the presumption that he deceived the members of Jefferson Lodge by his misrepresentations, and thereby gained admission among them as a Brother in good standing.

Our correspondent does not describe the case clearly; but if the facts be as we have stated them, the "proper course to be pursued by Jefferson Lodge," is to exclude the offender from its future meetings, and to adopt the necessary measures to put a stop to his practising further impositions upon other Lodges. This may be done by private communication to the Lodges in the State, or through the Grand Lodge.

If the case stood differently, that is, free and unembarrassed, and there were satisfactory considerations to justify the measure, the most proper body to restore the delinquent would be the Lodge by which he had been

expelled; its action in the matter being subject to confirmation by the Grand Lodge. Jefferson Lodge would be competent to restore him, if it first obtain the consent of the Grand Lodge of Tennessee. The delinquent may be restored, also, by the direct action of the Grand Lodge of Tennessee, application being made by him to that body for the purpose; so, also, by the Grand Lodge of Texas, the sanction of the Grand Lodge of Tennessee having been first obtained. The reason for this somewhat indirect course of proceeding is, that a revocation or repeal of the decision standing against the delinquent on the record of the Grand Lodge of Tennessee, cannot be had without bringing the subject again directly before that body; and until this is done, his expulsion must remain in full force, not only within the jurisdiction of that Grand Lodge, but wherever its decrees are respected; for it is not usual for one Grand Lodge to reverse the decisions of another—at least not in matters which are properly of local jurisdiction.

SILENCE AND SECRESY.

A LESSON FOR A "SELECT MASTER," (THE FIRST "INEFFABLE" DEGREE.)

BY BRO. G. F. YATES.

THE first lesson that Pythagoras taught his disciples, was that of *silence;* than which there is no virtue more difficult to practise. His first meditation in order to the procuring of wisdom, was to bridle the tongue and keep our words within the wall of our teeth. How true the scriptural sentiment that "the tongue is a fire, a world of iniquity;" and who has not occasion for the prayer, "*Set a watch,* oh, Jehovah! before my mouth; keep thou *the door* of my lips." "Teach me," says Job, "and I will hold my tongue." *Speech is human, silence is divine.* From men we learn to speak; from God to be silent.

Pythagoras forbad his scholars to *declare* his mysteries to others. Those who after preparatory discipline and probation, and sundry *purifications,* appeared by their commendable conversation and other qualifications fit to become partakers of the higher and sublime mysteries, were admitted *within the screen* to receive them. These were henceforth accounted *perfect* members (Teleioi) of the brotherhood, while those not admitted, were held as "apprentices" and probationers only.*

Although the Pythagorean mysteries were kept secret from the world, and were never fully committed to writing, yet what their essence consisted in, has been satisfactorily ascertained by studious and learned antiquaries.† Yet to the uninitiated in that branch of Freemasonry with which they symbolize, they are, as it

*Quintilian. †Dr. Oliver, among the latest.

were, a sealed book. "*Nil sine* CLAVE." Many important particulars respecting them have been handed down by tradition, which, however, cannot be fully understood without "the KEY *of initiation.*" Even this will but bring the inquirer at the *threshhold:** much study and research will be necessary afterwards to make him *master* of the *secret.* Indeed, this he will never comprehend in its *full* spiritual import, unless the *door of entrance* is opened by "him who beareth the *Key* of David."

Pythagoras had obtained initiation into all the *secret* institutions of his day, and was learned in all the wisdom of the ancients. When he established his "Koinobion," (college or Lodge,) he referred to these as his model. He had particular regard to the confederation of the *Essenes,* who arose after the Babylonish captivity, when they separated from their Jewish brethren, because these neglected their religion and engaged in idolatrous and carnal practices to which they were strangely prone. This association practised strict fraternal communion, temperance, moral as well as ceremonial *purifications,* enjoined *secresy* and *silence,* and devoted themselves to the worship of God. Pythagoras taught that God should be worshipped in *silence,* because all things at the creation took their beginning in silence: and are not Christians taught to "pray *in secret?*"

In the *Key* given to a Secret Master, he beholds a symbol which teaches him to keep a "tongue of good report," and to abstain from the vices of slander and detraction not only, but to be silent and secret on all proper occasions. "A talebearer revealeth secrets, but he that is of a faithful spirit, concealeth the matter."

A MASON'S WISH.

MID the world's wilderness—its form and show—
  Its tears unfelt—its smiles that hide deceit—
Yet one green spot untainted let me know,
  Where kindly thoughts in mystic union meet.
Though love grow cold, and friendships die away,
  May fond remembrance of the moments flown,
Still beaming on, and smiling at decay,
  Leave in my heart its first and fondest tone.

Oh! Thou who madest me—seest me in my need,
  Take from my soul each thought of bitterness,
That e'en ingratitude may never lead
  My heart to love thy erring creatures less.
Teach me to gather in earth's dreary mine,
  Some gems that show their lustre yet is thine.

—*London F. Q. Review.*

*The *ziz* (זיז) of "Ineffable Masonry." Noah was so called in reference to the *beginning* of all things after the flood.

SUPREME GRAND COUNCIL 33D DEGREE.

DEUS MEUMQUE JUS.—ORDO AB CHAO.

FROM THE EAST of the Supreme Grand Council of the M. P. Sov. Gr. Insp. General, of the 33d Deg, under the C. C. of the Zenith, near the B. B., answering to 40° 42′ 40″ N. L., and 2° 51′ E. L.

To our Illustrious, most Valiant and Sublime Princes of the Royal Secret, Knights of K—H., Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres,—Greeting:

HEALTH—STABILITY—POWER.

KNOW YE, That the undersigned, Most Puissant Sovereigns, Grand Inspectors General, lawfully and constitutionally established at our *Grand East*—the City of New York—in Supreme Council of the 33d degree, for the Northern Masonic district and jurisdiction of the United States of North America, and duly congregated this 29th day of Yiar, A. Hm. 5608, A. LIBis. 2384, which corresponds to the 1st day of June, 1848, of the Christian Era, and A. Ois. 730, and A. Mm. 534, at our Grand Council Chamber, a Sacred Asylum, where reign

UNION—CONTENTMENT—WISDOM.

Decree and order, that the following official declaration be published in the "Freemasons' Monthly Magazine," at Boston, for the information and government of all true and enlightened Brethren wherever dispersed.

That this Supreme Grand Council deems it proper and advisable to define its position and the platform on which it now stands, and has stood, ever since its foundations were laid, proclaimed and recognized in the years 5767, 5797, 5806, 5808, and 5813.

That it constitutionally claims Masonic jurisdiction over all the Northern, Northwestern and North-eastern parts of the United States of America, their territories and dependencies,* as the *Supreme Tribunal* for the "Grand, Ineffable and Sublime degrees," ancient and accepted rite of the 33d and last degree: but that in deference to the constitutions of the "York Rite," practised in this country, it waives its rights and privileges so far as they relate to the *three first degrees* of "ancient Craft Masonry," which, long before the establishment of a Supreme Grand Council in this hemisphere, were under the control of Symbolic Gr. Lodges.

That it explicitly claims the exclusive right, lawful and constitutional, to confer, establish and govern the following degrees; which now are, and always have been under the government of Sovereign Grand Inspectors General, or of bodies deriving authority from a legal Supreme Grand Council of the 33d and last degree, to wit: 4th, Secret Master; 5th, Perfect Master; 6th, Intimate Secretary; 7th, Provost and Judge; 8th, Intendant of the Buildings; 9th, Elected of Nine; 10th, Elected of Fifteen; 11th, Sublime Knight Elected; 12th, Grand Master Architect; 13th, Royal Arch of Solomon; 14th, Grand Elect Perfect and Sublime Mason; 15th, Knight of the East or Sword; 16th, Prince of Jerusalem; 17th, Knight of the East and West; 18th, Sovereign Prince Rose Croix of H-R-D-M; 19th, Grand Pontiff; 20th, Grand Master of all Symbolic Lodges; 21st, Patriarch Noachite; 22d, Prince of Libanus; 23d, Chief of the Tabernacle; 24th, Prince of the Tabernacle; 25th, Knight of the Brazen Serpent; 26th, Prince of Mercy; 27th, Commander of the Temple; 28th, Knight of the Sun; 29th, Patriarch of the Crusades; 30th, Grand Elect Knight K-H; 31st, Grand Inspect. Inquisitor Commander; 32d, Sublime Prince of the Royal Secret; 33d and last degree (official) "Sovereign Grand Inspector General."

*Including all States and Territories north of "Mason and Dixon's line."

That this Supreme Grand Council and the various bodies under its charters, admit no one into its aforesaid degrees, and require no other qualifications in candidates except that they be "good men and true," and have been regularly initiated into "ancient Craft Masonry" by some regular, legal "ancient York Rite" Lodge, and are at the time either officers or active members of the same.

Moreover, as conservators pledged to preserve "the *ancient* and accepted rite of the 33d and last degree," *pure* and *inviolate*, and free from all unlawful and spurious intermixture or associations, this Supreme Grand Council feels itself constrained most unequivocally, to renew its former declaration, and solemnly denounce as unlawful and unconstitutional, and protest against the acts and pretensions of all other bodies under whatever name or title they may exist, claiming to exercise control or authority over "the *ancient* and accepted rite of the 33d and last degree;" cautioning all Brethren wherever dispersed over the two hemispheres, that *accumulation of rites*, whether under the designation of Councils, Colleges or any other denomination whatever, is an anomaly in Freemasonry, fraught with confusion, mischief and danger to the whole Masonic family; and which never can receive the sanction of this Supreme Grand Council, nor the approval of any intelligent body of Masons sincerely devoted to the purity, happiness and prosperity of our well beloved "ancient free and accepted Masonry."

Deus Meumque Jus.

J. J. J. GOURGAS,
Sov. Grand Commander, 33d.

E. A. RAYMOND,
Gr. Treas. Gen. of H. E.

K. H. VAN RENNSELAER,
Gr. M. of Ceremonies.

JOHN CHRISTIE,
G. Capt. of the L. G.

CHAS. W. MOORE,
Gr. Sec. Gen. of H. E.

ARCHIBALD BULL,
Sov. Grand Insp. Gen.

GILES F. YATES,
Insp. Lieut. Grand Com.

SUPREME GRAND COUNCIL, 33D AND LAST DEGREE, FOR THE NORTHERN MASONIC DISTRICT AND JURISDICTION OF THE UNITED STATES OF NORTH AMERICA.

Deus Meumque Jus.

SEVERAL special sessions of the Council were convened and held between the 6th of April and the 1st of May, at which matters of importance, but mostly of a private nature, were discussed and amicably disposed of.

A stated session was also held on Thursday, the first day of June, for the transaction of important business. At this meeting, several questions relating to the foreign correspondence, and other matters affecting the general welfare and integrity of this Illustrious Order of the "Ancient and Accepted Rite" of Freemasonry, were fully discussed and appropriately disposed of.

By Command.
Boston, June 10, 1848.

CHARLES W. MOORE, 33d.
G.·. S.·. G.·. of the H.·. E.·.

DUTIES OF MASONS TO EACH OTHER.

BY R. W. JAMES PAGE, P. G. M. OF PENN.

THE relation of Brother to Brother is one of peculiar interest. It is here that the beauties and blessings of the Order must make themselves apparent. It is in the wide field of the human sympathies and affections, that Masonry exerts her power and rules by her influences. She goes forth as the good angel, convinced of the frailties of man, but seeking to modify and subdue them. She strives to bring men nearer together, to hold them in closer communion, to disarm them of their prejudices, remove their resentments, and restrain their passions. In the harmony of social intercourse, the bright spots of character are elicited, and we begin to admire where once we disliked; friendship springs up in the heart, and an attachment is created which lasts through life, and ends but with the grave.

Our chief duty to each other is that of Brotherly Love. When once fully inspired with this, all the other duties will be of easy performance—because perfect love would not permit the slightest neglect in either. By the exercise of this virtue, we would delight to regard the whole human race as one family—to look upon the high and the low, the rich and the poor, as alike made by the Supreme Being, and the objects of His watchful providence. By this principle it is, that Masonry unites those of every class and clime, throughout the world—bringing them together in feeling and in heart, though widely separated by space. They breathe, however remote, a common atmosphere; they act, though destined never to meet, under the same impulses, and to the same ends. There is a communion of spirit among thousands and millions of our Fraternity, which works for good to the remotest corners of the world.

Brotherly Love inculcates *Humility*. In nothing does a Brother show himself so admirably as in the absence of unworthy pride. Its display is at all times annoying, and indicates a weak head, if not an unsound heart. Pride cannot exist without arrogance as an accompaniment, and the inclination to insult will not be without the desire to oppress and wrong. A modest and unobtrusive estimate of one's own worth will produce respect, inspire confidence, and secure attachment. Let your minds, therefore, Brethren, in your intercourse with each other, exhibit the proper subjection, and avoid all that is calculated to excite displeasure, or cause pain. "Pride," it has been well said, "is an ingredient that is never found in exalted human nature. It is mixed in the composition of the weak-minded. Those who have a mind to employ, and a heart to improve, have no inclination to be proud."

Brotherly Love inculcates *Forbearance*. How seldom, if this spirit were exercised at the proper period, would we notice disputes among those who consider themselves rational beings. How rarely would our own halls witness the controversy between Brother and Brother, if in the outset this virtue had possessed either one or the other of the disputants. "A soft word turneth away wrath," while an angry one kindles the fire that sometimes consumeth. Take care, then, my Brethren, in your intercourse with each other and the world, to avoid committing yourselves by hasty speech or action. Reason is given for the purpose of enabling you to control the degrading propensities of your nature. It teaches you to command your temper, and to keep in check your passions; and if you do not so exercise it, you are little better than the brute which perisheth.

Brotherly Love is *Charity*. Comprehensive word—covering all the virtues of which the human heart is susceptible. Through the deeds its observance prompts, Masonry strives to make herself acceptable to the human family, and commend her institutions to the favoring smiles of a benignant Providence. Charity prompts to the noblest acts of which our nature is capable. It inclines us to think favorably of every man, and to do them good on all fitting occasions. It prompts liberality to the poor, not merely of our own Order, but wherever found; and leads us to the abodes of the afflicted and despairing, with the means of consolation and relief. It makes us generous in our gifts for all purposes of general utility, whether to improve the mind, or ameliorate the condition of our fellows. In the Masonic Fraternity, it is the richest jewel of the Order, and should ever shine with dazzling lustre. Through its sway, the heart is ever open to the tale of sorrow, and the hand ready to grant relief in a season of calamity. Cold and unfeeling as the outer world may have been to the afflictions and sufferings of a Brother, here he can approach unhesitatingly, and find sympathy, kindness and love. It is through this virtue that Masonry acquires her charm, exerts her sway, maintains her strength, and will perpetuate her power and existence. Charity, in the language of another, "is a resplendant emanation of the Deity;" and in gratifying the impulse it gives birth to, we approach, as far as it is possible for our imperfect and frail natures to do, the attributes of those winged messengers of light and love who surround the temple which is eternal in the heavens, crying "Holiness to the Lord."

"The widow's tear, the orphan's cry—
All wants—our ready hands supply,
As far as power is given;—
The naked clothe, the pris'ner free,—
These are thy works, sweet Charity,
Revealed to us from heaven."

Love to man—love to God:—this is the foundation of Masonry—its vitality—its spirit. We cannot truly love God, if we love not the noblest work of his hands. It is this love, broad, deep and fervent, which binds the Fraternity together, constituting it a mighty Brotherhood. Cultivate, then, Brethren, this noble feature of the mystic tie. Never let it grow cold through distrust, jealousy or selfishness, but let your hearts ever be open to it, your voices teem with it, your actions be governed by it.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

CHAPTER VI.—Continued.

THE MYTHOLOGY OF ANCIENT INDIA—WORSHIP OF BRAHMA, ETC.

IN contemplating the nature of the Great Architect of the Universe, as deducible from the Vedas, it will be perceived that the Supreme Intelligence is regarded in two senses, spiritual and material. He is thus in one sense regarded as the cause of all things, and the Creator of the universe; and in the other considered as the universal mind, pervading all created things, and *comprehending all which has existence.*

The universal emblem (two intersected triangles within a circle,) alluded to in a previous chapter, may thus, in reference to the system of religious belief existing in ancient India, be explained as referring to the Divine Architect, under these two distinct manifestations.

Thus, in the *spiritual* sense, the Supreme Being was designated by the word AUM, a compound word, expressing the three ideas of *creation*, *preservation*, and *destruction*, personified by Brahma, Vishnu, and Siva, and symbolized by one triangle; and in the *material* sense, the same Supreme Power, as comprehending the *animal*, *vegetable* and *mineral* kingdoms—comprising types of all created things—was symbolized in this capacity under the other triangle; the union or intersection of both, thus combining and exemplifying every operation and manifestation of nature.

The word AUM also signified (according to Dr. Oliver,) the solar fire, or more properly the sun itself, the sacred emblem of the Supreme Deity, and united in its comprehensive meaning, the great *Trimurti*, or compound principle, on which the existence of all things is founded. This word forms the subject of incessant

contemplation with the devout Brahmins, and is deemed so sacred that it never escapes their lips.*

The Supreme Deity was also known by the triple appellation of *Shree-Bhagavan-Jiu.* From this Supreme Principle, according to the Hindoo mythology, Brahma first emanated.† Afterwards, Vishnu and Siva were called into existence. Brahma *has now no especial worshippers.* His work (as the *creative* power) being completed, the Hindoos are more interested in propitiating the preserving and destroying powers—Vishnu and Siva—whose influence still continues to operate. Thus, in the order of time, Brahma represents the *past*, Vishnu the *present*, Siva the unknown *future.*

The *preserving power*, typified by Vishnu, as the second and most important member of the Hindoo triad, has numerous temples, and those who worship Vishnu are considered as approximating nearer than any others to that species of adoration of the Supreme Being recommended by the sacred writings; for, though Vishnu is not the supreme essence, yet being every where and upholding by his power and goodness the existing order of things, he is regarded as a fitter representative of the Supreme Being than even Brahma. The worshippers of Vishnu are very numerous, and are divided into many sects, each possessing their *peculiar signs* and particular modes of worship. The most numerous bear the mark of the *nama*, consisting of *three perpendicular lines* impressed upon their foreheads, as a symbol of exclusive devotion to this divinity.

It may be here remarked, that each Hindoo deity is represented as possessing a *consort*, the two being, in fact, a personification of the union of those principles in their particular essences, mentioned in a previous chapter, viz, the *active* masculine energy, and the *passive* feminine principle, symbolized by the ancient Egyptians by the junction of Osiris and Isis. Thus the wife of Vishnu is Lakshmi, the goddess of beauty; the *Venus marina*, the sea-born goddess. Seraswatti and Parvati, or Sita, are the consorts of Brahma, and Maha-deo, or Siva. These are constantly found under different names, which creates much confusion in the Hindoo mythology. Vishnu is also known as Damodara, Madhava, Parushottama, and by various other denominations, which being confounded, frequently occasion error.

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*Seeley, in the Wonders of Elora, says, "Strange as it may appear, a Brahmin of the modern day, will on no account pronounce the name of the Almighty, nor that of Brahma, without drawing down his sleeve and placing it over his mouth, in fear and trepidation; whilst a Christian of education will shamelessly and without hesitation, profane His name every hour of the day.

†In the Shastas, (Hindoo Bible,) Narud, the son of Brahma, asks his father how God created the world. Brahma, in answer, says—"Affection dwelt with God from all eternity. It was of three different kinds: the creative, the preservative, and the destructive. The first is represented by Brahma, the second by Vishnu, and the third by Siva. You, O Narud! are taught to worship the three in various shapes and likenesses, as the creator, the preserver, and the destroyer. The affection of God then produced power; and power, at a proper conjunction of time and fate, embraced goodness, and produced matter. The three qualities then, acting upon matter, produced the universe in the following manner:—From the opposite actions of the creative and destructive qualities on matter, self-motion arose. Self-motion was of three kinds; the first inclining to plasticity, the second to discord, and the third to rest. The discordant actions then produced the *abass;* which invisible element possessed the quality of conveying sound; it also produced *air*, a palpable element; *fire*, a visible element; *water*, a fluid element; and *earth*, a solid one. The abass dispersed itself abroad; air formed the atmosphere; fire, collecting itself, blazed forth in the hosts (stars) of heaven; water rose to the surface of the earth, being forced from beneath by the gravity of the latter element. Thus broke forth the world from the veil of darkness, in which it was formerly enveloped by God; order arose over the universe; the seven heavens were formed, and the seven worlds (planets) were fixed in their places, there to remain till the great dissolution, when all things shall be absorbed by God. God, seeing the earth in full bloom, and that vegetation was strong from its seeds, called forth, for the first time, *intellect*, which he endued with various organs and shapes, to form a diversity of animals, with five senses—feeling, sight, smell, taste and hearing; *but to* MAN *he gave* REFLECTION, to raise him above the beasts of the field." Such is the account given in the Shastas of that most awful subject, the creation of the world.

The *avatars* of Vishnu are so many *incarnations* or *manifestations* of this divinity. According to the Hindoo mythology, they are ten in number, of which eight have occurred, one is now in course of manifestation, and the tenth is yet to come, and is looked for by the Hindoos in the same manner as the advent of the Messiah is expected by the Hebrews. In the avatars, Vishnu being regarded as the presiding spirit of the universe, and who has watched over the world and its affairs since it was called into existence, is supposed to have descended into it when his divine interference was required, either in rectifying what was wrong, or to give the world a fresh impulse.

Divested of all the wild imagery by which they are surrounded, these *avatars* are mere allegorical representations, or rather wild corruptions of the true history of our globe. There is also this fact, that, although the early avatars are represented as extending over millions of years, the comparatively recent ones have lasted but a few centuries. The *first* incarnation, that of the *fish*, evidently refers to the deluge; an event recorded in the traditions of all nations. According to the Hindoo tradition, there was a general destruction by water, occasioned by the depravity of the age; but Satyavrata (*Noo* or *Noah,*) a holy king, and a worshipper of *Heri*, (one of the names of Vishnu,) was instructed by him to build a spacious ark, and take in it all medicinal herbs, all variety of seeds, and accompanied by *seven saints*, to continue therein secured from the flood, which, at a stated period, was to overwhelm the world. At the appointed time, the sea, rushing over its shores, deluged the whole earth, and it was soon perceived to be augmented by showers from immense clouds. Satyavrata and his companions continued in safety in their ark, and when the deluge was abated, Vishnu, "rising together with Brahma, slew the demon Hayagriva, and recovered the sacred books; and Satyavrata, *instructed in all divine and human knowledge*, was appointed the seventh *Menu.** Passing over the intermediate avatars, which in like manner refer to particular events, we may notice the *eighth*, that of Crishnu or Krishna, by far the most important of all the manifestations of Vishnu. Krishna was the son of Vishnu, and the period of his birth is thus described: "Before his birth, the planetary bodies moved in brilliant order in the heavens, and the seasons were regular and genial; the virtuous experienced delight, the strong winds were hushed, and the rivers glided tranquilly. At midnight, when the supporter of all was about to be born, the clouds emitted low, pleasing sounds, and poured down a rain of flowers. Kansa, a mighty demon, being, however, apprised that a child would be born that was forever to overthrow his power, summoned all his principal *asuras*, or infidels, and told them, "*Let active search be made for whatever young children there may be upon the earth, and let every boy of unusual vigor be slain without remorse.*" Chrishna was, however, saved by Nanda, a cow-herd, and brought up with Rama, the son of the herdsman; and after many exploits performed by them, they delivered the world from the tyrant Kansa."

The *ninth* avatar is that of Buddh or Buddha, being the one now in course of performance. Stripping the allegory of its trappings, Buddh represents some great philosopher or reformer, who, some centuries before the Christian era, and probably about the time of Confucius, attempted to overthrow the system of castes, and other Brahminical institutions, and restore the pure principles of faith and doctrine inculcated in the Vedas. Though opposed most vigorously by the Brahmins, the new system spread, and great controversies arose between those who supported it and the supporters of the ancient system. The Brahmins anathemized the Buddhists as atheists; the latter stigmatized the former as idolaters. At length, the Brahmins obtained the superiority, and drove the Buddhists into

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*MENU, in Welch written MENW, (the pronunciation and meaning being the same,) signifies literally MIND. Menu is, therefore, a personification of human intellect, and the name was at different times applied to those sages, statesmen, or lawgivers, who successively at particular epochs, rendered themselves conspicuous for knowledge and learning, or were distinguished from the rest of mankind by superior talents and ability. This will be further alluded to when treating on Druidical antiquities.

the neighboring countries, where the system is still regarded as the great opponent of Brahminism; and though degenerated from its pristine state, presents a much purer and simpler form of worship than that which it vainly attempted to supersede.

The *destroying power*, of which Siva is the type, has also many temples and numerous worshippers. There are also various avatars or manifestations of this power, but these are not so important or so celebrated as the incarnations of Vishnu. According to the *Puranas*, it is believed that Siva will not exert his powers on a great scale until twelve millions of years have elapsed. In the meantime, he is regarded as the Divinity exercising the *creating* or *regenerating* power; inasmuch as every act of apparent destruction, so far from annihilating, is, if strictly considered, simply a *change* in the material substances, which are at the same time reproduced in other forms. Thus, when the destroying power of Siva is exercised on any material substance, by whatever agency that power may be manifested, the operation consists in causing one form of existence to pass away, whilst its elements assume other shapes in the undying, though constantly varying system of nature. If wood be consumed by fire, its constituent elements do but undergo a change—no particle is lost. The smoke or gaseous principles commingle with the atmosphere to form fresh combinations connected with the ceaseless economy of animal and vegetable life, whilst the residuum in the shape of ashes again mingles with the earth—not an atom perishes. There is but a change in material substances.

In thus tracing the essences or ideas represented by Siva, we perceive merely a personification of the profound philosophical principle consequent upon the indestructibility of matter—that principle of ceaseless change eternally acting in the mysterious processes of creation.

Siva is sometimes worshipped under the name of Maha Kala, "Time, the Great Destroyer." The philosophical idea of the principle of destruction intended by this appellation can, with the preceding explanation, be better apprehended. It has been observed, that the three grand phases of *Time* were represented, or rather indicated, by Brahma, Vishnu and Siva. Thus it will be perceived that the destructive power exercised by the latter, alludes to the ceaseless system of destruction, change, and reproduction, perceptible in every operation of Nature.

The three principles represented by Brahma, Vishnu, and Siva, united, formed the grand *Trimurti;* and these were at first, as has been observed, regarded as emanating from one Supreme Intelligence. The separate worship of Vishnu and Siva, to the exclusion of Brahma, is of comparatively recent origin in the system of Brahmanism. This, however, has led to the basest and most degrading superstitions. From the junction of the *Lingham* and *Yoni*, symbols of *Maha Deo* (the "great God,") Siva, "the Changer of Things," (in his generative capacity, and which at first alluded to the union of *Light* and *Chaos*, from whence all things were said to proceed,) have arisen rites of the most revolting description; whilst the infatuated worshippers of this deity, from their application to him of the title of *Juggut-Naut*, or *Jugnat*, (Jugernaut,) literally, "Lord of the Creation," continue under this name to profane the destroying power by the most horrible and sanguinary rites. Indeed, the gross fables, the absurd and inapplicable allegories, which in modern times have, for selfish purposes, been engrafted on the ancient Brahminical faith, have rendered the Hindoo mythology both unintelligible and disgusting.

Even the profound idea, the sublime conception of the *omnipresence* of the eternal Deity, has been perverted to an extent which would seem incredible, having originated a pantheon which has been calculated to amount to 330,000,000 of divinities. Thus every object in creation, as well animate as inanimate—every natural act which a created being is capable of performing—the passions which incite, the motives which induce, and the thoughts which regulate every human act, whether moral, sensual or intellectual—the changes of times and seasons, and all the various phenomena of nature, being regarded as emanations or portions of the Supreme Spirit, were capable of conversion into individual deities

worthy of external worship; whilst those objects which from their beauty or grandeur, or the magnificence of their appearance, were more particularly imposing in the works of nature, were conceived to display a more peculiar manifestation of the Divinity. Thus, the sun and the moon, the elements, the midnight heaven, with its starry train, each bright constellation, and every brilliant star, every stately rock and lofty mountain, every solemn forest and spreading tree, the gurgling rill, the rippling streamlet, the flashing torrent, and the great river Ganges—all became gods in the eyes of this idolatrous people; and provided they were individually regarded as constituting a portion of the Divine substance, each might be legitimately worshipped as a fragment of the Divine Spirit. In this most complicated system of Pantheism, we perceive a perversion of some of those sublime ideas which are recorded in the Vedas; a perversion, however, so complete—a mutation so entire, as ultimately to lose all sight of the One Supreme Intelligence, and eventually people the Hindoo mythology with myriads of gods.

Surya, or the god of the sun, is worshipped by a distinct sect called *Sauras*. *Agin*, the god of fire—*Indra*, the god of the firmament, and *Varuna*, the god of water, have also separate worshippers. They are, however, regarded as subordinate divinities.

The Hindoo pantheon presents all the types of the more classical divinities of Greece and Rome. In *Ana Purna* (*Ana*, "grain," and *Purna*, "abundance,") we recognize "Ceres." In *Indra*, "Jupiter." In *Indrance*, "Juno." In *Seraswatti*, "Minerva." In *Yama*, "Pluto." In *Lakshmi*, "Venus." In *Cama*, "Cupid;" and in *Junawasse*, "Hymen." The other mythological personages can be, for the most part, similarly identified.

(To be continued.)

THE RELIGIOUS AND POLITICAL CHARACTER OF MASONRY.

BY BRO. SAMUEL H. MYERS.

What can there be in the principles of this Institution, which has conferred upon it an endurance and vigor of vitality, amid the ruin, death and decay of the many societies over which it stands triumphant? With the uninitiated, this might be a matter of mere idle curiosity, and fantastic imaginings might by them be indulged of the existence of some carefully guarded secret, of mysterious power adequate in itself to self-preservation; while some, more misanthropic in their views, might and do insist that the gullibility of mankind is sufficient to account for the permanency of any institution that is clothed in mystery. But to the enlightened Mason it becomes a matter of philosophical inquiry, *what it is* that has sustained the Institution, not only against assault, violence, defamation, and, more potent than all, *ridicule* from without; but from indolence, apathy, and the satiety of gratified curiosity, within. Our first Grand Master reared to the only and eternal God, the awful "*I am*," a temple for his holy worship,—a temple, which, although nought formed by human hands, nor conceived by human intellect, could be worthy of such dedication, is said to have been the nearest approach to such worth that the world has seen; and yet, that very Temple, whose vastness of dimensions, solidity of structure, gorgeousness of ornament, and grandeur of style, challenged the rivalry and compelled the admiration of mankind—that mighty mass of marble, of cedar, of gold, and of precious stones, is but a ruin; a ruin so complete,

> "That many a time you there might pass,
> Nor dream that e'er that Temple was."

Yet, the Institution which then was organized by the heaven-granted wisdom of

the Great King who presided over its councils, has descended through the long lapse of ages, unchanged in all its material points, down to this very moment. To what cause shall we attribute this perdurability of existence? In my opinion the cause is to be found in the Religious, Political and Moral generalization of the Institution itself, thereby peculiarly adapting it to the interests and happiness of man.

In the first place, its Religious test is that which none of any creed may shrink from nor falter at; the broad foundation upon which all belief, all faith, all revelation must repose;—a test which meets with sanction from the Jew, the Christian and the Mahometan. Here they have one common altar; to the name of ONE God they bow; in the worship of ONE God they join. The angry elements of discord are at rest; contempt, fiery zeal, and ferocious bigotry are hushed; and hands are joined in fraternal clasp, which ere now have been reddened with each other's blood. What profound wisdom, what enlarged humanity, what pure philanthropy in the conception which thus created this startling communion! And yet there are those of the outer world, who urge objections to Masonry because it has effected this harmony! And there are even among ourselves some enthusiasts so blind as to hope and to propose to make the Institution a source of propagandism. The day that sees the recognition in Masonry of any peculiar creed, the adoption of any ruling form of faith, (unless, indeed, the day should come when there shall be but one creed and one form of faith,) that day sees the end of this Institution; it will vanish as a vision. How indeed could it be otherwise than thus? Upon what basis could a particular creed be adopted, either as the requisite of initiation into the Craft, or as a limitation of claim to the continued benefit of participation in the privileges attached to membership? Is it not apparent that the sole power and control of the Lodge would become vested in a bare majority, a majority unrestricted by any law liable to fluctuation, as opinion is liable to change? Would minorities upon such questions submit to majorities? Would not division spring from division, even to infinitesimal minuteness? And the more shadowy, the more indefinite, the more unintelligible the division and the distinction, the more hostile, the more decided, the more irreconcilable would be the separation.

I say, then, that the corner-stone of the Temple is placed upon that certain and unshifting foundation of belief in God, and God's superintendence; upon which all men may build their own faith, and where no workman need interfere with, or quarrel with his co-laborer. And here is the beginning, the starting point of that system of generalization, which I regard as the vital essence that preserves the Institution.

The next important step in our social management, is the absence from the Lodge, of all matter of a Political nature or tendency. Various as are the forms of government, and multiplied as are the hues of political doctrines and opinions, no less various are the individuals who have obtained and may obtain entrance into our association, and entitle themselves to its benefits. The monarch on his throne, and the peasant in his hut; the polished courtier and the wild denizen of the woods; the General who commands and the soldier who obeys; the despot whose will is law, and he whom it controls; all, all may enter here—but they enter upon new relations, for they enter upon one common level. Here they are practically taught, and must feel the value of the lesson, that it is not the influence of wealth, nor the *prestige* of station, hard earned distinction, nor hereditary honors, that give them a true claim to especial regard by their Brethren in Masonry, or their Brethren in humanity; but that, on the contrary, it is the practice of virtue on an enlarged field, industry to execute good works, resolution to abstain from evil, patience under suffering, humility when elevated, fortitude when depressed, and benevolence wide as the world's range.

It is one of the beauties of our Institution, that what benefits the Craft must benefit mankind; that if "true to ourselves we can be false to no man." The practice of virtue is essentially expansive: we cannot be charitable and humane to our Brethren of the Order, without diffusing charity and humanity among others. It is enjoined upon us to feed the hungry, to clothe the naked, to educate the ignorant, to cheer the disconsolate, to sustain the failing; to promote harmony, to repress violence, to subdue rancor; to extend the social relations and mantle them with purity. Can we do these things and confine their benefits within ourselves? It would scarcely be within the power of man to learn and to carry out these virtues, and yet restrict them within the narrow limits of sections or societies.

While Masonry does not claim to have made the grand discovery of a certain, an infallible method of lifting the race of man to the height of perfectness, we may fairly assert that it does essentially increase the quantity of good, and that it does possess and exercise a restrictive as well as an impulsive power upon its members. And we may well ask if perfection is to be the test of any institution in which man is an agent, or which acts upon man in his natural weakness? We may point out the facts that the sacred cause of liberty has had its traitors; that hecatombs of God's creatures have been impiously sacrificed in the name of a religion whose words were of forbearance, whose doctrine was of peace, and that sin glided even into the bowers of Eden, where angels of light held communion with its tenants, and left upon all that was beautiful and pure, the defiling stain of the serpent's trail.

SELECTION OF OFFICERS.

THE selection of officers is a matter of primary importance to the prosperity of a Lodge. Merit should always be the passport to your support, and it is generally modest and unobtrusive. Wherever you find intrigue, depend upon it, there is more or less a lack of real worth. When management is resorted to for the purpose of elevation, the office thus attained, will generally be held more for the sake of the honor it confers, than from any disposition to fill it usefully to the Craft. Stations, in our noble Institution, should follow good works, and be regarded as the fitting reward of zeal and devotion to its principles, and not for the sake of distinction. I do not mean by this to condemn that ambition which is part of our common nature, and which, when well directed, is an honor to us; but I do mean to condemn the elevation to high positions, of such as are neither attentive to, nor competent for, the due discharge of their duties.

Be sure, before you open the *South* door to a Brother, that he is, or in due time will be, qualified to preside in the *East*;—for after you have once put him in the road to promotion, you are disinclined, even when his unfitness becomes apparent, to check his further elevation, from a feeling of forbearance and kindness. Brethren who aspire to the high stations, should take them with a consciousness of capacity, and a fixed determination to be in fact, as well as name, officers of the Lodge. Without an efficient head, no institution can hope to prosper. The mere *possession* of ability is nothing: it must be properly and vigorously exerted, to be useful; and culpable, indeed, is that Brother who, with the responsibility of station upon him, and with a mind fitted for the profitable discharge of duty, thinks not of the one, and refuses the benefits of the other to the Craft who have confided in and promoted him.

The obligations are deep and responsible, so far as the Master is concerned, and not the less grave and imposing upon the Wardens. These hold, as it were, the destinies of the Lodge in their hands, and it will prosper or languish as they are faithful or negligent. No Brother, therefore, will feel hurt—unless he prefers the gratification of his own pride to the good of the Order—if one younger than himself, in Masonry or in years, is promoted, because of his greater fitness. No Lodge can hope to prosper, if indifference prevails in respect to the selection of its officers.—*R. W. James Page, P. G. M. of Penn.*

PRESENTATION OF A SIGNET RING TO M. E. J. K. STAPLETON.

THE Committee appointed to procure and present to the M. E. JOSEPH K. STAPLETON, High Priest of the Grand Chapter of Maryland, a Signet Ring, of appropriate device, as a token of the respect which the Grand Chapter entertains for the zeal and fidelity with which he has discharged the duties of G. H. Priest, availed themselves of the occasion of the semi-annual meeting of the Grand Lodge of Maryland, and in presence of a large concourse of the Brethren, concluded the duties of their appointment by presenting him with it, when Comp. Charles H. Ohr, the Chairman of the Committee, addressed him as follows:

Most Excellent Sir—At the last convention of the Grand R. A. Chapter of Maryland, it was made the pleasing duty of a committee to procure and present to you a Signet Ring, of appropriate device, as a token of the respect which the Grand Chapter entertains for the zeal and fidelity with which you have discharged the duties of G. H. Priest of the Grand Chapter. The duty of procuring the token has been performed with such ability as the committee could command; and it now remains to make the presentation, which they choose to do in the presence of these assembled Brethren.

I can but regret that this duty should not have fallen to the lot of one more competent than myself to do justice to the sentiments of the Grand Chapter and the merits of yourself. My entrance into the Grand Chapter is an event but as of yesterday. Nevertheless, I must have been dull indeed not to have discovered that you were the beloved High Priest of your Companions; and that their love was as well deserved as freely bestowed. The token now about to be placed in your possession, beautiful though it be as a gem, and indicative of the taste and skill of some of our fellow-citizens, is altogether inadequate to convey a full sense of what the members of the Grand Chapter wish to express.

The device engraven upon this stone displays a shield, on which is seen the breast-plate of the High Priest, with its settings of twelve manner of precious stones, and an attachment of wreathen chains. Above this is displayed a representation of Aaron's rod, which budded, blossomed, and yielded almonds, and was laid up in the Ark of the Covenant, as a testimony of his appointment to the Priesthood; and surmounting this is displayed a Mitre, with its plate and engraving thereon, signifying "*Holiness to the Lord;*" and the whole surrounded by a neat and tasteful drapery. The design is to display the character and rank of the possessor. But for one so young as myself to attempt to explain to you, so able and experienced, the insignia of the Priesthood, or to show their symbolical meaning, would be presumptuous, or, to say the least of it, a work of supererogation.

For a period of twentytwo successive years, you have been annually elected to the exalted station you now hold in the Grand Chapter. Within that period, our Institution has been assailed by foes from without and traitors from within; and though clouds and darkness encompassed our horizon—though the storms and tempests of persecution beat about the battlements of our edifice, and vituperation and detraction sought the destruction of its adhering members, you were ever at your post—faithful to your trust, unflinching in your integrity. Although the best reward for such fidelity is found in an approving conscience, the Grand Chapter desire you to accept this slight token of their sense of your services, by the aid of which, under the protecting hand of a kind Providence, they have been preserved through a fierce and trying ordeal.

Permit me to express to you the pleasure I feel in presenting to you this gem. Long may you live to wear it, and to adorn the Institution of which you have been so many years a prominent member. And when the Great Ruler of the Universe shall call you from your earthly labors, may you be found protected by the *Shield* of Righteousness, having on the *Breast-plate* of Truth, and signed by the *Signet* of "Holiness to the Lord."

REPLY OF THE M. E. G. HIGH PRIEST.

Companions:—The very kind and flattering manner in which you have been pleased to address me on the presentation of this beautiful and valuable Signet Ring, calls for my grateful acknowledgments to you personally, as well as to the Grand Chapter whom you represent, which I pray you to accept, and to convey to that distinguished body of Royal Arch Masons, my sincere thanks for the favorable manner in which they have been pleased to regard my services as their presiding officer through a period of near a quarter of a century.

It is to me a source of no ordinary pleasure to be thus noticed; but I cannot persuade myself that I am not largely indebted to their indulgence for this and other manifestations of their consideration. I have ever held that the best earthly reward an individual can receive, next to that of an approving conscience, is the esteem and approbation of his fellow-men; and beautiful and costly as is this Ring, designed and executed as it is with taste and mechanical skill not to be surpassed, it becomes doubly valuable to me as the evidence of that esteem and approbation. And never can I look upon the appropriate emblems engraven upon this stone and fail to be reminded of my duty to God and to my Companions; and I beg you to believe that so long as it shall please Almighty God to continue my life and strength, so long shall my exertions be made to promote the best interests of the Institution of which we are members, and the happiness of my Companions.

Permit me, Companions, to repeat to you my acknowledgments for the manner in which you have executed the duty assigned you by the Grand Chapter, to reciprocate your kind wishes for my health and happiness, and to join with you in the prayer that when we shall have fulfilled our mission here on earth, we may be permitted to rejoin companionship in that Grand Conclave above, where the Supreme Architect of the Universe presides.

CORRESPONDENCE.

New Orleans, May 20, 1848.

C. W. MOORE, Esq.—*Dear Sir and Comp.*—I have not had the pleasure of communicating with you, for some time past, nor the time to thank you for the friendly notice you bestow upon the humble Brotherhood here, from time to time, in your estimable Magazine; but you must not suppose we are the less grateful to you on that account. So highly, indeed, do we estimate your Masonic qualities, that on the late formation of our Grand Lodge, (A. Y.) we were on the point of calling you in, in person, or by delegation, to give us the true work and lectures, and it was the distance alone that prevented it.

You have, I presume, ere this received full particulars of the organization of our A. Y. Grand Lodge. The proceedings and Constitution were ordered to be forwarded to you. I have now the pleasure to inform you that we have eleven Lodges working under its jurisdiction, and all in a prosperous condition.

On the first of this month, we organized our Grand R. A. Chapter, under the Gen. Grand Chapter, and by virtue of authority from our E. Comp. Willis Stewart, G. G. K. Our four Chapters were represented, and the most perfect harmony prevailed. The following officers were elected, viz.:—Thomas H. Lewis, M. E. G. H. P.; D. T. Reeder, D. G. H. P.; Thomas P. Hotchkiss, G. King; W. H. Howard, G. Scribe; C. D. Lehman, G. Treas.; D. Blair, G. Sec.; E. D. Williams, G. Marshal; Rev. Isaac Wall, G. Chaplain; J. W. Staats, G. Janitor.

You will be furnished with the proceedings and Constitution as soon as pub-

lished. The Chapters are flourishing in every respect. We have received a Dispensation for the establishment of a Council of R. and S. Masters from the G. Council of Alabama, and expect to be fully organized in a few days.

Very truly and fraternally, yours,

JOHN GEDGE.

Danville, Me., May 20, 1848.

DEAR SIR AND BROTHER,—Our Lodge here (Tranquil) continues prosperous. Your Magazine is in constant use. We shall have some new subscribers to commence with the next volume. We hope, also, then to commence a library. At the annual election of officers of our Lodge, holden on the 17th inst., the following Brethren were elected:—Geo. W. Chase, W. Master; Josiah Little, Jr., S. W.; Archibald Lindsay, J. W.; Hiram Adams, Treas.; Jacob Herrick, Sec.; Rev. Joseph Hutchinson, Chaplain; Wm. Parcher, Marshal; Robert Martin, S D.. Augustus Callihan, J. D.; John W. Farnham, S. Steward; Horatio G. Garcelon, J. Steward; Dan Read, Jr., Tyler.

Respectfully and fraternally,

JACOB HERRICK.

MASONIC INTELLIGENCE.

FOREIGN.

FRANCE.

Paris.—The Grand Lodge of France have acknowledged the Republic. Bro. Bertrand, President of the Chamber of Commerce, and Commander of the Legion of Honor, has been appointed Deputy Grand Master, and was installed on the 30th April last. The Grand Orient numbers now three hundred and fiftyfive subordinate Lodges.

Toulouse.—A Masonic congress was held here June 23d, and the four following days. Three hundred members attended. Essays and lectures on six various subjects connected with the history or work of the Craft were read. W. Bro. Squirier presided.

GERMANY.

It having been decreed that all Lodges in Germany must be under a Grand German Lodge, the Frankfort Eagle has placed itself under the most liberal and consistent, the Grand Lodge of Hambro. This event has occasioned great sensation on the continent, holding warrant, as that Lodge did, under France. It is determined (to legalize the new association) that a new consecration must take place, and the 2d of April was named for the ceremony. Upwards of four hundred Brethren had sent notification of their intention to be present, some from a distance of two hundred miles. Among the most important appointments of delegates are three from the Eclectic Union, the most uncompromising opponents hitherto to the admission of Jews to German Lodges, but which has yielded to the pressure from without.

The new Book of Constitutions has been published at Hambro, and circulated with an introductory address, stating, among other remarks, "that the intention of Freemasonry is not to create a church within the church nor a state within the state; but to consolidate all the better and kinder feelings of man—to improve the inferior passions, to elevate, and to induce him to regard virtue as a virtue, and to love all who entertain the same feelings."

PRUSSIA.

Berlin.—The Grand Lodge Royal York had sent circulars to its subordinate Lodges, notifying them that in accordance with the decision of the united Prussian Grand Masters, on the regulation prohibiting the admission of Jews, those Lodges would "in future ascertain that visiters are provided with properly attested certificates from a recognized Grand Lodge, and require *nothing more.*

The Grand Lodge of the Three Globes, (Berlin,) had signified its intention of adopting the same course with respect to the obnoxious regulation, at the next periodical revision of its statutes. This G. Lodge has under it at present, ninetysix working and fifteen dormant Lodges, the number of subscribing members being eight thousand six hundred and forty. It distributed in charities last year, the sum of 2536 thalers, or about 1900 dollars.

Bernburg.—The Lodge Alexius here has become famous for the many charitable works it has from time to time undertaken, and the institutions it has founded. This year, in consequence of the great distress prevailing in the town and neighborhood, it has opened a public soup kitchen, to the great joy and thankfulness of the inhabitants.

Besancon.—The Lodge of Friendship has been universally spoken of for its kind efforts during the late unfortunate period. It has maintained entirely at its own cost the past winter, forty poor families, and on the day of its festival dinner, distributed upwards of a thousand pounds of bread amongst the poor.

UNITED STATES.

SOUTH CAROLINA.

The Grand Lodge of South Carolina held its annual communication in December last. From the Annual Report of the Grand Secretary we extract as follows:

With but a single exception, to which he will hereafter allude, the Grand Secretary is gratified in being able to state that the most perfect harmony continues to exist among the various bodies to whom are entrusted the care and government of the Craft in the different States of the Union.

The Grand Lodge of Maryland has sustained by a solemn vote the regulation that a separate ballot should be had on each degree, and that application should be made for them separately, and also that the provisions relating to rejections for initiation, apply also to rejections for applications for the second and third degrees. The Grand Secretary recapitulates this act of the Grand Lodge of Maryland for the purpose of adverting to the fact that a similar regulation, which he has no doubt is in accordance with the ancient Constitutions of Masonry, has always existed, so far as his knowledge extends, without exception, in the country Lodges of this jurisdiction, although its form if not its spirit, has been generally abandoned in the practice of the city Lodges. It would, perhaps, be as well that the declared voice of this Grand Lodge should give a settled uniformity to the practice in this matter, and prevent the possibility of future disputation.

During the last year there was some disturbance given to the Masonic harmony of Illinois, by the admission of a colored person into one of the Lodges of that State. I am happy to say that that question has been completely and happily put to rest by the solemn declaration of the Grand Lodge of Illinois, that she is "unqualifiedly opposed to the admission of negroes or mulattoes into Lodges under her jurisdiction."

The Grand Lodge of Arkansas, following what I cannot but think is the injudicious advice of the Baltimore Masonic Convention at its last annual communication, adopted a resolution levying a tax on all Masons who were not members of Lodges in its jurisdiction, and subjecting them on refusal, to pay the penalty of suspension or expulsion. I am gratified, in condemning such a proceeding as this, to find myself supported by the respectable authority of the Committee on Correspondence of the Grand Lodge of Maryland, who very properly observe that

the object of Masonry never was to extort money from its votaries, compulsive membership at once depriving it of its titles of Free and Accepted."

The Grand Lodge of Ohio has, by the adoption of the report of a Committee, decided that it is proper for the member of a subordinate Lodge, to appeal from the decision of the Master, and for the Lodge to reverse the Master's decision. This palpable violation of the rights and duties of the Master, and of the ancient usages of the Order, which is unknown to this, and I believe every other jurisdiction, except that of Ohio, must result, wherever practised, in the entire subversion of Masonic discipline.

The Grand Lodge of Texas, though the youngest in the Union, appears to be in a prosperous condition, having twentysix subordinate Lodges working under its jurisdiction. It has taken the laudable object of education into consideration, and adopted resolutions preparatory to the establishment of a Masonic College in the State. It has abandoned the system of Grand Lodge Certificates, and adopted a rule that in applications for initiation, one black ball shall reject the candidate for one year, two black balls shall reject for two years, and three or more for four years. This is evidently contrary to all Masonic usage, and a contravention of that article of the ancient Constitutions which declares, that the Grand Lodge shall pass no law imposing a member on a Lodge, without the unanimous consent of the Brethren.

The Grand Secretary regrets to say, that an unfortunate collision has occurred between the Grand Lodges of Louisiana and Mississippi, which for a time at least, has destroyed the harmony that should exist between these illustrious bodies, but as that matter has already been laid before this Grand Lodge, and placed in the hands of a Committee every way competent to investigate the merits of the question, I shall refrain from saying anything upon the subject.

From so painful a theme, it is pleasant to advert to the fact, that the subject of education has been receiving from several of the Grand Lodges, that attention which its importance demands. There is at Lexington a flourishing Masonic College, under the jurisdiction of the Grand Lodge of Missouri; another in Tennessee, supported by the Grand Lodge of that State; and respectable Masonic seminaries established by the Masons of Alabama and Kentucky. It is to be hoped that the time is not far distant, when our own Grand Lodge, being relieved from the pecuniary claims which now so much confine her exertions, will be enabled to offer to the destitute orphans of the Craft, those advantages of extended instruction which the imperfect state of our common school system does not at present permit them to receive.

The important subject of a General Grand Lodge, has at length been officially brought before the Masonic Fraternity of this Union, and it will become incumbent on this Grand Lodge, at no distant period, to deliberate and determine on the expediency or inexpediency of such a body. * * I cannot refrain from urging upon my Brethren the calm and intelligent consideration of the question of expediency in relation to the establishment of this body, which, if its powers be confined to the adjudication of all differences between Grand Lodges, without affecting the supremacy of each in its own jurisdiction and over its own subordinates, and to the establishment and preservation of a uniform mode of work, would be, perhaps, the means of doing much good, and removing a large amount of evil.

In our own jurisdiction, I am gratified to say, that the light of Masonry continues to burn with bright and steady effulgence. Harmony exists between the Grand Lodge and all its subordinates; the ancient landmarks continue to be preserved with wonted vigilance; no gross crimes have been committed to soil the purity of the Masonic character; and Masonry, as a *scientific* institution, begins to be duly appreciated, and strenuously studied by many of the Fraternity; and during the past year, the number of contributing members has been largely increased. May this happy picture of prosperity and harmony continue from year to year, to present its encouraging outlines to our view.

ALBERT G. MACKEY, M. D.,
Grand Secretary.

GEORGIA.

The Grand Chapter of Georgia held its annual communication at Augusta, in May last. The G. H. Priest, M. E. Comp. Wm. T. Gould, submitted a communication, from which we extract the following spirited report of his mission as delegate to the triennial meeting of the Gen. Grand Chapter:

The matter requiring most special notice, is the order passed at our last annual communication, requiring me to see that this Grand Body should be represented in the then ensuing meeting of the General Grand Chapter of the U. States. In pursuance of that order, I proceeded to Columbus, Ohio, in September last, and attended the Gen. Grand Chapter in person. It was well I did so. On reaching Baltimore, I called on the Gen. Grand Secretary, and learned, to my great surprise, that there was no record on the books of the Gen. Grand Chapter, *of our Masonic existence*, nor had the Secretary any official notice of it. I can account for this most extraordinary omission only from the fact that, at the Gen. Grand Communication in 1826, the one next following the organization of this Grand Body, the then Gen. G. Secretary did not attend, but sent in his written resignation. As the turning over of his records and documents to his substitute, and afterwards to his successor, necessarily produced some confusion, it is probable that our returns, which must have been made to him, were then mislaid. I say that our returns *must* have been made,—because, after I had been a day in Baltimore, the present Gen. Grand Secretary, on further diligent "search among the rubbish of his office," found a forgotten printed sheet, more than twenty years old, containing an official list of the Grand Chapters under the General Grand Jurisdiction, in which the entry appeared, "Grand Chapter of Georgia, Daniel Hook, G. Secretary, Louisville." This was conclusive that we must have been returned to, and recognised by, the Gen. Grand Chapter; but, in the fever of antimasonry, which soon after swept over the land, regular returns were neglected, new Gen. Grand Officers came into power, and our existence was forgotten.

At the General Grand Chapter, I presented my credentials, and took my seat as Grand High Priest. A special committee was appointed in reference to our Grand Chapter, who reported that they found "documentary evidence in the hands of the Gen. Grand Secretary, to show that the Grand Chapter of the State of Georgia is a constituent member of this Grand Body; although said Grand Chapter has not been represented or made returns to this Gen. Grand Chapter since the year 1822." This report was agreed to, and our Grand Body thus once more recognized as in full Masonic fellowship. I trust the punctuality of our returns in future, and the very accurate business habits of the present Gen. Grand Secretary, will prevent any doubt from arising hereafter, as to our regular standing.

In connection with this subject, I beg leave to remark, that my observation of the proceedings of the Gen. Grand Chapter, has convinced me more than ever, of the necessity of sustaining and strengthening the authority of that body. Repeated efforts have been made to abolish it: at this moment there is a strong disposition to do so, especially among our Western Brethren. I am disposed to believe that, though political discussions are excluded from the halls of Masonry, political sympathy has a great deal to do with the efforts referred to. The hostility felt by a great portion of our citizens to the concentration of political authority in the General Government, has a tendency to make them jealous of centralizing power in any shape—and this feeling extends to the Royal Arch organization. While this is not the place to discuss, or even give an opinion upon the political views alluded to, I may be allowed to remark, that there is a difference, radical and essential, between the operations of government and those of our Fraternity. Government must suit its action to the wants and wishes of the people for the time being; and hence, abused and misapplied as the term has been, all government becomes more or less *progressive*. But, to borrow the sentiment of a distinguished Companion at Columbus, from *progressive Masonry* let us pray to be delivered. We are bound to stand by the ancient landmarks—neither

time nor change must move them. In the reports of some of the committees of the Gen. Grand Chapter, you will see noticed efforts towards innovation, which must be checked, or our foundations will be swept away, and which cannot be checked without some acknowledged controlling power.

I saw, during the session at Columbus, repeated indications of a disposition to break down established usage, and substitute the popular feeling of the moment. If such a system prevails, the unity of our Order is gone forever; its time-honored Wisdom will give place to impulsive folly; its Strength become weakness; and of its Beauty, marred and broken, nothing will remain but ruins.

I call your attention, by way of illustrating my remarks, to the proceedings of the Gen. Grand Chapter on the subject of Royal Arch Masonry in Louisiana and Texas. You will there see a specimen of the total disorganization which must ensue, if the popular will, which governs in politics, is to become omnipotent in Masonry; and these are only specimens.

The disposition to popularize all Masonic action—to throw wide open the doors of our sanctuary—to bring in "the lame, the halt and the blind, that our house may be filled"—is growing and alarming. In my opinion, our first duty to our Order is to preserve its respectability and purity. An indiscriminate increase of members, without reference to their qualifications, must destroy both. An adherence to our principles, unyielding under any circumstances, can alone sustain us; and this adherence is only to be secured by following the counsels of wisdom and experience, and teaching to the neophyte of yesterday, deference to the grey hairs of the patriarch.

I am constrained to believe that these conservative principles would be placed in imminent peril, were the wholesome restraints of our General Grand Body withdrawn; and I do trust that this Grand Chapter, organized under the authority, and always acknowledging the jurisdiction of the Gen. Grand Chapter of the United States, will be the last to sanction encroachments on that authority, or restraint of that jurisdiction.

The committee to whom was referred the communication of the G. H. Priest, submitted a report, which was adopted, and in which they say—

Your committee, believing that the present organization for the government of Royal Arch Masons, is as good as can be desired, would most respectfully recommend to the various bodies of Royal Arch Masons to aid, support, and uphold the General Grand Royal Arch Chapter, in the proper enforcement of its rules and regulations, so that it may prevent all innovations on the Royal Art.

On motion of Comp. Frierson, the following preamble and resolution was adopted:

Whereas, it has become a practice too common, in some of the subordinate Chapters of this State, to confer the degrees on ministers of the gospel, free of charge, be it therefore

Resolved, That this Grand Body declares such a course a violation of the Grand Constitution—(Art. IV. Sec. 3d.)

MISSISSIPPI.

The Grand Chapter of Mississippi held its annual communication at Jackson, in January last. From the proceedings we extract as follows:

The Grand Secretary reports that by direction of the Grand Chapter, at its last Grand annual convocation, Charters have been issued to the following Chapters, previously working under Dispensations, to wit: Magnolia, No. 7; Lexington, No. 9; Canton, No. 10; Macon, No. 11; De Witt Clinton, No. 12. Also, to Yazoo Chapter, No. 8, said Chapter having been working under a written permit since the convocation of Chapters held at Vicksburg, in May, 1846, at which time a Charter was granted to said Yazoo Chapter.

Since the last convocation of this Grand Chapter, Dispensations have been issued under the directions of the Grand High Priest, for the organization of two new Chapters, viz.: one known as "Euphemia Chapter," in the town of Aberdeen, and one at Fayette, called "Fayette Chapter."

Charters were subsequently ordered to be granted to these two Chapters.

Comp. Mellen made the following

REPORT:

The committee on Foreign Communications, have had before them the copies of the proceedings of the M. E. Grand Chapters of Maryland, Missouri, Alabama, Kentucky, Indiana, Virginia, Connecticut, Georgia, Ohio, Tennessee, and the proceedings of the General Grand Chapter of the United States. They have had also before them the proceedings of a body, calling itself the Grand Chapter of Texas, but as said Grand Chapter has been declared by the Gen. Grand Chapter to be illegally formed, it cannot be recognized by this Grand Chapter. The committee are pleased to find that the Acacia has again found root among the green mountains of Vermont, a soil for a long time rendered sterile and desolate by the sirocco of antimasonry. By resolution of the G. G. Chapter, Burlington Chapter, No. 12, in Vermont, was authorized to resume its labors under the charge of its last elected High Priest, E. Comp. Nathan B. Haswell, whose name we mention, because he bore the banner of Masonry unflinchingly, at the head of the very few in that State who remained true to their principles, and did not even bend to the storm, nor desert a cause which they knew to be good, and in the prosperity of which the human family had an interest.

The Gen. G. Chapter passed a resolution at its last triennial meeting, by which "the association holding its meetings in the city of New Orleans, and assuming to exercise the functions and authority of a Grand Chapter of Royal Arch Masons, is an irregular and unauthorized Masonic body; and by which it was disowned and repudiated, as spurious, clandestine and illegal; and that Masonic intercourse, as well public as private, was interdicted and forbidden between the Grand and Subordinate Chapters owing allegiance to the Gen. Grand Chapter and the aforesaid spurious association, its adjuncts, and all Royal Arch Masons acknowledging the authority of the same." This interdict is, of course, binding upon the Chapters and Royal Arch Masons within this jurisdiction.

The subject which is of the most interest to Royal Arch Masons, which we find in the above mentioned communications, is that of jurisdiction over the degrees of Royal and Select Master. The Grand Chapter of Virginia exercises this jurisdiction; and other Grand Chapters in those States in which there is no Grand Council, are authorized by the General Grand Chapter to assume the jurisdiction over those degrees.

If this were a question, whether a division of jurisdiction over the degrees of Mark and P. M., M. E., R. A., and R. and S. should be now made; that is, that separate Councils had in no instance exercised authority over any of them, we should certainly decide against such a division; for it has been, at least with some of us, always a matter of right that any division of jurisdiction had been made relative to any of the degrees of Ancient Freemasonry; for there was none according to the original organization, and that organization is not even now changed in England. The Grand Master of Masons there, is really such as his title imports. All the degrees and all Masons should, properly, have remained under the jurisdiction of the Grand Lodges. But it has been thought advisable in the United States, to separate the Chapter from the Lodge, and make it an independent body, with exclusive jurisdiction over four of the degrees, with the exception of Past Master, over which, under some circumstances, a concurrent jurisdiction is acknowledged. It was probably subsequent to this separation, that Grand Councils exercised exclusive jurisdiction over the Royal and Select degrees—by what authority your committee are not informed. This authority, however, has been acknowledged in a majority of the States, and by the General Grand Chapter, as before mentioned, in those States in which Grand Councils exist. It is

certainly unfortunate that there should be two bodies differently organized, and with different governments, who exercise, concurrently, supreme power over the last mentioned degrees. But so it is; and it is manifest that the Grand Chapters and Grand Councils of States, being subordinate bodies to their respective Gen. Grand Chapter and Gen. Grand Council,* have not the power to remedy the evil by any direct exercise of authority; but the remedy, if any, must be brought about by negotiation between those G. G. bodies.

Three new Grand Chapters have been formed, under the sanction of the G. G. Chapter, during the past year, viz: Florida, Missouri, and North Carolina. This fact, with many others set forth in the communications referred to this committee, shows that Royal Arch Masonry has taken deep root, and is flourishing in all parts of our Union.

A resolution declaring that suspension or expulsion of a Comp. by a Lodge, is a suspension or expulsion also from R. A. Masonry, and that he can be restored to his rights as an R. A. Mason, only by virtue of his restoration to the standing of a Master Mason by the Lodge, was offered and adopted.

Obituary.

At a regular meeting of Massillon Encampment, No. 4, held in Masonic Hall, in Massillon, Ohio, May 26th, 1848, the committee to whom had previously been referred the communication received bearing the intelligence of the decease of our Brother Sir Knight, Bela Latham, submitted the following resolutions, which were unanimously adopted:

Having received intelligence of the lamented decease of our beloved Bro. Sir Kt. Bela Latham, Grand Commander of the Grand Encampment of Ohio, which mournful event occurred on the 21st day of April, 1848, and being desirous of expressing our feelings of sorrow caused by this painful dispensation of Providence, as well as of bearing our testimony to the many Masonic and Christian virtues uniformly exhibited in the life of the deceased,—Therefore,

Resolved, That we regard the loss of our esteemed Brother and Companion, as an afflictive calamity to the Order at large, and that in his death, Masonry has occasion to mourn the extinguishment of a "burning and shining light," society has been deprived of a most invaluable member, and a large circle of friends have suffered a bereavement which will long be realized with feelings of deepest regret.

Resolved, That by this painful appointment of an allwise Providence, the Grand Encampment of Ohio has been deprived of the talents, the wisdom, the bright example of our honored Commander, and that a void is left in the place of most eminent distinction, which few can fill with equal ability.

Resolved, That we, as Brethren and Companions of the deceased, do hereby bear our testimony to his pure and upright character, in whatever relations to society we view it, and that we mingle our regrets with those of our Brethren at large, that we can no longer testify our approbation of his distinguished merit, by bestowing upon him the highest honors of the Order.

Resolved, That we tender to the family of our departed Companion, our most affectionate sympathies, and that we commend to them the consoling reflection that, through faith in the merits of a crucified, ascended Saviour, he whom they and we mourn, has, as we trust, been admitted into the asylum above, and that his enfranchised spirit now rests in the peaceful abodes of the blessed.

Resolved, That a copy of these proceedings duly attested, be forwarded to the family of the deceased, and also published in the "Freemasons' Monthly Magazine," and the "Masonic Review."

Attest. P. P. Cain, *Recorder*.

*We are not aware of the existence of such a body as the "Gen. Grand Council." Where is it?—Ed. Mag.

At a meeting of St. John's Lodge, No. 36, held at their Hall, in the city of Richmond, on Tuesday evening, May 16th, A. L. 5848, the following preamble and resolutions were unanimously adopted:

Whereas, it has seemed good to the Eternal Governor of the Universe to call our friend and Brother, Richard H. Toler, to join those who have forever departed from the scenes of this life, and as it is proper that we, his Masonic Brethren, who have assembled to pay our last tribute of respect to his earthly remains, should express our opinion of his worth as a man and a Brother,—

Resolved, That we have always, in our intercourse with the deceased, found him to be governed by a firm and unfaltering devotion to his principles; but uniting with this firmness a degree of kindness and amenity to others which caused him always to be beloved, even by those who in opinion were separated from him; and that to this he added an accuracy and extent of knowledge, and acuteness and strength of mind, which commanded the respect of all, and enabled him to fill the high stations to which he has been called with honor to himself and usefulness to his country.

Resolved, That, in his intercourse with us as a Mason, he has, by the practice of the charities of our Institution, endeared himself to us, and left a place in our affections and esteem which cannot be easily filled.

Resolved, That we sincerely sympathise with his afflicted widow in the trying circumstances of her bereavement, and humbly and earnestly invoke for her the protection and blessing of Him who hath wounded, and who alone can heal.

James Evans, *Master*.

Copy—Teste, John K. Martin, *Sec. p. t.*

EXPULSIONS.

At a regular meeting of Clinton Encampment, No. 4, held at their hall in Mt. Vernon, Ohio, the following resolution was unanimously adopted:

Resolved, By Clinton Encampment, that *John W. Davis* be, and he is hereby, expelled from all the rights and benefits of the Order of Knights of the Red Cross, Knights Templars and Knights of Malta, for gross unmasonic conduct.

A true copy. Attest, G. W. Williams, *Rec.*

At a regular communication of Missisquoi Lodge, East Berkshire, Vt., held March 13th, 1848, *Thomas Child, Jr.* was expelled from said Lodge for unmasonic conduct. Per order.

Ralph Stebbins, *Sec'y.*

REGISTER OF OFFICERS.

GRAND LODGE OF CONNECTICUT.

M. W. Avery C. Babcock, G. Master.
R. W. Benoni A. Shepherd, D. G. M.
" William E. Sanford, S. G. W.
" David Clark, J. G. W.
" Benjamin Beecher, G. Treas.
" E. G. Storer, G. Sec.
" Rev. T. P. Abel, G. Chaplain.

GRAND CHAPTER OF CONNECTICUT.

M. E. William E. Sanford, G. H. Priest.
E. George Giddings, D. G. H. P.
" Theodore Spencer, G. King.
" Chauncey Burgess, G. Scribe.
" Benjamin Beecher, G. Treas.
" E. G. Storer, G. Sec.
" Rev. T. P. Abel, G. Chaplain.
" Cyrus Goodell, G. Marshal.

GRAND CHAPTER OF MASSACHUSETTS.

M. E. Charles W. Moore, G. H. Priest.
E. Gilbert Nurse, G. King.
" Joel Talbot, G. Scribe.
" John Hews, G. Treas.
" Thomas Waterman, G. Sec'y.
" Hugh H. Tuttle, G. Marshal.
" Rev. Geo. M. Randall, } G. Chapl'ns.
" Rev. Albert Case, }
" Winslow Lewis, Jr., } G. Stewards.
" Lucien B. Keith, }
" Simon W. Robinson, } G. Lecturers.
" Robert Keith, }
Comp. Josiah Baldwin, G. Tyler.

BOSTON ENCAMPMENT.

John R. Bradford, G. Commander.
Samuel Pearce, Generalissimo.
Hugh H. Tuttle, Capt. Gen.
Addison Searle, Prelate.
Albert H. Kelsey, S. W.
Gilbert Nurse, J. W.
Ebenezer Smith, Treas.
Calvin Whiting, Rec.
F. C. Raymond, Sword Bearer.
Charles Williams, Standard Bearer.
Hamilton Willis, Warder.
George Tucker, } Guards.
Joseph Barnard, }
Wm. W. Baker, }
Wm. C. Martin, Sentinel.

ST. JOHN'S LODGE, BOSTON.

Daniel Harwood, Master.
Charles Robbins, S. Warden.
Lewis Rice, J. Warden.
Freeman C. Raymond, Treas.
Calvin Whiting, Sec'y.
Rev. E. M. P. Wells, Chaplain.
Frederick S. Ainsworth, Marshal.
Robert W. Crossett, S. Deacon.
Henry D. Wakefield, J. Deacon.
John K. Hall, } Stewards.
Francis Gardner, }
Wm. C. Martin, Tyler.

BOSTON COUNCIL R. AND S. MASTERS.

Charles W. Moore, M. Ill. G. Master.
Robert Keith, R. Ill. D. G. Master.
Hugh H. Tuttle, Ill. G. M. of the Work.
Joshua Holden, M. of the Exchequer.
Thomas Waterman, Recorder.
John R. Bradford, Conduc. of the Council.
Edwin Barnes, M. of the Guards.
Constant Southworth, Sentinel.
Wm. C. Martin, Door-keeper.

ST. ANDREW'S CHAPTER, BOSTON.

Peter C. Jones, High Priest.
Smith W. Nichols, King.
Jonathan Emerson, Scribe.
William Eaton, Treas.
Thomas Waterman, Secretary.
John McClellan, R. A. Capt.
Hugh H. Tuttle, Capt. of the Host.
Wm. W. Baker, Prin. Soj.
Albert H. Kelsey, M. of 3d Veil.
Thomas Restieaux, M. of 2d "
George Tucker, M. of 1st "
Rev. Thomas F. Norris, Chaplain.
Levi Bates, Sen. Steward.
Henry Davis, Jun. "
Wm. C. Martin, Tyler.

ST. PAUL'S CHAPTER, BOSTON.

Stephen Lovell, High Priest.
Freeman C. Raymond, King.
Nahum Ball, Scribe.
Joseph Barnard, Treas.
Calvin Whiting, Secretary.
George Leighton, R. A. Capt.
John K. Hall, Capt. Host.
Charles Bates, P. Soj.
Gilbert Nurse, } M. of Veils.
Sam'l W. Gleason, }
John Bigelow, }
William Orne, } Stewards.
Jas. J. Harrison, }
Wm. C. Martin, Tyler.

AMICABLE LODGE, CAMBRIDGEPORT.

L. R. Paige, W. Master.
Charles R. Metcalf, S. W.
George B. Lothrop, J. W.
Nathan Fisk, Treas.
Charles Tufts, Sec.
Benjamin F. Nourse, S. D.
Henry Earle, jr., J. D.
Rev. T. F. Norris, Chaplain.
Wm. P. Butterfield, Steward.
John Poor, Tyler.

ASYLUM LODGE, STONINGTON, CT.

Francis Amy, W. Master.
Elisha Faxton, Jr., S. W.
George E. Palmer, J. W.
Benjamin Pendleton, Treas.
J. M. Willey, Sec.
K. H. Van Rennselaer, S. D.
Benj. Pomeroy, J. D.

GRAND CHAPTER OF GEORGIA.

M. E. Wm. T. Gould, G. H. Priest.
E. P. T. Schley, D. G. H. P.
" J. W. Castens, G. King.
" G. W. Adams, G. Scribe.
" Lemuel Dwelle, G. Treas.
" W. K. Kitchen, G. Sec.
" Rev. C. W. Key, G. Chaplain.
" W. H. Maharrey, G. Marshal.

BOSTON GR'ND LODGE OF PERFECTION.

Enoch Hobart, Th. Ill. Sub. Gr. Master.
Chas. W. Moore, Sub. S. G. Warden.
J. A. D. Worcester, Sub. J. G. Warden.
Gardner Greenleaf, G. Treas.
John McClellan, G. Sec.
F. C. Raymond, M. of Ceremonies.
Geo. Leighton, Capt. of the Guards.

GRAND COUNCIL OF PENNSYLVANIA.

A. McCammon, M. E. G. Puissant.
W. W. Wilson, M. E. D. G. P.
James S. Hoon, Ill. G. M.
James Stevens, Ill. P. C. of W.
Thomas Sargent, G. Treas.
S. M'Kinley, G. Sec'y.
A. G. Reinhart, G. C. of G.
Philip Ross, G. S.
S. B. Cooper, G. T.

MOUNT LEBANON LODGE, BOSTON.

Charles Bates, Master.
George Leighton, S. Warden.
Albion K. P. Cooper, J. Warden.
William Eaton, Treasurer.
Thomas Waterman, Secretary.
Rev. Stephen Lovell, Chaplain.
Moses A. Getchell, Marshal.
John H. Redington, S. Deacon.
Edward D. Bell, J. Deacon.
Dexter Bowker, S. Steward.
William Orne, J. Steward.
Wm. C. Martin, Tyler.

MIDDLESEX LODGE, FRAMINGHAM, MS.

Edward Holbrook, W. Master.
Malachi Babcock, S. W.
Charles E. Horn, J. W.
Emlyn Leland, Treas.
Thos. F. Hammond, Sec.
Daniel Parmenter, S. D.
Sylvius Holbrook, J. D.
Zibeon Hooker, Marshal.
Nahum Goodnow, S. Steward.
Elijah P. Leland, J. Steward.
Jesse Belknap, Tyler.

WARREN LODGE, M'MINNVILLE, TEN.

James P. Thompson, W. Master.
Nicholas Oldham, S. W.
H. M. Burton, J. W.
Chatham Coffee, Treas.
J. F. Colville, Sec.

MOBILE COUNCIL R. AND S. MASTERS.

Rufus Greene, Th. Ill. G. M.
Doric S. Ball, Ill. Dep. G. M.
Henry S. Levert, P. C. W.
James McBride, Treas.
Edwin Rust, Rec.
Samuel M. Todd, Capt. Guard.
Edward Brown, G. Steward.
Lewis Ayers, Sent.

MOBILE CHAPTER, NO. XXI.

Rufus Greene, H. Priest.
John C. Hodges, King.
Ellison B. Smith, Scribe.
Cyrus Gill, Treas.
Edwin Rust, Sec.
Samuel M. Todd, R. A. Capt.
John G. Ulrich, Capt. of the Host.
Henry S. Levert, Prin. Soj.
Thomas Holland, M. of 3d Veil.
Charles Bancroft, M. 2d "
Percy Walker, M. 1st "
Jesse Carter, } Stewards.
Albert M. Quigley, }
Lewis Ayers, Tyler.

HOWARD LODGE, MOBILE, ALA.

John Bowen, W. Master.
Frederick Stewart, S. W.
Charles Bancroft, J. W.
James F. McBride, Treas.
Samuel M. Todd, Sec.
Rev. John E. Jones, Chaplain.
Albert M. Quigley, S. D.
James Walsh, J. D.
Richard F. Knott, Marshal.
Nelson Parker, } Stewards.
Edwin D. Coleman, }
Lewis Ayers, Tyler.

MOBILE LODGE, MOBILE, ALA.

Henry S. Levert, W. Master.
John G. Ulrich, S. W.
D. R. W. Davis, J. W.
John Johnson, Treas.
James A. Miller, Sec.
Joseph C. Calhoun, S. D.
Israel J. Jones, J. D.
Rev. Francis W. Dorman, Chaplain.
Thomas Holland, } Stewards.
Richard H. Redwood, }
Lewis Ayers, Tyler.

WESTERN STAR LODGE, JANESVILLE, WIS. TER.

F. Whitaker, W. Master.
A. H. Smith, S. W.
C. G. Gillett, J. W.
S. Stoughton, Treas.
S. S. Henny, Sec.
H. Taylor, S. D.
W. T. Cobb, J. D.
G. H. Besk, Tyler.

MASONIC CHIT CHAT.

Recommendation of the Magazine by the Grand Lodge of Mississippi.—We acknowledge ourselves under new obligations to the G. Lodge of Mississippi for the following cordial expression of their favorable opinion of the Magazine, and avail of the opportunity to renew our assurance to that distinguished body, and to our Brethren generally, that no exertions on our part shall be spared to render the future numbers of the work eminently useful and worthy of their continued patronage:

On motion of Bro. Doty—

Resolved, That the "Freemasons' Magazine," a periodical published in Boston, Mass., and edited by our distinguished Bro., Charles W. Moore, is a work pre-eminently entitled to command the respect and patronage of the whole Masonic Fraternity.

Resolved, That the Lodges subordinate to this jurisdiction, be earnestly recommended to take the above mentioned periodical, as the best means of enlightenment on questions of Constitutional Law, as well as on account of the vast amount of other interesting and useful matter it contains.

The general proceedings of the Grand Lodge shall be noticed in our next.

☞We acknowledge the receipt of a Circular report made to Columbus Lodge, Ohio, on the 9th May, on the Circular of the Grand Master, in relation to the innovations alleged to have been introduced into the Lodges in that State, referred to in our last number. The committee of Columbus Lodge assume that the Grand Master has full authority in the premises, and declare the readiness of the Lodge to meet him with the other Lodges in council, if *he* shall see proper to summons or request them to do so. They do not, however, feel the propriety of *recommending* him to call such a council, believing that such a recommendation would be inconsistent with the dignity, if not indecorous to the office of Grand Master. We believe this to be the right view of the matter.

Expulsions.—*Leander J. S. Turney* was expelled from Masonry on the 15th April, by Monroe Lodge, No. 22, at Bloomington, Indiana, and the expulsion has been confirmed by the G. Lodge of the State.

Joel Winship, of South Reading, was expelled by the Grand Lodge of this State, on the 14th ult.

☞We have not received the Constitution referred to by our New Orleans correspondent.

Charitable.—At a Masonic Convention composed of delegates from the different Lodges of North Alabama, recently held at Tuscumbia, to consider the propriety of establishing in that section of the State an institution of a high order, for the purposes of female education, a committee to whom the subject had been confided, reported in favor of the project, which was accepted with great unanimity by the Convention. The seminary is to be called the North Alabama Masonic Female Institute. It is proposed to endow it, independently of the cost of the building and furniture, with the sum of $100,000.—*Exch. pap.*

A similar institution for boys and girls is about to be established at Selma, Alabama, by the Lodge and Chapter at that place. A large portion of the requisite amount of funds has been raised, and the success of the project is not doubted.

☞We regret to be obliged to say to our correspondent at Aberdeen, Miss., that we have not a copy of the work he desires. We will, however, make an effort to procure one for him. He had better request some person from Aberdeen, who may be visiting this city, to call on us, and if we succeed in our efforts, we will send it to him. The expense of sending as he intimates, would be very high.

We have no evidence of the "genuineness" of the degree to which he refers. It is of French origin, and of very little consequence.

We are happy to learn that the different branches of Masonry are flourishing in Aberdeen, and that there is a prospect that a Council will soon be opened there.

☞It is of course understood that we do not subscribe to the correctness of *all* the opinions that are advanced in such portions of the proceedings of Grand Lodges as we from time to time give in our pages. If it were understood that we endorse all that we publish in this department of our selected intelligence, we should occasionally be liable to the charge of inconsistency.

☞Notice of the Celebration of the 24th at New Bedford, is necessarily deferred till our next. We would be obliged for accounts of celebrations in other places.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, AUGUST 1, 1848. [No. 10.

THE CELEBRATION AT NEW BEDFORD, MASS. JUNE 24, 1848.

The Nativity of St. John the Baptist was celebrated, under the immediate auspices of Star-in-the-East Lodge, at New Bedford, on Saturday, the 24th of June last. A general invitation had been extended to the different Masonic bodies throughout the Commonwealth, and ample arrangements had been made for their reception and accommodation. But in consequence of the anniversary falling on Saturday, and the uncertainty of Brethren from the interior towns being able to return to their homes on the same day, the attendance was not so numerous as was anticipated, nor as it otherwise would have been. There was, however, a full average attendance. About two hundred and fifty ladies and gentlemen went from this city on the morning of the day, in a special train of cars, which had been engaged for the purpose. There were probably about four hundred Brethren in the procession. There were also about one hundred ladies present, who were formed in procession, under the direction of Marshals, and marched from the hall provided for their accommodation, to the church, where the public exercises took place; after which, they were again formed as before, and marched to the City Hall, where the tables had been spread for dinner. By this arrangement, they were relieved from the fatigue of marching about the city, in the general procession. And it was a fortunate arrangement; for it would have been utterly impossible for them to have marched one-half the distance, or to have borne one-half the fatigue, that was required of the gentlemen in attendance. And it may as well be said here as elsewhere, that the committee are justly chargeable with a very great mistake in this respect. Many of our aged Brethren are accustomed to attend these celebrations; but they are not accustomed, nor have they the physical strength required to perform, in midsummer

and beneath the enervating heat of a cloudless sun, a march of three or four miles through the public streets. And this must not in future be required of them, unless we wish to deprive them of the pleasure and ourselves of the honor of their presence. We attach no particular blame to our Brethren at New Bedford on this account. It is a common error, into which they very naturally fell; the consequence of which was, however, that before the procession had reached the dining hall, several of the elder Brethren broke entirely down, while others were so much exhausted that they were rendered unfit for the enjoyment of the remaining festivities of the day. We trust that this matter will hereafter be more considerately managed.

The procession was formed by the Chief Marshal, W. Br. T. INGRAHAM, and his assistants. Separate halls had been assigned for the different orders; in which they were respectively organized, under their proper officers. The Boston Encampment, (which, in the absence of Sir John R. Bradford, fell under the command of Sir SAMUEL PEARCE,) had been invited to perform escort duty for the procession. They accordingly left their quarters at about 11 o'clock, accompanied by the New Bedford Brass Band, and marched to the Parker House, where, with the proper salute, they received the Princes of Jerusalem, under the command of Sir EDWARD A. RAYMOND, and escorted them to the Masonic hall, where they in like manner received the Grand Lodge and the celebrating body. The Chapters were next received, and after them the various Lodges, according to their respective ranks,—all of which was executed with strict military propriety, and without confusion or disorder. The whole procession then took up the line of march, and proceeded through so many of the beautiful streets of one of the most pleasant Atlantic cities in the Union, that it is very doubtful if there were any "more of the same sort left" through which it could proceed. It arrived at the Unitarian church at about 1 o'clock, where the exercises took place as follows:—

1. VOLUNTARY ON THE ORGAN, with the 133d Psalm—

BEHOLD, how good and how pleasant it is for Brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

2. ODE—from Br. POWER'S Masonic Melodies:

HAIL! gentle Charity!
Long may thy precepts be
Dear in our land:
May He who formed our kind
Bless to the troubled mind
Each gentle tie designed
In Friendship's band.
CHORUS.—May HE, &c.

When waves of trouble flow,
Then may a Brother's woe
Touch every heart;
Let Pity's kind decree,
Where er the wretched be,
Bid, in sincerity,
All grief depart.
CHORUS.—Let Pity's, &c.

Should e'er a footstep stray,
Lost in its darkened way,
Hope still be near:
Eyes for the wandering blind,
Love, every wound to bind,
Truth, still to guide mankind,
Be ever here.
CHORUS.—Eyes for, &c.

Blessed in a FATHER'S love,
Beaming from Heaven above,
Our Faith shall rise;
That, in a brighter day,
Each voice shall join the lay,
When life shall pass away,
Above the skies.
CHORUS.—That, in, &c.

Hail! gentle Charity!
Long may thy precepts be
Dear in our land:
Each heart a sacred shrine,
Hallowed with Light divine
Improve the great design
While time shall stand.
CHORUS.—Each heart, &c.

3. PRAYER—by Rev. Br. STEPHEN LOVELL.

4. ODE—from the same Melodies:

YOUR voices lend, to hail the friend
We welcome with delight,
For Friendship's chain, with Brothers true,
Is seen more fair and bright;
And hours that kindness treasures here
The anthem still shall find,
While every heart shall catch the strain
That tells of thoughts most kind.

CHORUS.

And kindly thus shall Brothers know
True hearts will joyous be,
Where notes of love responsive rise,
In hours of social glee.

O, who, with thought and heart so cold,
The joyous hour would miss,
That brings, amid time's changing scenes
The truest source of bliss!
One whispered word shall kindly tell,
One gentle hand shall bear,
A pledge that time shall never waste,
That changes ne'er impair.
CHORUS.—And kindly thus, &c.

When dreams of other days return,
And mark departed joys,
We'll treasure then their brightest forms,
That distance ne'er destroys:
Though other climes their charms disclose,
And newer hopes may bring,
Our memory then shall trace, once more,
The welcome friends now sing.
CHORUS.—And kindly thus, &c.

5. ORATION—by R. W. and Rev. PAUL DEAN.

6. ODE—from the Melodies:

Now, Brothers kindly met,
Kindly we part:
Dear is the true regret
Pressed on each heart:
Joys here so fondly known
Time shall renew;
Brothers all, Brothers all,
Kindly, adieu!
CHORUS.—Joys here, &c.

When other scenes shall bring
Pleasures most dear,
Then in each heart shall spring
Joys gathered here.
Hope gives its promise now,
Faithful and true:
Brothers all, Brothers all,
Kindly, adieu!
CHORUS.—Hope gives, &c.

Still let the world behold
True ones so bound;
Ne'er can the ties be told
Friends here have found.
Scenes of our peaceful hours
Fancy ne'er drew:
Brothers all, Brothers all,
Kindly adieu!
CHORUS.—Scenes of, &c.

When marked our final close,
Time's changes o'er,
May all at last repose
On Heaven's fair shore!
Bound to that holy clime
Hope brings to view,
Brothers all, Brothers all,
Kindly adieu!
CHORUS.—Bound to, &c.

7. BENEDICTION—by Rev. Br. DEAN.

The exercises at the Church were of a highly interesting and excellent character. The Oration was well adapted to the occasion, and we believe gave entire satisfaction to all who had the pleasure to hear it. The speak-

er occupied about three quarters of an hour, and commanded the undivided attention of his large audience.

The Prayer by Rev. Br. LOVELL, who was unexpectedly called upon to discharge the important and interesting duty of Chaplain, after his arrival in the city in the morning, was an appropriate, fervent, and acceptable performance.

The music for the occasion was arranged by our talented Brother, T. A. THORUP, (formerly of New Bedford, but at present of this city,) who presided at the Organ, with a taste and finish that it would be difficult to excel, and that did honor to his reputation as one of the most skilful and scientific of his profession.

The execution by the Choir, under the direction of Br. THOS. B. WHITE, was a subject of general remark and praise. It was of surpassing excellence, and added much to the interest of the occasion.

On the conclusion of the exercises at the church, the procession was again formed and marched to the City Hall, to which the ladies had been previously conducted, and where the company, to the number of about four hundred, sat down to one of the best public dinners of which it was ever our happiness to partake. The tables were handsomely spread, and, in epicurian phrase, literally groaned under the weight of the excellent viands with which they were overloaded. The caterers were the Messrs. S. PACKARD & SON, of the City Hotel; and the arrangement throughout, as well in the preparation as in the choice and abundance of the materials, does them the highest credit. It was a model dinner for such occasions, and our only regret is that the number present was not so large as had been anticipated.

W. Br. TIMOTHY G. COFFIN, Esq., presided at the tables with signal ability and aptness. He was efficiently assisted by Br. JOHN A. KASSON, Esq. as Vice President, and Br. HIRAM WEBB, Esq., as toast-master,—by the latter of whom the regular toasts were prepared, and announced as follows:

REGULAR TOASTS.

1. *The Day we Celebrate*—Sacred to the memory of the Holy Baptist, our illustrious patron. Air—*Pleyel's Hymn.*

2. *The M. W. Grand Lodge of Massachusetts.*

This sentiment was responded to in appropriate terms by the M. W. SIMON W. ROBINSON, who, in conclusion, gave a sentiment complimentary to Star-in-the-East Lodge, which was eloquently replied to, on behalf of the Lodge, by the President of the day, in a speech of great beauty and appropriateness. We had hoped to lay it before our readers, but have not been furnished with a copy. And we may as well say here, that we were altogether too much exhausted by the long march, to take notes of

any of the occurrences of the day; and are obliged, therefore, to rely entirely upon our memory for the particulars here given. This will account for any deficiencies or errors that may occur.

3. *The President and Vice President of the United States*—Honored by the people in their high positions—beloved by us as Brethren of the Fraternity.

4. *Freemasonry*—The synonyme of Brotherly Love, Relief and Truth. "In hoc Signo Vinces."

5. *The Memory of Washington*—"First in war, first in peace, first in the hearts of his countrymen," and first in the affections of his Brethren, the Freemasons of the United States. "*Washington's March.*"

This sentiment was happily responded to by R. W. C. GAYTON PICKMAN, Esq., as follows:

It is now, Worshipful Master, some thirtyone years since I first received the Masonic light; and I had intended to trouble you with my reminiscences of our Institution. But, Sir, a day or two since, a friend happened to send me the subscription book for the purchase of Washington's Library, and therefore I thought I would speak to you of the Masonic character of Washington.

During the Morgan excitement, when our enemies lived on lies as their daily food, it was said by some that Washington, long before his death, had lost his interest in the Institution, and this assertion was founded on the fact that Mr. Sparks found but two letters on Masonry among his papers. The first, a letter from him as Commander-in-Chief, returning the Regalia of a British travelling Lodge to its lawful owners; the other, a letter in answer to some inquirer, to the effect that he had not for some years been in a Lodge, but that he had no reason to suppose that the Masonic influences were exerted to any bad purposes. Now as to the facts on the other side. He is well known to have been early initiated; he is well known, ere yet the burthen of his cares in saving his country made the thing impossible, frequently to have attended our meetings. In a book published soon after his death, called "Washington's Political Legacies," is a letter from a member of the Lodge at Alexandria, who attended his funeral. He was, then, buried with Masonic honors, which he could not have been, unless either by his own request, or unless the Lodge at Alexandria well knew his attachment to our Order. And now, sir, who and what was the man whom we justly claim as a Brother? I wish you to observe, that I make this claim in no spirit of vain-boasting. A feeling of awe, rather, comes over me when I think of such a man as our *Brother*. If he, such as *he* was, thought our Order worthy of his confidence, and so continued to think until his death, what must that Order be, and how hard must we feel it to live up to its requirements! But who was Washington? One whose greatness is almost unparalleled in history. Who ever lived—I mean of mere mortal men—who more uniformly had learned to subdue very strong passions,—holding himself, in appointments to office, and at all other times, wholly above and beyond any personal feelings. I remember hearing the late Col. Pickering say that when he himself received the appointment of Post Master General, he knew that Washington rather disliked him; but then it is very certain that he was admirably qualified for that department of public duty, and therefore he was appointed. The very remarkable manner in which Washington allowed Mr. Jefferson and Col. Hamilton to balance, as it were, his cabinet for so long a time, is another proof of great sacrifice to his sense of duty to his country. I met, in my boyhood, sir, with one expression regarding Washington, in a summary of the old Salem Gazette, then owned by Cushing & Carlton, and edited to some extent by our late Brother, the Rev. William Bentley, well worthy to be quoted for its elegance. Speaking of Washington, after his retirement from the Presidency, and before Mr. Adams offered him the command of the army of '98, when he was, for the moment, without any office, Dr. Bentley says, "Honor sits silent at his feet, having nothing more to offer him." Sir, Honor has much to offer now. Every

year since his death has but added a new strength to his greatness, by proving through our later experience, how wholly unequalled was the enduring lustre of that greatness. "Already," says Ames, "his name is hung up in History, as conspicuously as if it sparkled in one of the constellations of the sky." Of the characters of Washington, I think the two best may be found in Alison's History of Europe, and in a letter of Mr. Jefferson, addressed, I think, to a Dr. Short, and to be found in the fourth volume of his works.

Washington gave to our Order his full confidence; and, indeed, that Order is well worthy of his and our full confidence. We will not vainly boast, but let our *deeds* speak for us. I had hoped that the lying spirit which so wickedly attacked us, had died out; but I was mistaken. Even the wise and good, some of them, at least, speak harshly of us. I was waiting, Sir, the day before our last Thanksgiving, to attend a deputation of the Grand Lodge to Chelsea, when a clergyman of the city of Boston, (then newly inducted into the Rectorship of Grace Church, and whom I had long known in another town,) happened to call on me, and when I mentioned my evening engagement, he expressed some surprise that I was a Freemason, and then asked leave to tell me that, in his opinion, the Masonic obligations were wholly inconsistent with the Christian religion. And this, when he well knew me to have been a communicant in the Episcopal Church about as long as I had been a Mason. Was I a fool, Sir, who could not judge of the influence of Masonry upon my christian character?—or, was I a knave, who had only *put on* Christianity? Sir, this well-bred speech was made by a gentleman, and, I believe, a christian. If such men think thus of us, what must be the opinion of the knaves and fools? Sir, it is my opinion that men, of whatever station, should be taught that they have no right to judge of others, without at least some slight show of evidence to sustain their judgment. But enough of this.

I had one other reason, Sir, to speak to you of Washington. I now have in my hand a ring containing some of Washington's hair, and it is fit that I should tell you the evidence of its authenticity. My mother's youngest brother (Mr. Richard C. Derby,) married in early life Miss Coffin, of Portland. This lady, being much at the South, formed an acquaintance with the grand-daughter of Mrs. Washington, and this lady gave to my aunt a lock of Washington's hair. Mr. Derby had three rings made to contain it, and gave one of them to my mother. At her death, it was given to me. I thought it might gratify you to see it, and I brought it here.

Sir, I will detain you no longer than to give as a toast—

Our Country—May she always be worthy the name of WASHINGTON.

6. *Our American Republic*—Its pillars shall never be shaken while Masonry shall inscribe upon them Strength and Beauty. "*Hail Columbia.*"

7. *The Christian Ministry*—Masons are proud to be their coadjutors in all their works of fraternity and charity. "*Our lodging 's on the cold ground.*"

In answer to this sentiment, Rev. Comp. STEPHEN LOVELL, H. P. of St. Paul's Chapter, of this city, spoke, substantially, as follows:

Mr. President,—I have hesitated to reply to the sentiment just offered, in hopes that there was some other clergyman present who would perform that duty more acceptably. But as I hear no response from another source, you will allow me to offer a brief reply. The sentiment refers to the union of Masons with the Christian ministry, in the work of friendship and charity. I, Sir, am a clergyman by profession: I am also a Mason; and I know that the two *can* unite in such noble works. But I am led to ask, why are there so few clergymen here to-day? From the position you have allowed me to occupy, I cast my eye over the house, to see if I could recognize among the members of the Fraternity, Brethren of my own profession. But in the large assembly, I saw but one or two. Why is it so? It was not so once. You, Sir, can recollect, when in such an assembly as this, nearly every tenth man would be a clergyman! And now I may well ask, in the language of scripture, "Were there not ten cleansed? but where are the nine?"

Why are so few clergymen found among us? Has religion changed? Has Masonry changed—unless it be for the better? Why, then, are they not among us as much as formerly? I can imagine a reason, and I regret to be obliged to attribute their course, or at least the course of many of them, to the motives which I fear have governed them. But those motives I need not name. One thing I know, Sir: they do not stand aloof because there is a discrepancy between Christianity and Masonry. Is Christianity built upon the Holy Scriptures? So is Masonry. Indeed, Masonry is strictly a Biblical institution. No human institution has drawn so largely from the Scriptures of truth. In fact, the work and lectures of Masonry are replete with Scripture citations; and they are used for the purpose of making men better, in the same sense that Christianity uses them. The two do indeed seek their object in different ways, but the object itself is the same; and in promoting this object there is harmony between the two; so that the clergyman with Christianity in one hand and Masonry in the other, can accomplish the work of benevolence and human happiness.

The Christian minister is, or should be, a biblical student; and if he is also a Mason, and understands what Masonry is, he will be struck with the fact, that Masonry blazes out everywhere with scripture readings, and in turn communicates light. Sir, if the Scriptures were swept from the earth, Masonry might be the means of restoring a large portion of the Bible again.

In the days of Christ, some of his disciples were disposed to forbid others from casting out devils, because they did it not in their own way. Shall Christian ministers of these days be guilty of the same spirit? If so, they do it under the rebuke of their heavenly Master.

Mr. President, I am here reminded of the first visit that I ever paid to this city, then the town of New Bedford. It was seventeen years ago. I was then called here by a respectable committee of a respectable church, to take the pastoral charge thereof. Those were antimasonic days; and one of the first questions proposed to me by that committee was, "Are you a Mason?" My reply was, "I am." I was then asked, "Are you willing to renounce Masonry?" And my reply was, "No: I have never seen anything wrong in it; it has always used me well, and I shall speak well of it. As a minister of a peaceful gospel, for peace sake I have for some time refrained from meeting with the Lodges; but I can never *renounce* nor *denounce* the Institution." And now, Sir, I stand here to-day, on my *last* visit to New Bedford, to give a practical reply to the question proposed at my *first* visit, "Will you renounce Masonry?"

Allow me, Sir, in closing, to offer the following sentiment:

Christianity and Freemasonry—the two oldest Institutions in existence. Though not identical, yet both, when engaged in their legitimate work, are employed in making men better.

8. *The Gentle Sex*—Always in practice what Freemasons are in theory—ministers of relief to sorrow. "*Home, sweet home.*"

9. *The Knights Templars*—They aided in the defence of the ancient Temple; they are now the protection of those who rebuild the latter one. "*Bonaparte's March.*"

This call was suitably responded to by Sir SAMUEL PIERCE, acting Commander of the Boston Encampment.

10. *The Lodges of Massachusetts*—They have passed through the furnace, and their faith abides the test of fire.

11. *Our Order*—Its origin in the morning of time—its extent, wherever civilized man is found—its duration co-equal with time—its object, relief and truth.

12. *Our Guests*—Heartily welcome:—"small cheer and great welcome make a merry feast." "*Fisher's Hornpipe.*"

13. *The Orator of the Day.*

VOLUNTEER TOASTS.

By T. G. Coffin, Esq. *The Youngest members of our Order*—We transmit to them the Ancient Landmarks of our Order. May they perpetuate them in all their purity.

This toast was ably and eloquently answered by Bro. John A. Kasson, Esq., who gave as a sentiment, (alluding to Burns's poetical farewell to his Lodge)—

"A last request permit me here —
When yearly ye assembled a',
One round, I ask it with a tear,
For him, the Bard that's far awa'."

The Fame of that good Mason and glorious Bard, Robert Burns.

By a Visiting Brother. *The City of New Bedford*—The daughter of the seas and light of the world. Her streets are groves, her houses palaces. God bless the fathers of the city.

This toast was responded to in an excellent speech by Alderman Nye, who gave as a sentiment—

The Masonic Order—"Esto perpetua."

By J. A. Kasson. *The Press*—Dispenser of intelligence and advocate of freedom. The world has none worthier than the Press of New England.

A happy response was made to this toast by Benj. Lindsey, Esq., Editor of the New Bedford Mercury, who gave as a sentiment—

The Supporters of a Free Press—An intelligent and magnanimous people.

By Hiram Webb—*The Apron of the gallant Warren, the Hero of Bunker Hill*—To him it was the badge of a Mason; to the present possessor, Capt. Sturgis, it is a badge of honor.

This toast called up our gallant friend and Brother, Capt. Josiah Sturgis, Esq., of the Revenue Service, who exhibited the Apron to the company, and in a brief but pertinent speech, related its history; from which we gathered that it formerly belonged to the late Maj. Benj. Russell, who received it from one of the Masonic associates of Gen. Warren, but whose name we did not learn.

The gallant Captain then passed the Apron to Br. C. W. Moore, who briefly reviewed the Masonic life and character of Gen. Warren—referring to his initiation, his connection with the Lodges attached to the foreign regiments stationed in Boston prior to the breaking out of the revolution, and his known intimacy with many of the younger officers of those regiments, who were Masons,—to his agency in obtaining a Charter from the Grand Lodge of Scotland for a new Lodge in Boston, (St. Andrew's,) of which he was for many years an active member,—to his subsequent appointment as Grand Master for New England, and to the organization of the second Grand Lodge in Boston, of which Gen. Warren was the presiding officer at the time of his death. He also spoke of his attachment to the Institution, and of his constant attendance at the Grand Lodge during his presidency—*from the meetings of which he was never once absent.* He

four times

then alluded to the manner of his death, and to the effort of his friend and Brother, Maj. Small, to save his life, while he was slowly retreating from the redoubt on Bunker Hill.

The speaker next adverted to the presence of a lock of the hair of Gen. Washington, taken from his head after his death, as noticed in the remarks by R. W. Br. Pickman, and proceeded to speak briefly of the connection of that ever to be honored Brother with the Masonic Fraternity,—referred to the place of his initiation, to the fact of his being one of the petitioners for the Charter of the Lodge at Alexandria, which Charter was granted by the late Gov. Randolph, then Governor and Grand Master of Virginia. He also spoke of the Masonic regalia sent by Gen. Lafayette to Gen. Washington, after the return of the former to France, and of the interesting circumstance that the Sash and Apron, which were once rich and beautiful, were the work of the hands of Madame Lafayette.

He then noticed the peculiarly interesting and gratifying incident that there were present at the table two of the oldest Masons in Massachusetts—perhaps in New England,—Capt. Roland Crocker, of New Bedford, and Capt. Winslow Lewis, of Boston. The former was initiated in 1793 and the latter in 1794—thus having been, the latter *fiftyfour*, and the former *fiftyfive* years members of the Masonic Fraternity! These Brethren had been associated together in Lodges in foreign countries, had sailed together, and had both, while at sea, experienced the practical advantages of Masonry, under circumstances of peculiar interest. They had been active Masons for more than *half a century*, and were then present, publicly manifesting their attachment to the Institution and bearing their testimony to the purity of its principles. The speaker concluded with a sentiment complimentary to these aged Brethren, to which the whole company returned a hearty and feeling response.

The reply was made by Capt. Lewis, in appropriate terms, and was listened to by his Brethren with the respectful attention due to his estimable character as a gentleman, and to his faithfulness as a Mason.

By George Randall. *The Rev. Paul Dean*—He bore a conspicuous part in the consecration of Star-in-the-East Lodge and the installation of its officers. May he long be spared as a shining ornament to the desk and the halls of Masonry.

Br. Dean made a happy and pertinent response to this sentiment. Twentyfive years had elapsed since the consecration of the Lodge, and as that was the first, the present was probably the last, time he should ever have an opportunity to address its members in their associate capacity. He concluded by wishing them continued prosperity and happiness.

By Capt. Josiah Sturgis. *The Order*—The efforts to destroy its benevolence and usefulness have been as futile and vain-glorious as the task of him who attempted to mar the brightness and splendor of the sun by throwing mud at it.

By Br. Hiram Webb. *The Freemasons' Magazine*—A Magazine well stored with ammunition; yet our cry is ever for *Moore*.

By Col. A. D. Hatch. *The Institution of Masonry*—While charity is its motto, and peace and good will are its principles, what honest heart can be turned against it, what honest hand be raised?

Salem—Once famed for her *witchcraft*, then noted for her business-craft, and now loved for her *fellow-craft*.

The Monument City of Charlestown—Her soil stained with Warren's patriot blood—her Masonic hall consecrated by his hallowed name.

By Timothy Ingraham, Esq., W. M. of Star-in-the-East Lodge. *Our Beloved Institution*—The rains of persecution descended, the floods of malice came, and the winds of slander blew and beat upon it, but it still stands, for it is founded on the rock of faith and cemented by the brotherly love of its members.

By James H. Crocker. *Boston*—The star in the East, shining over all New England. The academy of intellect and the fountain of enterprise. Honor to her sons.

By John Fuller. *Rhode Island*—Though embraced by the arms of old Neptune, yet he brings large tribute to her feet. She is small but smart.

In reply to a toast by J. A. Kasson, Esq., complimentary to the Army and Navy of the United States, L. P. Ashmead, Esq., of Philadelphia, responded and gave—

Capt. Sturgis—The worthy Masonic representative of the Revenue Service.

By Hiram Webb. *Nantucket and New Bedford*—The emblems of their commercial pursuits are the Hook and the Line, the Harpoon and the Lance—the emblems of their Masonic faith, the Square and Compass.

Freemasonry—Founded in Truth, it possesses inherently the power of self-perpetuation, and will flourish "When man's best monuments are dust."

Our Brethren from abroad—Come again. "Welcome ever smiles and farewell goes out sighing."

Woman—Though she claims not the *Wisdom* nor the *Strength* arrogated by the coarser sex, she has the charm of *Beauty*—more potent than either, and often the conqueror of both.

Toasts were given by the President and others, copies of which we were not able to obtain.

Several letters from Brethren who had been invited to attend the celebration, were read by the President. We have room only for the following:

From M. W. Charles Gilman, G. M. of Maryland:

Baltimore, June 20, 1848.

Brethren,—I have received your letter kindly inviting me to be present on the approaching anniversary of St. John, and to participate with the Brethren of "Star-in-the-East Lodge," in the festivities of the day. I thank you for the attention, and very much regret my engagements will not permit me to be with you.

Connected with the Institution, as I have been, from early life, its principles, its objects and its ends have become familiar to my mind, and dear to my heart. The fanatic may rave, and the skeptic sneer: but the intelligent Freemason, looking beyond the outward adornment of our emblems to the inward meaning, learns to pity the one and despise the other.

I pray you commend me to the Brethren of your Lodge, and believe me

Fraternally, yours, Chas. Gilman.

Bros. L. B. Keith, T. Ingraham, and others, Committee, &c.

From R. W. N. B. Haswell, P. G. M. of Vermont:

Burlington, Vt., June 12, *A. L.* 5848.

Brethren,—In behalf of many Masonic Brethren in this State, and particularly for myself, I return you thanks for your kind invitation to meet the Brethren of your Lodge, and other distinguished Masonic bodies, who are to assemble at New Bedford, to celebrate the approaching Festival of St. John the Baptist. I regret to say, that it will be out of my power to be with you on that occasion.

While the *North* is Masonically termed a place of *darkness*, (and such has been partially our State for years past,) still we thank God that Masonic light is again beaming upon us. Your "*Star in the East*," with its "*Morning Star*," together with other Masonic luminaries, are gilding our mountain tops, and shedding light in our vallies, thus cheering us on in the path of our Masonic duties.

Having, at the last annual festival participated in the celebration by "Morning Star Lodge," at Worcester, and on various other occasions met many valued Brethren of the Fraternity in Massachusetts, many of whom may be with you, a visit to your delightful city, on the 24th, would give me an opportunity to personally acknowledge what I beg now to do by this communication, my renewed thanks for the many kind Masonic civilities extended to me, and to our Brethren of the Green Mountain State.

May each returning anniversary find us more faithful followers of our distinguished Patron, St. John the Baptist.

With kind salutations, I am fraternally, yours,

Nathan B. Haswell.

To Brs. L. B. Keith, T. Ingraham, and others, Committee, &c.

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From R. W. Jos. R. Chandler, P. G. M. of Pennsylvania:

Philadelphia, June 19, 1848.

Brethren,—Your kind invitation for me to join "Star-in-the-East Lodge," in celebrating the anniversary of St. John the Baptist, was duly received, and, for a time, I hoped to be with you. But I find that the Brethren in Hagerstown, Md., depend upon me to deliver an address to them on that day; so that I must respectfully decline the favor you proposed to me.

I most cordially salute the Brethren of Star-in-the-East Lodge, and their guests, and wish them, on the approaching festival, all delights that spring from the cultivation of social affection, and all those pleasures that please on reflection.

I am, Brethren, with deep respect, yours fraternally,

Jos. R. Chandler.

To Brs. L. B. Keith, T. Ingraham, and others, Committee.

The company left the tables at about five o'clock. And thus closed one of the most agreeable festivals we have ever attended. Great credit is due to the committee for the completeness of their arrangements, and to the gentlemanly Chief Marshal and his assistants, for the excellent manner in which they were carried out. Nothing like confusion or irregularity was observable. On the contrary, all parties seemed to know what was expected of them, and how to do it, and did it. If the members of Star-in-the-East Lodge were gratified with the results of the day, their visiting Brethren were equally so. With the exception of the mistake already noticed, all things deserved, as they received, the hearty commendation of all present. The procession was a very fine one. Its appearance in the streets seemed to awaken an interest, and it most certainly received the respectful regards of the citizens.

LAYING THE CORNER-STONE OF THE WASHINGTON MONUMENT.

SINCE the year 1800, when the seat of the general government for the United States was removed to the District of Columbia, the capital of the nation has not presented a scene of such surpassing grandeur and magnificence as that which it presented on the late Anniversary of our National Independence. That day had been selected as appropriate to the commencement of a National Monument to the memory of him who was "first in war, first in peace, and first in the hearts of his countrymen."

The weather was most propitious: a heavy rain falling early on the previous day, had cooled the earth and the air, and, giving place to a clear and brilliant sky, seemed gladly to lend its aid to the joy and grandeur of the occasion. The ordinary cars proved insufficient to bring the multitudes, and extra trains being added to meet the emergency, these, too, were crowded, and continued to deposit load after load of visiters, who spread themselves, all eye and ear, into every quarter of the city. The hotels were all full; and the various avenues were literally crowded with men, women and children of all ages. It is estimated that there were at least ten thousand strangers in the city.

The procession was formed at about 11 o'clock, and consisted of the President and Vice President of the United States, the Heads of Department, the Senate and House of Representatives, Foreign Ministers, distinguished strangers, Civil and Military. There were also present eighteen handsome and well trained volunteer companies, (one of which was from Boston, and eight from Baltimore,) and a body of one hundred and eighty marines. The fire companies of Washington and Baltimore, also, constituted a very distinguishing feature in the procession, adding much by their splendid and brilliant apparatus, their handsome costume and regular movements, to the beauty of the pageant.

The Masonic Fraternity, the Independent Order of Odd Fellows, the Order of Red Men, Rechabites, and other Temperance and Benevolent Societies, were present in large numbers and full regalia, presenting to the eye a spectacle of imposing grandeur, and in keeping with the great event which had brought thousands from different parts of the Union to witness it. But our business is not so much with the civil, as with the Masonic ceremonies of the day.

The Grand Lodge of the District of Columbia had been invited to lay the Corner Stone of the Monument, in accordance with ancient Masonic usage, and had accepted the invitation. It was very properly regarded by that body as a high and honorable compliment to the whole Masonic Fraternity of the Union. GEORGE WASHINGTON was their Brother, and it was fitting that they should lay the first stone of a National Monument to his memory. The invitation was accordingly extended to the several Grand Lodges and other distinguished Masonic bodies throughout the country. The attendance was as large as had been anticipated, and constituted a brilliant and imposing part of the pageant. The Grand Lodge of the District of Columbia, the visiting Grand Lodges, and other distinguished Brethren, assembled at the Masonic Hall, at 9 o'clock. Visiting Brethren met at the Baptist Church at the same hour. The procession was then formed, under the direction of Bro. J. B. THOMAS, Esq., Grand Marshal, in the following order:

Tyler, with drawn Sword;
Tyler of the oldest Lodge, with drawn Sword;
Two Stewards of the oldest Lodge, with white Rods;
Entered Apprentices;
Fellow Crafts;
Master Masons;
Past Junior Wardens;
Past Senior Wardens;
Junior Deacons; Senior Deacons; Treasurers; Secretaries; Junior Wardens; Senior Wardens; W Masters; — Of the Lodges of the District of Columbia.
Alexandria Lodge, No. 22;
Fredericksburg Lodge, No. 4;
Past Masters;
Most Excellent Masters;
Royal Arch Masons;
Knights of the Red Cross;
Knights Templars;
Music;
Grand Tyler, with drawn Sword;
Visiting Grand Lodges;
Grand Stewards with white Rods;
Past Master with Cornucopia containing Corn;
Two Past Masters with silver vessels, one containing Wine and the other Oil;
Grand Secretary and Treasurer;
Light borne by a Past Master;
Holy Bible, Square and Compass, borne by a Master of a Lodge, supported by two Stewards, on the right and left;
Two large Lights borne by two Past Masters;
Clergy who are Masons;
Grand Chaplain;
Grand Wardens;
Deputy Grand Master;
The Master of the oldest Lodge, carrying the Book of Constitutions on a Velvet Cushion;
Grand Deacons with black Rods;
Grand Master;
Two Stewards with white Rods;
Grand Sword Bearer.

The procession, formed as above, took its place in the general procession, and proceeded through the principal streets of the city to the Monument grounds, where the ceremonies took place as follows:

Silence having been proclaimed, the Rev. Mr. MCJILTON, G. Chaplain of the Grand Lodge of Maryland, made the following beautiful and appropriate

PRAYER:

Great and Glorious GOD! Ruler of nations and of men! Thine eye of watchful vigilance surveys the vast universe of Thy creation, and by thy hand of power is meted out the blessings of Thy creatures. In Thy sight, the globe we inhabit is but an atom, and the centuries of its history but a passing moment. Between Thy character and ours, as between the habitation of Thy Holiness in heaven and our dwelling-place in the dust of the earth, there is immense disparity. Great and wonderful is Thy condescension in stooping to behold us, and in bending down from Thy lofty throne to preserve, protect and bless us.

In the movements of the multitudes of our race, nations have arisen and flourished and fallen before Thee. Thou hast been the witness of their deeds of good and evil; the good in which they were prosperous and happy, the evil in which they were un-

fortunate and by which they were overthrown. Amid the revolutions of empires and the crumbling of kingdoms upon a distant hemisphere, Thou didst raise up a people and plant them upon these shores, far away from the confusion and conflict, where they might be happy in the possession of peace and in the enjoyment of the abundance the land was capable of affording. Amid the continued convulsions of that distant clime, while its revolutions have been prolonged and its kingdoms perpetuated in decay, Thou hast preserved Thy people and permitted them to grow and prosper. At the present hour, while the tongue of revolution is telling its tales of trouble and sorrow, we are happy in our possessions and highly prosperous. Thou hast hedged us in on every side, and from no human power have we any thing to fear.

In our prosperity, O God! we recognise Thy hand of mercy, and we acknowledge the obligations we are under to obey Thy commandments and to serve Thee with perfect hearts and with willing minds. The arm of Thy mysterious Providence is seen, not only in raising us up from nothing to be a mighty nation, but also in the events of our history, which Thou hast overruled for the advancement of our interests and for the increase of our fame.

As Thou didst with Thine ancient people, in raising up prophets and princes and leaders in times when their services were needed, so hast Thou done with us in providing us with men for the emergencies and trials through which as a nation we have had to pass. It was Thy wisdom that directed the great discoverer of modern years in his search after the shores of this western world, and it was by Thine arm of power that his adventurous band were protected during their perilous journey over the ocean, and preserved among the savages of the wilderness. It was through Thee that the daring efforts of those adventurers were successful in revealing unknown treasures to the world, and in giving an almost limitless territory to the industry and enterprise of man.

By Thee our fathers were directed to the land of beauty thus disclosed. Encouraged by Thy smiles and favor, they colonized upon these shores. They spotted them over with flourishing cities, and converted the gloom of the wilderness into the habitation of happy multitudes. In peace Thou wast their protector; in war their firm, unfailing friend. When the yoke of servitude was presented to their necks, Thou didst break it in the hands of the oppressor. When the fetters of tyranny were forged to enslave them, by Thee they were snapped asunder before they were bound upon their arms. It was under the notice of Thine approving eye that they hurled resistance to the tyrant's law, and in the face of the Revolution, determined to be free. In a day of peril they declared their Independence and proclaimed their Federal Constitution to the world. That Declaration and that Constitution they manfully sustained at the risk of fortune, life and sacred honor; and in sustaining them they presented gloriously before the powers of the earth the anomaly of nations—a Free Republic.

Fiercely and swiftly upon the Decree of Revolution the storm of war came down. When clouds and darkness hung upon the shores of Columbia, amid the lightning's flame Thy hand was seen—amid the thunder's peal Thy voice was heard. It was Thou, the Almighty King of Heaven, that didst lead Thy favored people of the earth in safety through the storm. It was Thou that didst conduct them through the gloom of their dark and bloody trial to the place of honor and renown.

In that time of trouble, Thou didst provide men for the performance of peculiar offices that were necessary to the nation's security, and, anointed with Thy blessing, they went forth for the accomplishment of glorious purposes. Thy gracious presence wast with the first Council of the Federal States, when they announced their Declaration of Independence, and when, in preparing the Constitution for the Government, they presented the young American republic to the view of mankind. That young republic stood up mighty in Thy strength. It was like the stripling David, with his shepherd's bag and sling, and stone that he had taken from the brook. And the enemy that opposed was the Goliath of power, inured to war, and bearing the sword, the shield and the spear. In the result the word of the Highest was fulfilled. The race was not to the swift, nor the battle to the strong. The giant fell before the stripling's arm, and the nations were made to know that there was a God in Israel.

As swept the tempest on its raven wing, at thy command appeared the greatest and most successful of human warriors. Called by his country to occupy the post of danger, foremost and uppermost stood the fearless, the intrepid, the matchless WASHINGTON!—without his purple, mightier than Cæsar; without his sceptre,

greater than Alexander. It was in Thy name, O thou Ruler of all things, that the first American General took his place at the head of his undisciplined troops. In the name of God he fought his country's battles, and in the name of God he conquered. In preparation for the great work he had in hand, he invoked protection from on High, and, clothed with the panoply of Heaven, he was invincible. It was not for the purple of power, nor for the glittering diadem, that the sword of Washington was unsheathed. He drew the steel for Liberty—for the protection of human right from the tyranny of human power. He fought that millions might be free.

As directed by Thee, O Lord of Hosts, Columbus made the discovery of the New World, so under the sanction of Thy Divine will and aid, our illustrious chief procured its freedom. We view him as the instrument of Thy power in the accomplishment of Thy glorious designs; and in the honors that we would heap upon *his* memory, we would but honor THEE the more. Most devoutly do we thank Thee for the gift of the great, the good, the glorious Washington; and when in our pride, we would tell of *his* renown, it is our pleasure in the deed to speak THY praise.

In the peace of death the patriot sleeps, but deeply in the hearts of his countrymen his name and character, and deeds are enshrined. With the occupation of the warrior he mingled the character of the Christian; and, although his form has been laid in the dust, we hope and believe that his spirit has returned to the God who gave it, and is happy in the place of the departed. In memorial of his character, his virtues, and his fame, we come this day to rear a costly cenotaph—a monument that shall proclaim his praise to ages yet to come, to millions yet to be. We plant in earth the shaft that points to heaven. We rear the pile that silently, yet eloquently, tells the story of his valor to the world below, while it lifts its lofty head on high as if it would direct mankind to the haven of bliss—the future home of the faithful and the good. Here, in the capital of his country, that bears his name, would we build the monument of stone in honor of the illustrious dead; and do thou, O Lord, look down from heaven and bless the deed May this memorial of marble, in this metropolis of freedom, be an instrument of Thine in the performance of Thy wonderful works among the sons of men. It tells of Christian virtue and of patriotic devotion. May it encourage American youth in the cultivation and practice of these holy principles! It tells of pure and honorable motive, and high and chivalrous character. May it inspire the American citizen with holy ardor to emulate the same! It tells of an ennobling sense of duty and zeal for its discharge, of lofty aims and purposes, and the meed of renown to be gained in their pursuit. May its influence be effective in the extension of like sentiment, and in the elevation of men in character and practice! May it animate the hearts of freemen to imitate the example of Washington the *good*, that each in his respective sphere may be like Washington the *great*.

And now, O Lord of all power and majesty, we humbly beseech Thee to let the wing of Thy protection be ever outspread over the land of Washington! May his people be Thy people! May his God be their God! Never from beneath the strong arm of Thy providence may they be removed; but, like their honored chief, may they acknowledge Thee in peace and in war, and ever serve Thee with a willing, faithful, acceptable service! Hear our prayer, we beseech Thee, that the glory of this nation may never be obscured in the gloom of guilt; that its beauty may never be so marred by the foul impress of sin that the light of its religious character shall be dimmed. Open the eyes of the people, and let them see that it is their true interest to study Thy laws, to seek Thy favor, and to worship Thee with a faithful worship. Teach them and deeply impress upon them the important political truth that opinions and personal feelings, private advantages and sectional interests, are all as nothing when compared with the great interest that every American has in THE UNION OF THE DIFFERENT STATES OF THE REPUBLIC. Let them know and feel that, as Americans, they are a common brotherhood, a single family—and that any principle, or proposition that would regard the interests or advantages of the few to the detriment of the many, is not American in its character, but is hostile to American institutions, and must be destructive of our peace. May the watchword of the nation ever be "UNION," and let the prayer ascend from every American heart, that it may ever be preserved! May this pile, sacred in memorial to the Father of his Country, be the central point of union for the North and the South, the East and the West! And when the people of every section of the land shall look upon it, or think of it, may they feel that they are Americans, fellow-citizens with the venerated Washington, and strike hands and hearts together in the pledge that every thing shall fall before the Federal Union of the States shall be dissolved!

Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help. While we acknowledge Thee to be the Lord our God, and offer Thee the services of our lips, may our hearts be devoted to Thee, that we may bring forth the fruits of holiness in our lives, and show by our deeds that we are Thy faithful servants. Be pleased to perpetuate our free government, and continue its blessings to mankind. When the men of the present generation shall have passed away, may it be firmer and stronger than it was when committed to their hands, and so may it continue, in the succession of perpetual generations, the blessing of the American people, the envy and admiration of the world. Endue us with wisdom and innocency of life, and, when we shall have served Thee in our generation, may we be gathered to our fathers, having the testimony of a good conscience; in communion with Thy church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with Thee our God, and in perfect charity with all the world. All these mercies and blessings we ask in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen!

A hymn, to the tune of "Old Hundred," was then sung by the assembled multitude.

The Hon. Robert C. Winthrop, Speaker of the House of Representatives, then rose and delivered an Oration, which, in the language of another, for eminent propriety, and appropriateness to the occasion, for classic purity of diction, unaffected grace and ease in the delivery, manly, heartfelt, thrilling eloquence and patriotic fire, has perhaps never been surpassed. He was followed by the M. W. Benj. B. French, Esq., G. Master of the G. Lodge of the District of Columbia, in the following eloquent, interesting and spirited

Address.

My respected Brethren of the Masonic Fraternity, and Fellow-Citizens: Why have we assembled here to day? What means this immense crowd around us? For what, beneath a July sun, on this anniversary of the birth-day of a nation, has this vast multitude come up, as came Israel of old to the dedication of the Temple of the Lord?

We are here to perform a duty which, were it possible, twenty millions of people would, without a whisper of dissent, assemble here to-day to witness, for it would be but the homage due to the memory of one whose name shall live in every American bosom as long as our great and glorious Union shall exist.

We are about to lay the foundation stone of a National Monument, here in the city that bears his name, at this seat of the General Government which his exertions established, to be consecrated to the memory of George Washington.

"The world—the whole civilized world"—says a most worthy and eloquent writer, in an address on the Masonic character of Washington, "bows with admiration to that name as the exponent of all that is great in patriotism and lovely in public example. The farthest nations of the earth take up praise when that name is syllabled in their ear, as if his virtue were their inheritance. The broadest empires of Europe, while they shut out the light of republican truths, acknowledge the lustre which our country's father has thrown around the name of man; and the little republic of San Marino, situated above the clouds that play about the mid-height of Mount Urbino—a republic too poor to have jewels—too small to boast of a treasury—she cherishes, among the valuables of her public possessions, the name and simple portrait of Washington."

It is peculiarly appropriate that the solemn and interesting ceremony of laying this corner stone should be performed by us, my Masonic Brethren, for he whose name is to make it a great national landmark for all future time, was a Freemason. The soldier, the statesman, the great and good man, upon all proper occasions, clothed himself in the regalia of our Order, took his place among the Craft, and avowed to the world his affection and regard for our ancient institution.

We have all about us, my Brethren, the evidences that Washington was a Mason, and of his devotion to the Craft. The Lodge from Fredericksburg, Virginia, is present, and its members bear with them the ancient and interesting records of their proceedings, wherein is recorded the entering, passing, and raising of "Mr. George Washington," and upon which may be seen the handwriting of the Father of his Country. This apron and this sash, which I now have the honor to wear, were Washington's, and were worn by him while President of the United States, at the laying of the corner stone of the Capitol, at which ceremony he used this gavel, which I shall use in the ceremony of laying this corner stone. The chair upon the stand opposite, which has been occupied by the gifted orator who has just addressed you in words of eloquence which shall be as immortal as the fame of him whom he has so nobly eulogized, is the property of Alexandria Washington Lodge No. 22; it was purchased for that Lodge by Washington, and occupied by him during the time in which he presided over its deliberations. These sacred and invaluable relics are owned, the gavel by Potomac Lodge, in Georgetown, the other articles by Alexandria Washington Lodge.

We come here, then, to-day, on this Sabbath of our national existence, not only in the presence of this immense concourse of human beings, but in the presence of the Almighty whose blessing we have invoked, to commence, in behalf of a great nation, the performance of a duty which that nation owes to the memory of Washington.

The superstructure which is to rise above this corner stone will bear such emblems as shall be calculated to remind the millions who may look upon it hereafter, not only of the Father of his Country, but of the country of which he was the father.

A circular colonnade is to form the main feature of the structure, from which, pointing to heaven, will spring a plain obelisk, five hundred feet in height. Near the apex of that obelisk is to be placed, in alto relievo, a single star. Like that star of old which gathered the wise men at Bethlehem, in Judea, may this be the guiding point to gather together the wise men of this land, should danger ever threaten the existence of our beloved and cherished Union!

I feel, my fellow-citizens, while standing here on this consecrated spot, set apart, as it has been, by the Congress of the United States for a sacred purpose, as if I were almost inspired by the spirit of prophecy when I say, that this Union shall be perpetual; for here in this vast crowd, among all these banners that are floating and waving about me, nothing is seen but the emblems of union. The glittering arms that flash back the sunlight are for protection and defence. Men of all parties and all Christian creeds here stand side by side, shoulder to shoulder, a single brotherhood, ready to defend this Union in one united mass, should ever that defence be necessary. Who, then, can doubt its perpetual integrity? Who shall dare to predict that our constitution, fraught with so many blessings to mankind, will ever be broken in fragments and scattered abroad? If there be a single speck upon our political horizon—if the faintest shadow of portending danger is to be seen, there are in the North, in the South, in the East, and in the West, patriots, statesmen, great and gifted and good men, the descendants of the fathers of this Republic, who will stand by and defend, and preserve this citadel of liberty whole, entire, perfect, as it now is, to be the glory of after ages, as it is of this.

First, in the name of the Most High, and next, in that great human name, to manifest respect to which we have met here to day—in the name of George Washington—let us, all here assembled, as the voice of one man, pledge ourselves anew to maintain the constitution which Washington so powerfully aided in establishing; and let us also implore upon our common country, perpetuity, happiness, and peace.

It is very common, upon the erection of monuments to the dead, to say that they are erected to commemorate the persons whose name they bear and, in most instances, this is said with truth. But the erection of a marble monument for no other purpose than to perpetuate the memory of Washington, would be a vain and useless task. He has a monument that can never die, where his name

shall never be forgotten: it *was* indelibly engraven upon the hearts of five millions of people; now it is upon the hearts of twenty millions; hereafter it shall be upon the hearts of hundreds of millions.

We shall all be gathered to *our* fathers, as the generations which have preceded us have been gathered to theirs. They taught us to pronounce and venerate the name of the Father of his Country. It was a holy lesson—and I say it with the utmost reverence, and with a profound conviction of the immensity which should ever separate the name of Him whom the heaven of heavens cannot contain, from the purest and best of mortals—but still I say it was a holy lesson, and second only to that one, so much more holy, which teaches us to say "Our Father who art in heaven." We will teach it to our children, and they shall teach it to theirs; and upon that glorious monument of human hearts it shall be borne onward until Time shall be no more. We erect not, then, this monument of marble to enable us, or those who may succeed us, to remember Washington, but we erect it as a mark of our affection, our veneration for the memory of the great and good man whose name it bears; and it shall hereafter be viewed by an admiring world as the evidence to all future time that this republic is not ungrateful. We commence here a great, a patriotic, a glorious work; and when it shall have been completed, who that shall visit this city but will come to this spot, and while contemplating the monument of a nation's affection, but will feel his bosom warm and his heart expand with the holy fire of patriotism? His thoughts will not recur to him alone whose name it shall bear, but also to that galaxy of great names who not only pledged every thing, but resigned every thing, that we might stand here this day in the proud position which we occupy before the world.

Is there, then, a single individual among the millions who hail this as their common country, who, possessing the ability, will refuse the proffered honor of being permitted to contribute his mite to so noble, so patriotic an enterprise? I trust not one!

The Fraternity of Freemasons can recur, with proud satisfaction, to our revolutionary struggle, when they remember that every general officer of the American armies, save one, was a Freemason—at least the pen of history has so made up the record, and he, whose eyes never beheld

"That hieroglyphic bright
Which none but Craftsmen ever saw,"

died a traitor to his country!

This grand and imposing assemblage is, at this moment, graced and honored with the presence of the Royal Arch apron, owned and worn by General Joseph Warren, who fell at the battle of Bunker Hill, the first heroic martyr of high rank, who poured out his blood in the cause of American liberty.

General Warren was Grand Master of Freemasons in America. The apron to which I have alluded is now in the possession of a worthy Brother of the Craft, who has journeyed from Boston to this city to join in these ceremonies, and has brought with him that sacred relic of the past, that the name of Warren, immortalized by his patriotism, his valor, and his early but glorious death, might be associated here in the never-to-be-forgotten ceremonies of this day, with the name of Washington! Wreathe them together in your memories, my Brethren, in an unfading chaplet, and wear them in your hearts!

Our most worthy Brother, from whose eloquent address on the Masonic character of Washington, I have before quoted, after alluding to his retirement and death, pours out, as it were, from his soul, the following tribute to his memory, which will not be out of place here:

"He has gone indeed, but the brilliant track of his pathway shall know no darkness. The zodiac through which he took his course shall be bright in the lustre of his greatness; and star after star may go out in every constellation of the political heavens, but where he went the brightness shall be eternal; and the upturned faces of admiring mortals shall catch a reflection of that lustre from the very power of appreciating its purity.

No more Washingtons shall come in our time. Mount Vernon shall not give back its sacred deposite to bless a nation, and that human form has not yet been shaped to receive the ethereal fire to make it another Washington. But his virtues are stamped on the heart of mankind. He who is great in the battle field looks upward to the generalship of Washington. He who grows wise in counsel feels that he is imitating a Washington. He who can resign power against the wishes of a people has in his eye the bright example of Washington. The husbandman toiling in his field is proud in the thought that Washington too was a farmer. The Mason, in the midst of his labors, remembers with pride that Washington was a Mason; and the man, struck down by misfortune, solitary and unaided, who has no special claim of association with that great one, warms his heart and strengthens his resolution in the recollection that Washington too was a man."

True virtue and true valor never go unrewarded by a virtuous and patriotic people.

This republic is proud of her jewels. She forgets not her statesmen and her heroes, but delights to honor them while living, and to commemorate them when dead.

Were the scroll which contains the record of all the great and good men of the Republic, now to be unrolled before us, at its head, surrounded by a halo of undying glory, would stand in living light, pre-eminent above all, the name of GEORGE WASHINGTON.

"He burst the fetters of the land,
He taught us to be free,
He raised the dignity of man,
And bade a Nation be."

The Most Worshipful Grand Master then descended to the corner-stone, and having applied the square, level, and plumb to the northeast corner thereof, pronounced it well-squared, level, and plumb; well laid, true, and trusty. Then, having deposited in the cavity the several articles furnished, he said:

I shall now proceed to place upon this stone the ancient Masonic elements of consecration, the corn, wine, and oil.

This may appear to many an unmeaning ceremony; if such be the case, I can only say to those who thus view it, that to them hundreds of other ceremonies and emblems must appear equally so. The water which is sprinkled upon the face of the infant; the solemn rite by which age comes visibly before the world and announces its faith in the redeeming power of a Saviour; the flag which floats at the head of the military column; the plume that dances amid the charge of warring hosts: the christening of the ship as she glides for the first time into her destined element, without which no sailor could be found to trust himself upon her deck—these are all *ceremonies and emblems*, but they are such as are solemnly recognised by the world. "The tabernacle in the wilderness and all its holy vessels were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony, and the prophets and kings of Israel were consecrated to their offices by the same rite."

To the reflecting mind all these ceremonies have a deep and abiding meaning.

In placing upon this stone this CORN, I invoke the blessing of plenty to the nation whose monument this is to be. May bread, that great staff of our physical existence, never be wanting to feed the hungry!

In pouring upon it the WINE, permit me to express a hope that the wine of joy may ever be found in our broad land, and that happiness may be a dweller in every hamlet from the Rio Bravo to the Bay of Fundy, from the Pacific to the Atlantic oceans.

In pouring upon it the OIL, I invoke for all who may be in affliction the healing oil of consolation.

This corner-stone is now ready to receive the superstructure which is to rise above it. May no accident attend its erection, and may the cap-stone that an-

nounces its completion, be laid under circumstances as happy and as favorable as this foundation stone has now been placed!

The Grand Master then presented to the architect, ROBERT MILLS, (who is a Freemason,) the working tools of his profession, remarking, as he did it:

I now present to you, my Brother, the *square*, *level* and *plumb*, which are the working tools you are to use in the erection of this monument. You, as a Freemason, know to what they morally allude: the plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *square* of virtue, and remembering that we are travelling upon the *level* of time to that "undiscovered country from whose bourne no traveller returns." Never forgetting this sublime moral lesson, you are here to use them practically in your profession. Look well to the erection of this national monument; see that every stone is well *squared*, and that it is placed in its position both *level* and *plumb*, that the noble offering of a nation to commemorate greatness, patriotism, and virtue, may stand until the end of time.

The grand honors were then given; after which an original National Ode was sung in a most excellent and spirited manner, by a Brother, whose name we have forgotten—the Fraternity joining in the chorus.

The Benediction was pronounced by the Rev. Mr. McJilton. After which the Masonic procession was again formed, and marched to Apollo Hall, where an excellent and bountiful collation had been provided by the Grand Lodge of the District, for the refreshment of their Brethren. About an hour was occupied in this part of the ceremonies, when the Brethren separated, eminently compensated for the fatigues of the day, by the conscious satisfaction of having discharged their duty, as Masons, to the memory of him who labored for and with their predecessors while living, and the influence of whose spotless name and character shall prove a shield to their Institution, while moral principle and expansive benevolence shall be esteemed as virtues worthy to be cultivated by mankind.

Thus closed the ceremonies and festivities of this interesting day. The Masonic portion of the procession, though not so large and imposing as we have witnessed on other occasions, was highly respectable in point of numbers and appearance. Ten Grand Lodges, exclusive of the Grand Lodge of the District, were represented. Representatives were also present from the General Grand Chapter and General Grand Encampment of the United States, and from several of the State Grand Chapters and Encampments. The Jewel of the General Grand Encampment was worn by our venerable and respected Brother, JOSEPH K. STAPLETON, Esq., of Baltimore. And although neither was officially represented, there were members present from both of the Supreme Grand Councils of the 33d degree, for the United States, viz: R. W. Brs. E. A. Raymond and C. W. Moore, from the Northern, and Maj. Gen. Quitman, from the Southern Jurisdiction. The Grand Lodges present were:—The Grand Lodge of Massachusetts, represented by R. W. E. A. Raymond, C. W. Moore, W. Lewis, Jr., and A. H. Kelsey; the Grand Lodge of Rhode Island, by M. W. Wm. Field; the Grand Lodge of New York, by M. W. J. D. Willard, and R. W. Ezra S. Barnum and Robert R. Boyd; the Grand Lodge of Pennsylvania, by R. W. James Page, and a full delegation; the Grand Lodge of Delaware; the Grand Lodge of Maryland, by M. W. Charles Gilman, and a full delegation, with banners; the Grand Lodge of Virginia; the Grand Lodge of South Carolina; the Grand Lodge of Georgia, and the Grand Lodge of Texas. We regret that we are not able to give the names of all the representatives.

The Grand Lodge of the District of Columbia appeared in full numbers, with its zealous and intelligent Grand Master, BENJ. B. FRENCH, Esq., at its head, wearing the *Masonic Regalia* which was once owned and worn by the illustrious BROTHER, the first stone of a National Monument to whose memory he was then about to lay. It was an appropriate badge for the occasion, and it was worthily worn. As we have elsewhere said, the dress was a present from Gen. Lafayette, and was the work of the hands of Madame Lafayette. When the General was last in the United States, he recognized it,—to use his own words, as related to us by one in whose hearing they were spoken,—as that which he had "sent as a present to his dear Brother Washington." On that occasion, he spoke of the circumstance, and of the dress, as having been made by the hands of his beloved wife, with deep feeling. The moment is represented to us as one of affecting interest. The good old General, holding the several articles in his hands, spoke of the early associations connected with them, until his feelings were wrought up to a state of excitement that rendered the scene oppressive to the witnesses. All present were deeply affected, and most sincerely did they sympathise with him in the manifestation of his great and abiding love for the memory of his "dear Brother." He was subsequently induced by the Brethren of Alexandria to wear the dress in a public procession in that city. It is the property of Alexandria Lodge, of which Washington is said to have been Master, and will ever be regarded by the members of that body as a sacred inheritance, to be transmitted to their successors, from generation to generation, so long as there shall a shred of it remain.

The Grand Master also carried in his hand, and used in the ceremonies of the day, the marble Mallet, or *Master's Gavel*, that was used by Gen. Washington, at the laying of the Corner Stone of the National Capitol, which was laid in Masonic form. It is the property of the Lodge at Georgetown.

The large Master's Chair, purchased by Gen. Washington for the use of Alexandria Lodge, and which he is said to have once filled as Master, was likewise present in the Grand Lodge, and was subsequently placed on the staging from which Mr. Speaker Winthrop delivered his elegant oration. It is of unusual capacity, and was originally covered with green morocco, but has at present a covering (over the original) of red moreen. Its first cost was thirty dollars, and the bill for it, receipted, is still on file in the Lodge at Alexandria, whose property the Chair is.

There was also present in the Grand Lodge, and we had an opportunity to gratify a long cherished desire personally to examine, the old "Ledger," or Book of Records, of Fredericksburg Lodge, No. 4, held at Fredericksburg, in Virginia.

The question as to what particular Lodge belongs the honor of having initiated Gen. Washington into the Masonic Fraternity, has given rise to no inconsiderable discussion in the Masonic and other periodicals, both in this country and in Europe. Our English Brethren have, with great confidence, and no doubt in full belief of their correctness, claimed that he was initiated in Lodge No. 227, on the Register of Ireland, during the services of the 46th British regiment in America,—to which the Lodge referred to was attached. It was stated in the London Quarterly Review in 1834, as was said, on the authority of the "annals of the

Lodge." We ourselves believed it to be true, and frequently so stated it, until 1841, when we detected the error, and made the correction in this Magazine. Our correction, however, rested on oral testimony, and was subsequently met by a denial from a Brother in Canada, who professed to have seen the record of Washington's initiation in the books of Lodge No. 227. Here we allowed the matter to rest,—not having the means at hand to prove our own position, nor to disprove that of our correspondent. And as late as June last, we admitted into our pages an article from the Montreal Herald, giving an account of the re-organization in that city, of the old Military Lodge, No. 227, and reciting, in connection therewith, an interesting anecdote, in which the statement of Washington's initiation in that Lodge, is again repeated. A personal examination of the old records of Fredericksburg Lodge, enables us now to set the matter at rest.

This Lodge was originally organized at Fredericksburg, under a Dispensation from the Grand Lodge of Massachusetts. The records do not give the date of the Dispensation, nor have we any means of knowing how long it continued. Contrary to the usual course of proceeding in such cases, the Lodge did not take its Charter from the Grand Lodge of Massachusetts, but from the Grand Lodge of Scotland. It subsequently enrolled itself under the Grand Lodge of Virginia; from which body, we believe, it received its present Charter. It is one of the oldest Lodges in that ancient Commonwealth, and bears upon its records the autographs of some of the ablest and most distinguished sons of the "old dominion." Among them, we observed those of Brig. Gens. Hugh Mercer, (who fell at Princeton,) George Weeden and William Woodford, of Col. John Jarnigan and Maj. Gustavus Brown Wallace, all distinguished officers in the revolutionary war. Gen. Edward Stevens, Gov. Spottswood, Col. McWilliams, and the late Chief Justice Marshall, were also members of this Lodge. But above all, it bears the name and autograph, and has the high honor of having initiated "Mr. George Washington" into the rites of Freemasonry. In proof of this, we present the following extracts, copied by ourself, from the ancient "Ledger," as it is called, or Record Book, of the Lodge:

"*Nov.* 4, 5752—Received of Mr. George Washington, for his Entrance, £2 3."

"*March* 3, 5753—George Washington passed Fellow Craft."

"*Aug.* 4, 5753—George Washington raised Master Mason."

This definitely settles the question, not only as to the place where Washington was initiated, but as to the Lodge in which he received all the Masonic degrees he is supposed to have ever taken; unless, indeed, it be that of Past Master, which he probably received, if at all, in the Lodge at Alexandria.* The *Bible*, owned and used by Fredericksburg Lodge, at his initiation, is still preserved. We saw it in the Grand Lodge of the District of Columbia, on the 4th ult. It is a small quarto volume, beautifully printed in minion type. It bears on its title page the imprint, "1668—Printed at Cambridge, by John Field—Printer to the University." The Lodge is justly proud of its possession.

It has been said by the enemies of the Masonic Institution, that Washington,

*Our English Brethren probably fell into the error of supposing that Washington was initiated in Lodge 227, from having seen his name recorded in the records of that Lodge *visiter*.

if a Mason at all, which some of them have gone so far as to question, was indifferent in his Masonic relations, and that in his farewell address, he warned his countrymen against the secret influence of the Institution. The allegation is not entitled to any particular consideration; but the following extracts from his Masonic correspondence, while they furnish an unanswerable refutation of the assertion, will be interesting to such of our readers as may not have before met with them. They are taken from a collection of Washington's Masonic letters, made and published by the editor of this Magazine, about twenty years since.* It will be recollected that Washington died Dec. 14, 1799.

The two following letters were copied from the originals, now in the possession of the Lodge at Alexandria, Va. We give them entire. They explain themselves:

Mount Vernon, 28*th Dec.* 1783.

Gentlemen:—With a pleasing sensibility, I received your favor of the 26th, and beg to offer you my sincere thanks for the favorable sentiments with which it abounds.

I shall always feel pleasure when it may be in my power to render any service to Lodge No. 39, and in every act of Brotherly kindness to the members of it; being with great truth,

Your affectionate Brother, and obt. Servt.,

GEO. WASHINGTON.

Robt. Adam, Esq., Master, and Wardens, and Treasurer, of Lodge No. 39.

Mount Vernon, June 19, 1784.

Dear Sir,—With pleasure I received the invitation of the Master and members of Lodge No 39, to dine with them on the approaching anniversary of St. John the Baptist;—if nothing unforeseen at present interferes, I will have the honor of doing it;—for the polite and flattering terms in which you have expressed their wishes, you will please accept my thanks.

With esteem and regard,

I am dear Sir,

Your most obt. servt.

Wm. Herbert, Esq. GEO. WASHINGTON.

The following is from Gen. Washington's answer to an address from King David's Lodge, Newport, R. I., dated Aug. 17, 1790:

* * *Being persuaded that a just application of the principles on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society, and to be considered by them as a deserving Brother.* My best wishes, Gentlemen, are offered for your individual happiness. GEO. WASHINGTON.

In answer to an address from the Grand Lodge of South Carolina, dated May 2d, 1791, he writes as follows:

Gentlemen,—I am much obliged by the respect which you are so good as to declare for my public and private character. I recognize with pleasure my relation to the Brethren of your Society; and I accept, with gratitude, your congratulations on my arrival in South Carolina.

Your sentiments on the establishment and exercise of our equal government, are worthy of an association *whose principles lead to purity of morals, and are beneficial of action.*

The fabric of our freedom is placed on the enduring basis of public virtue, and

*The entire letters are given in this Magazine, vol. i. p. 225 to 233. They were deposited in the corner stone of the Monument at Washington.

will, I fondly hope, long continue to protect the prosperity of the architects who raised it.

I shall be happy on every occasion to evince my regard for the Fraternity. For your prosperity individually, I offer my best wishes.

GEO. WASHINGTON.

The following is his answer to an address from the Grand Lodge of Massachusetts, dated Dec. 27, 1792:

Gentlemen,—Flattering as it may be to the human mind, and truly honorable as it is, to receive from our fellow-citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know, *that the milder virtues of the heart are highly respected by a Society,* WHOSE LIBERAL PRINCIPLES ARE FOUNDED ON THE IMMUTABLE LAWS OF TRUTH AND JUSTICE.

To enlarge the sphere of social happiness is worthy the benevolent design of the Masonic Institution, and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks for the "Book of Constitutions" which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. And I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter in his Immortal Temple. GEO. WASHINGTON.

The following is from his answer to an address from the Grand Lodge of Massachusetts, dated March 21, 1797:

"No pleasure, except that which results from a consciousness of having, to the utmost of my abilities, discharged the trusts which have been reposed in me by my country, can equal the satisfaction I feel from the unequivocal proofs I continually receive of its approbation of my public conduct; and I beg you to be assured that the evidence thereof, which is exhibited by the Grand Lodge of Massachusetts, is not among the least pleasing or grateful to my feelings.

In that retirement, which declining years induced me to seek; and which repose, to a mind long employed in public concerns, rendered necessary; my wishes, that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere; and *my attachment to the Society, of which we are members, will dispose me always to contribute my best endeavors to promote the honor and interest of the Craft.*

For the prayer you offer in my behalf, I entreat you to accept the thanks of a grateful heart; with assurances of Fraternal regard, and my best wishes for the honor, happiness and prosperity of all the members of the Grand Lodge of Massachusetts. GEO. WASHINGTON."

The following is in answer to an address from the Grand Lodge of Pennsylvania, the date of which, in copying from the original, we accidentally omitted:

Gentlemen and Brethren,—I received your kind congratulations with the purest sensations of Fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks.

At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestial mansion; and that we may hereafter meet as Brethren in the eternal Temple of the Supreme Architect. GEO. WASHINGTON.*

*The original of this letter, and also the Apron worn by Washington on the occasion of his appearing in the Grand Lodge of Pennsylvania, as a visiter, are framed and hang in the G. Lodge room in Philadelphia.

When at Alexandria, some years ago, we had an opportunity to see the original Charter of Lodge No. 22, and from it we made the following extract, being all that was then, or is now, essential to our purpose. The Charter is dated the 28th of April, 1788, and is in a good state of preservation:

"I, EDMUND RANDOLPH, Governor of the State, and Grand Master of the Grand Lodge of Virginia—Do hereby constitute and appoint our Illustrious and well-beloved Brother, GEORGE WASHINGTON, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brothers —— Mc Crea,* William Hunter, Jr., and John Allison, Esq., together with all such other Brethren as may be admitted to associate with them, to be a just, true and regular LODGE OF FREEMASONS, by the name, title and designation of the Alexandria Lodge, No. 22." &c. &c.† * * * * * *

"Attest, WM. WADDILL, *G. Secretary.*"

The letters from which we have made the preceding extracts, are a rich legacy to the Masonic Fraternity. They embody the opinions of WASHINGTON, on the character and principles of FREEMASONRY. They demonstrate, beyond controversy, his attachment to the Institution—the high estimation in which he held its principles—his conviction of its ability to promote "private virtue and public prosperity." And they place beyond all doubt, his "disposition always to contribute his best endeavors to promote the honor and interest of the Craft"—a disposition which he continued to manifest, and on all proper occasions to avow, to the latest period of his life. He was a true, consistent, and faithful Mason; and his memory and his virtues will live enshrined in the hearts of his Masonic Brethren, so long as there shall live a Freemason with a heart capable of appreciating the ennobling virtues of love and gratitude.‡

*In the hurry of copying, we accidentally omitted the baptismal name of this Brother.

† On the 9th Dec. 1805, the Grand Lodge of Virginia granted permission to the members to change the name to "Washington Alexandria Lodge." And this is the Lodge over which Washington is said to have presided as Master. He certainly headed the petition to Gov. Randolph for the Charter, and is the first Brother named in it. By the general usages of Masonry, the true inference from this fact would be, that he was the *first Master;* and it is probably true that he was so elected; but we are not certain that he was ever actually installed and took the chair. Our Brethren at Alexandria may be able to solve this doubt.

‡The civil character of Washington has rarely, perhaps never, been more truthfully and comprehensively written, than in the following extract from Alison's history of Europe. It is the passage referred to by R. W. Br. Pickman, in his remarks at New Bedford:

"Modern history has not so spotless a character to commemorate. Invincible in resolution, firm in conduct, incorruptible in integrity, he brought to the helm of a victorious republic, the simplicity and innocence of rural life; he was forced into greatness by circumstances, rather than led into it by inclination, and prevailed over his enemies rather by the wisdom of his designs, and the perseverance of his character, than any extraordinary genius for the art of war. A soldier from necessity and patriotism, rather than disposition, he was the first to recommend a return to pacific counsels when the independence of his country was secured; and bequeathed to his countrymen an address on leaving their government, to which there is no composition of uninspired wisdom that can bear a comparison. He was modest without diffidence; sensible to the voice of fame without vanity; independent and dignified, without either asperity or pride. He was a friend to liberty, but not licentiousness; not to the dreams of enthusiasts, but to those practical ideas which America had inherited from her English descent, and which were opposed to nothing so much as the extravagant love of power in the French democracy. Accordingly, after having signalized his life by successful resistance to English oppression, he closed it by the warmest advice to cultivate the friendship of Great Britain; and by his casting vote, shortly before his resignation, ratified a treaty of friendly and commercial intercourse between the mother country and its emancipated offspring. He was a Cromwell without his ambition; a Sylla without his crimes: and, after having raised his country, by his exertions, to the rank of an independent State, closed his

Not a few of the enemies of Freemasonry have professed to believe, and some of them have been bold enough to declare, that if the Institution has not wholly ceased to exist as an organized body, it has so fallen in the public esteem, that it must soon take its place among the things that were, and are not. At the head of this latter class, was the late Mr. John Q. Adams,—a man of strong points, and weak ones—of vast reading, and wonderful memory—of great credulity, and strong prejudices,—among the latest acts of whose lifeit was to proclaim the extinction of Freemasonry,—an Institution which he hated as few men *can* hate.* He hated it, as he did many other things, not for any harm that he had received from it, or personally knew respecting it; but because his credulity had been wrought upon, and his prejudices excited against it, by dishonest and selfish politicians, who were anxious, at any sacrifice to him, to avail of the influence of his commanding talents and position in public life, to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. He united his energies to theirs in an impracticable and unworthy cause. The result was a signal failure. The connection has left a blot on his fame which an age will scarcely be long enough to erase; while the benevolent Institution which he sought to destroy, at this hour stands higher, and prouder and *firmer*, than at any former period since its first introduction in this country. At no time since the earlier days of the Revolution, have there been more of the public men of the nation enrolled among its members—more of the talent, and learning, and respectability of the country, engaged in sustaining its interests and advancing its prosperity. In proof of this, we need only appeal to the presence and character of those distinguished men and Masons who participated in the ceremonies we have been describing, and who are known to be firm in their Masonic attachments. It is sufficient to say that among them were the President and Vice President of the United States, members of the various departments of government, of the National Senate and House of Representatives, officers of the Army and Navy, and eminent citizens from every section of the country, and of all political creeds.

At no time, perhaps, since the first organization of our government, have there been a larger number of Masons in Congress, or a stronger interest felt by the eminent men of the nation in the success and well-being of the Institution.

career by a voluntary relinquishment of the power which a grateful people had bestowed. If it is the highest glory of England to have given birth, even among transatlantic wilds, to such a man; and if she cannot number him among those who have extended her provinces or augmented her dominions, she may at least feel a legitimate pride in the victories which he achieved, and the great qualities which he exhibited, in the contest with herself; and indulge with satisfaction in the reflection, that that vast empire, which neither the ambition of Louis XIV. nor the power of Napoleon, could dismember, received its first shock from the courage which she had communicated to her own offspring; and that, amidst the convulsions and revolutions of other States, real liberty has arisen in that country alone, which inherited in its veins the genuine principles of British freedom."

*The following is an extract from "Letters on the Masonic Institution"—a work prepared by Mr. Adams just before his death, and which has been since published, and *gratuitously* distributed to the public libraries, and among the distinguished men, of the country;

"The code of 'Moloch homicide,' embraced in the laws of Freemasonry, will pass to its appropriate region in Pandemonium, and one of the sources of error and guilt prevailing in our land will be exhausted and forever drained. For my feeble contributions to effect this happy consummation, your approving voice is to me a precious reward."—Letters, as above, page 210.

And we are assured, on credible authority, that the several Masonic bodies in the city of Washington have, during the last and present seasons, been almost constantly engaged in initiating, and advancing through the higher degrees, gentlemen of both branches of the national legislature, and other departments of the public service.* Surely this does not argue much for the bold assertion of its enemies, that the Institution has so fallen in public repute, that it must soon cease to exist. Nor does it tell much for the boasted prescience of Mr. J. Q. Adams, who, just before his own death, performed the rites of burial over its remains! Fallen into disrepute, indeed! The Smithsonian Institute is a *national* institution. Its managers were appointed by Congress; and in the work entrusted to them, they represent and stand for the nation. The Washington Monument now about to be erected, is a *national* Monument. The President of the United States is ex-officio President of the Board of Managers, and associated with him are some of the most distinguished men in the Union. If the Monument is ever to be finished, it is to be done mainly by funds from the national treasury. Both these great undertakings are, therefore, *national works*. And the Corner Stones of both have been laid by the Masonic Fraternity, and with the forms and ceremonies peculiar to Freemasonry. This has been done, too, at the special invitation of their respective Boards of management, and in the presence, and with the sanction, of the entire federal government of the Union. The compliments thus bestowed upon the Institution are honorable to it, and they will be rightly appreciated by its members throughout the length and breadth of the land. But in the face of this testimony to its high and exalted character, and of this manifestation of the appreciation in which it is held by the nation, through their representatives, how stand the allegations of its enemies? How does the present position of the Institution contrast with that which it occupied when Mr. John Q. Adams first began to pour out upon it the bitter gall of his malignant nature? What has been the result of his vituperation, and of the slanders of those associated with him in the work of detraction? The facts above detailed, furnish a sufficient answer to these inquiries. And here we leave them.

In the preceding account, we have limited our remarks principally, to the extent to which the Masonic Fraternity participated in the ceremonies. More than this we have not deemed necessary—more we could not have done without exceeding the limits of our pages, and transcending the rule which we have prescribed to ourselves in the management of this work. And we will here merely add to what we have before said, that the civil and military display was brilliant and imposing, and eminently worthy of the occasion. The whole procession is computed to have been a mile and a half in length. It was arranged and conducted with strict propriety, as were all the ceremonies of the day. One of the many striking and interesting features in it, was the presence of Indian delegations from the Cherokee, Chickasaw, Choctaw, Creek and Stockbridge nations. These chiefs, McLoughlin, Pitchlynn, Taylor, McCoy, Pe-ta-wn, and their associ-

*One or more new Lodges have been established in Washington within the last two or three years; besides which, both the Chapter and Encampment have been revived Among the former is the "National Lodge," over which the gallant Gen. Shields recently presided as Masterr It is at present under the Mastership of Gen. McCalla, and is in a prosperous condition.

ates, were assigned seats near the orator of the day, and listened with rapt attention. Some of them bore images of Washington on medals inscribed 1780.

To the Masonic Fraternity, the occasion was one of strong and peculiar interest. It formed an epoch in the history of their Institution—such as is presented but once in a century—such as, indeed, viewed in all its relations, many centuries may not again present. It was an occasion in which every Grand Lodge in the country, might appropriately and profitably have participated. The recollections of the past and the hopes of the future prompted to this end. The season of the year, however, was not wholly favorable to such a result. The invitations were not, in some instances, seasonably received. Most of the Grand Lodges in the Western States had previously held their annual communications and adjourned; special meetings could not conveniently be called. Under these circumstances, and indeed under any circumstances, the representation was honorable to the character and patriotism of the Brotherhood. A larger number of Grand Lodges were present than were ever before assembled together on any similar occasion, in this country or in Europe. And with this fact, we close our hastily written and imperfect narrative of these imposing ceremonies, and take our leave of the subject, with the full conviction that the events which signalized this memorable occasion, will tend, in an eminent degree, to heighten and extend the fair fame of our honored Institution, and conduce to the promotion of its future prosperity, through a long period of succeeding time.

CELEBRATION AT PORTSMOUTH, N. H.

We are indebted to M. W. Br. John Christie, of Portsmouth, N. H., for the following account of the celebration in that place on the 24th June. The crowded state of our pages obliges us to omit the toasts:—

The solemn and impressive ceremonies of consecrating, &c. the new Lodge of Free and Accepted Masons, named St. Andrew's Lodge, No. 56, were performed in this town on the 24th inst., the Festival of St. John the Baptist.

The Fraternity having assembled in the morning at the time and places designated, a procession was formed, consisting of the M. W. Grand Lodge of New Hampshire; the new Lodge; and a large number of Brethren and Companions from various parts of this, and the adjoining States of Maine and Massachusetts, comprising several Masonic bodies, and delegations of Lodges, Royal Arch Chapters, Encampments of Knights Templars, the Portsmouth Ineffable Grand Lodge of Perfection, and many individual members of the Brotherhood.

The processsion, accompanied by the Boston Cornet Band and the Portland Band, marched through several of the principal streets to the North Church, which had been prepared for the occasion by the erection of a platform in front of the pulpit, for the Grand Lodge.

After a voluntary on the organ, prayer was offered to the Supreme Architect of the Universe, by R. W. and Rev. Br. O. E. Morrill, of Portsmouth, G. Chaplain, and an ode was sung.

An excellent, judicious and appropriate address was then delivered by R. W. and Rev. Br. Thomas R. Lambert, of Dover.

St. Andrew's Lodge, No. 56, was then consecrated, dedicated, and constituted in ample form, by the M. W. Grand Lodge of N. H.

Another ode having been sung, the officers of the new Lodge were duly installed. Prayer was again offered by Rev. Br. Cummings, of Westbrook, Me.; and the services were concluded with the doxology, "From all that dwell below the skies," and the Benediction.

The fixed and silent attention of the numerous audience in the church, bore decisive testimony to the interesting character of the various services and ceremonies of the occasion.

The procession was again formed, and having passed through several streets, returned to Masonic and Jefferson Halls, where it was dismissed.

The Brethren and their ladies then assembled at the Rockingham House, where a sumptuous dinner was served up by Br. Coburn, in a pavilion erected for the purpose. About 250 ladies and gentlemen partook of the feast; the richness, abundance and variety of which, (if additional evidence were necessary,) proved most conclusively the high qualifications of Br. Coburn as a host.

The party broke up at a seasonable hour, with thankfulness to the Great Author of all Good, for the pleasures of the day.

CELEBRATION AT DAYSVILLE, CONN.

The anniversary of the Patron Saint of Masonry, was duly observed by Putnam Lodge, at the above place. The day was fine, and the Brethren, to the number of near a hundred, many of them among the oldest men in the community, turned out to welcome their visiters, and to enjoy the festivities of the occasion. The Brethren from Norwich and the adjacent towns, came in. Morning Star Lodge, of Worcester, appeared in full ranks, beside many Brothers from Sutton and Webster, and a representation of the Worcester Encampment of Knights Templars. The procession consisted of about four hundred, Masons and ladies. The oration was by Br. Edward Rodgers, Esq., a member of Putnam Lodge. It was a fine production, and eloquently delivered. The dinner was prepared by Br. Webster, of the Daysville Hotel, and was as good as was prepared in town, ville, or city. It was far superior to the dinner provided at the celebration last year by Mr. Wood, of the Worcester House.

Jabez Amsbury, Esq., W. Master, presided. The music was by the Killingby Brass Band. After dinner, sentiment, song and speech took up the time for two hours or more. Among the speakers were R. W. and Rev. Albert Case, of Worcester, and E. Rodgers, Esq., the orator of the day. The celebration was a happy one. Br. Cook, the conductor, arranged the price of passage to suit the Brothers of Worcester. He is a faithful and gentlemanly conductor. The Brethren and their ladies left for home at half-past 6. The Worcester company came with the "Leonard Express," and of course arrived in good season. We had a happy festive occasion.

Putnam Lodge "never surrendered." It held its meetings regularly during the antimasonic tornado, and the faithful grey-haired Masons rejoice that they have lived down the opposition, and that the Institution is now prosperous and respected.

The sword used by the Tyler is the one formerly worn by the patriot General Putnam, from whom the Lodge derived its name. It is proper that *his* sword should guard the entrance to the altar erected by a Lodge bearing his name.

HH.

(Original.)

OH COME, BROTHERS ALL.

BY E. W. H. ELLIS.

AIR—" *O come, come away.*"

I.

Oh come, Brothers all, from toil and care reposing,
Upon the Square
To meet, prepare
Your true Brothers all.
Come, lay aside the toils of life,
Its vanities, vexations, strife,
And seek joys rich and rife,
Oh come, Brothers all!

II.

Oh come, Brothers all, who by the Plumb are acting;
In friendship true,
Your pledge renew,—
Oh come, Brothers all;
Let Charity and Union prove
The strength of mystic faith and love,
Which point to yon Heav'n above,
Oh come, Brothers all!

III.

Oh come, Brothers all, ere yet the day is dawning,
The toast shall be,
" Blest Masonry"—
Unite, Brothers all.
While Wisdom, Strength and Beauty join
To prove the workmanship divine,
We 'll act by the Plummet's line,
Oh, yes, Brothers all!

IV.

Oh come, Brothers all, the orient light 's appearing;
In parting song
The notes prolong,
Oh come, Brothers all;
And pray the Power that worlds can move,
That we may meet in joy and love,
In His Grand Lodge above—
Oh come, Brothers all!

Obituary.

Pepperell, July 15th, 1848.

SIR KT. MOORE,—"A great man hath fallen in Israel." Died in Boston, July 12th, Dr. AMOS BANCROFT, of Groton, Mass., in the 82d year of his age. While crossing near the head of State street, he was knocked down by a horse and carriage, the approach of which, being very deaf, he did not hear—and the injury thus received resulted in his death within a few hours. He was a son of Capt. Edmund Bancroft, of Pepperell—the man who sent his sons and journeymen to fight the battles of their country, for the sacred cause of freedom. Amos, being quite a lad, and not old enough to wield a musket, was kept on the farm. One day, while riding a horse to plough, the horse took fright, and went at the top of his speed, with the plough attached to him, until he came to a high fence, and stopping suddenly, threw him a number of feet on a heap of rocks. He was taken up for dead, but by skillful treatment, soon recovered.

To this incident in his life he owed his education. He graduated at Harvard College in 1791; studied medicine under Dr. Oliver Prescott, sen., of Groton, and Dr. Hurd, of Concord; practised in that profession at Westford and at Weston; removed to Groton in 1811, where he lived until death summoned him from the terrestial Lodge below, to repose on the bosom of his Maker in the celestial Lodge above. He received the degrees of Freemasonry in Middlesex Lodge, Framingham, Mass. He always spoke in the highest terms of the Masonic Institution, and during the antimasonic excitement, he stood like a tower of strength in defence of the Masonic flag. Thanks be given to the Almighty Architect, that flag is still floating on the battlements, where it will remain until the consummation of all things. As a Physician, for judgment and skill in the healing art, he had not a superior in New England. He was for many years a counsellor in the Massachusetts Medical Society. A large circle of relatives and friends are left to mourn his sudden death:

" Catch, oh catch the transient hour,
Improve each moment as it flies;
Life 's a short summer, man a flower—
He dies—alas! how soon he dies!"

YOURS, fraternally, LUTHER S. BANCROFT.

Jackson, Miss., June 26, 1848.

COMP. C. W. MOORE,—At a meeting of Mississippi Encampment, No. 2, assembled on the evening of the 24th inst., the following preamble and resolutions were unanimously adopted:

Whereas, this Encampment has heard with sincere regret of the death of our late illustrious Companion and eminent Sir Knight, HENRY TOOLEY, Past Grand Commander of Encampment No. 1, late at Natchez, and honorary member of Mississippi Encampment, No. 2, at Jackson, who expired at his residence in Natchez, greatly beloved and deeply regretted by all to whom he was known,—and whereas, in the life of this distinguished Companion, we were instructed how to live as Christians and Masons, performing all the duties enjoined upon us in reference to our Creator and our fellow-creatures, and more especially those duties inculcated by our ancient and honorable Order, by an exemplification of patience, endurance and charity seldom equaled,—and as by his example, " he taught us how to live," and in the calmness and resignation of his last moments, with a strong and living faith in the merits of his Redeemer, has "*taught us how to die*,"—Therefore,

Resolved, That we very sincerely sympathise with the family and friends of our deceased Companion, and offer to them the consolations of that faith of which his life was a brilliant example.

Resolved, That the members of this Encampment wear the usual badge of mourning for thirty days.

Resolved, That this Encampment will do every thing in its power to aid and assist the bereaved family of our late Companion.

Resolved, That the Recorder communicate a copy of the foregoing, with a suitable letter of sympathy on behalf of this Encampment, to the family of the deceased.

Resolved, That the Recorder be instructed to forward, also, a copy of the foregoing to Sir Kt. C. W. MOORE, of Boston, with the wish that he would publish the same in his Magazine.

Yours, fraternally, HENRY E. SIZER,
Rec. of Miss. Encampment, No. 2.

MASONIC CHIT CHAT.

"A Curious Trophy."—Our excellent Bro. Wm. P. Mellen, Esq, G. Sec. of the Grand Lodge of Mississippi, presents with his last annual report, a copy of the proceedings of that Grand Body for the year 1829, endorsed as follows: "Taken from the archives of the State Department in the National Palace of the City of Mexico, on the 3d day of Oct., A. D. 1847." (Signed) "G. T. M. Davis, A. D. C." The "trophy" was received from Gen. Quitman, who was G. Master at the time the copy above named was issued.

We could almost wish that it might be re-endorsed, handsomely bound, and returned to the archives. The day is not very distant when Masonry will be more highly appreciated throughout Mexico than it now is; and when this trophy, with its history, could not fail, if returned and preserved, as it probably would be, to be an object of singular interest to the Brethren there, as well as to our Brethren of the G. Lodge of Mississippi,—and, indeed, to all under whose eye it might in after times fall.

☞We have received a full account of the ceremonies attending the establishment of a new Lodge of Perfection and Council of Princes of Jerusalem, at New Haven, Conn., on the 4th July, together with the addresses delivered on the occasion; but the crowded state of our pages precludes the possibility of our doing any thing with either, the present month. In our next, we will endeavor to publish the whole or such parts as we may be able to find room for.

☞We have occupied so much space with the celebrations at New Bedford and Washington, that we have none left for other matters. We think our readers will hardly complain of this, however, in view of the interest and importance of the latter. The account we have given, will form an interesting chapter in the future history of our Institution in this country, and we should have been derelict in our duty, had we omitted or slightly passed it over.

☞We have so frequently been obliged to record instances of bigotry against Freemasons on the part of the Catholic clergy, that we are particularly gratified to record an instance of an opposite character. At the funeral of the Tyler of the Lodge of Concord, at Treves, (Prussia) not only did M. Kremer, the Catholic priest, sanction the burial of the Brother, but attended himself, and delivered a suitable discourse, speaking also in favor of the Craft. The Masons subsequently waited on the noble-minded priest, to thank him for his kindness and truly disinterested charity.

☞A large number of letters, many among them proposing inquiries for discussion, and others asking for information of various kinds, have been received since our last, but are necessarily laid aside till next month; when we shall endeavor to dispose of a part of them, at least,—though August is not the most favorable month in the year for either intellectual or physical labor.

☞A correspondent asks if a republication of Dr Oliver's "Landmarks," would not be a source of profit to us and of convenience to the Fraternity? We doubt whether the demand for the work would be sufficient to repay the expenses of publication. The work is really valuable only to Brethren who are desirous of pursuing the study of Masonry as a *science*. These are few. To the mass of the Fraternity, there are other works of more value and importance. Besides *the work belongs to Dr. Oliver*. He alone has an equitable claim to the profits arising from its sale, in this country, as well as in England. To this source he looks for compensation for his great labor in preparing it, and for the means of subsistence for himself and family in his declining years. To us, this consideration presents an insuperable objection to its republication in this country. There are other reasons which render the undertaking inexpedient, but this is sufficient, at least with us; and we cannot doubt that our correspondent will so esteem it.

☞Br. Crandall, of Peoria, Ill., is informed that the money referred to in his letter of June 17, was duly received, and a receipt for the amount forwarded to the firm in Philadelphia with whom it was deposited, as per request.

☞Br. Thatcher, of Shreveport, La., is informed that his arrangement in regard to remittance, is satisfactory.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, SEPTEMBER 1, 1848. [No. 11.

PROCEEDINGS IN CASES OF EXPULSION—RECONSIDERATION OF DOINGS.—RENEWAL OF CHARGES.—APPEAL FROM THE MASTER, &c.

Will Bro. Moore oblige several Masters of Lodges by answering the following in the Magazine?

1st. If charges are preferred against a member of a Lodge, for fraud and falsehood, and he be duly tried and expelled by a vote of two-thirds, and the usual notice given by the Secretary to the Grand Secretary,—has the Lodge a right to reconsider the whole matter, at the next regular meeting, and dismiss the case, although the evidence upon which he was convicted has not been contradicted, nor any other evidence produced to establish his innocence, and at the same time an appeal from the expelled member is in the hands of the D. G. Master, to lay the same before the Grand Lodge at the next annual communication?

2d. If the Lodge has this right, has the same Lodge a right to renew those charges, or would it be proper to lay the whole proceedings before the Grand Lodge, supposing additional testimony can be produced against the accused?

3d. Should such a member apply for a Diploma, and it is granted by a majority of the Lodge, is the Master in duty bound to sign it, and thus certify that the holder is a worthy Brother, when he, (the Master) knows to the contrary?

4th. Has a Lodge the right to appeal from the decision of the Master to the Lodge? See page 280, No. 9, of Magazine.

5th. Should a member of a Lodge be guilty of a misdemeanor and no Brother prefers charges against him, is it the duty of the Master to prefer them? and, if it is, can he properly preside on the trial?

6th. If a member of a Lodge be sentenced to imprisonment by a court of justice upon his own confession, for a crime that would expel him from the Fraternity; is a Lodge justifiable, in expelling him without summoning him to trial in the usual way?

7th. Is an extract from the minutes of either a civil or ecclesiastical court, sufficient for a Lodge to expel a member, allowing the crime to be worthy of expulsion?

Yours, fraternally, C.

(1.) A Lodge is undoubtedly fully competent to reconsider its proceedings, and to reverse its decisions, so long as the subject of its action remains in its possession. But when that has passed from before it, by appeal or otherwise, it no longer has control over it, and the power to re-

consider ceases; for there is then nothing upon which to predicate further proceedings.

In the case stated by our correspondent, the charges had been duly investigated, and the delinquent formally expelled by the required vote. This terminated the proceedings on the part of the Lodge. But had notice been then given that a motion for reconsideration would be submitted at the ensuing meeting, the proceedings would have been continued, and the Lodge would have retained entire control over the case. No such notice was given. The case, therefore, stood thus: The Lodge had definitely passed upon the matter before it,—it had recorded its final decision, and the record of it had been sent up by the proper officer to the Grand Lodge, for approval or other action by that body. This clearly removed the whole case from before the Lodge, and transferred the jurisdiction over it to the Grand Lodge. Our opinion, therefore, is, that the Lodge could not reconsider the vote of expulsion at its ensuing meeting. It had transferred its jurisdiction in the premises to the superior body.

(2.) Having decided that the Lodge had not the right to reconsider its vote of expulsion, the second inquiry of our correspondent would seem to be answered. But, suppose the Lodge had reserved and exercised the right to reconsider? The case would then stand thus: The delinquent had been arraigned, tried, proved guilty, and expelled on the charges against him. In this condition of the case, the Lodge reconsiders its vote of expulsion. The effect of this would undoubtedly be to enable the accused to resume his former standing in the Lodge. The question then arises,—Can he be again arraigned on the same charges? The rule at common law is, that a man shall not be twice put in jeopardy for the same offence. The experience of ages has proved the wisdom of this rule in judicial, and we do not perceive any sufficient reasons why it should be disregarded in Masonic, proceedings. But before the defendant can claim exemption under this rule of law, he must have obtained a verdict of acquittal, or paid the penalty of his offence, and received a discharge. A disagreement of the jury, nor a dismissal of the case by the plaintiff, before the rendition of the verdict, does not constitute such a legal condition of the case as is contemplated by the rule in question, nor as to preclude any of the rights of the plaintiff. By a statute of this Commonwealth, the defendant, if acquitted upon the ground of a variance between the indictment and the proof, would not be able to plead such acquittal in bar of any subsequent prosecution for the same offence. But if tried and *acquitted* upon the facts and merits of the case, such a plea would avail him,—not otherwise. In the case under consideration, the defendant was *convicted* upon the facts and merits of the case. The reconsideration of the vote through which the verdict was rendered, did not discharge him; because, the effect of a reconsideration is to bring the proceedings back to the precise condition in which they stood before the vote reconsidered was declared. No verdict had *then* been rendered. The reconsideration of the subsequent rendition, left the case as an accusation untried and undisposed of. In this stage of the proceedings, the case was dismissed; and the plaintiff and defendant were left in the positions they respectively occupied before it was commenced. The rights of neither party were affected by the result.

(3.) The Master of a Lodge would not be at liberty to sign a Diploma, while charges were pending against a member, nor after his conviction. But he would be bound, if the Brother to whom it had been voted stood unimpeached before the Lodge, either to sign it, to present his objections in the form of charges, or to resign his office. Refusal by the Master to sign a Diploma for any Brother entitled to receive it, would be an implication of his standing as a Mason, to which he cannot be required, and ought not, passively, to submit. If, by any possibility, a case of reconsideration like that supposed in the preceding answer, should occur, and the Master were to give the Lodge notice of his intention to carry the subject before the G. Lodge, that circumstance might perhaps justify him in withholding his signature, until the decision of that body could be had; but no longer, whatever personal views he might entertain in regard to the moral character of the candidate. His duty would then be to submit to the decision of the Grand Lodge.

(4.) The reference here made by our correspondent, is to the report of the G. Sec'y of the G. Lodge of S. Carolina. It contains the following paragraph, on the subject of appeal from the decisions of the Master of a Lodge:

"The G. Lodge of Ohio has, by the adoption of the report of a committee, decided that it is proper for the members of a subordinate Lodge to appeal from the decision of the Master, and for the Lodge to reverse the Master's decision. This palpable violation of the rights and duties of the Master, and of the ancient usages of the Order, which is unknown to this, and I believe every other jurisdiction except that of Ohio, must result, wherever practised, in the entire subversion of Masonic discipline."

We are not aware of the existence of any written authority or settled usage, which would justify an appeal from the decision of the Master to the Lodge. "Every national scheme of government," says our learned English Brother, Dr. Oliver, "is invigorated with a *supreme ruler*, either elected or hereditary, to whose authority all the members are necessarily subordinate. In domestic life, children are placed by nature under the control of their parents; the Brethren of the Lodge, in like manner, are under the dominion of its Master; who, in his turn, though *supreme in his own Lodge*, is amenable to the *Grand Lodge* for every *undue* and *improper* exertion of power."

The Master of a Lodge is under special obligations, in addition to those which rest upon the members, and of which they are not generally supposed to be cognizant. For the faithful discharge of these obligations, he is answerable to the G. Lodge, only. And on an impeachment before that body, for official neglect of duty, or for malpractice, the plea of having been overruled by the Lodge, would not avail to his justification; because, he might have averted the evil by closing his Lodge. This he was bound to do, rather than submit to the necessity of violating his conscience or the regulations of the G. Lodge. If a Lodge, or any member, feel aggrieved by the decisions of the Master, he or it has a remedy in an appeal to the G. Master, in the interim, or to the G. Lodge, in session.

The preceding remarks are based on, and relate to, what are strictly the duties of a Lodge, and the powers of the Master in respect to those duties, as recognised and defined by the Constitutions of Masonry. If a Lodge, for its own convenience, or by the will of a majority of its members, with the consent of the Master, assumes other duties, they constitute exceptions to its legitimate duties, and may, perhaps, excuse the temporary application of a rule more immediately adapted to their requirements. But we doubt whether any such rule can ever be rightfully applied to legitimate Masonic government or ritual, or to questions growing out of the edicts or regulations of the Grand Lodge.

(5.) It is always desirable that charges should be preferred by a member, rather than by the Master of a Lodge. But in this respect, the Master and other members stand on a common level. What is the duty of the one is the duty of the other. If the offence be known only to the Master, or better known to him than to another, it is his duty to prefer the charges. In this case, or when he is to be used as a witness, it might not be proper for him to preside at the trial, though we do not know of any existing regulation that would deprive him of the right, if he chose to exercise it. A sense of delicacy, however, would induce him to resign the Chair to some old and experienced Past Master. That the accuser should not sit in judgment on the accused, is a generally conceded proposition.

(6.) The general rule is, that "a Lodge shall not exclude *any* member without giving him due notice of the charge preferred or complaint made against him, and of the time appointed for its consideration." There may be cases when a departure from this rule might be justifiable, as, where it would be impossible to comply with it. For example: when the accused has absconded to parts unknown, and his expulsion is required as a protection against imposition upon the Institution. But in cases like that suggested by our correspondent, it would be proper to delay the proceedings until the offender is discharged from prison, and then comply with the requirements of the rule.

We are sensible that any decision that can be given on this and the following inquiry, may be liable to objections. Very strong cases might be cited to embarrass it. And yet, there is nothing more clear than that the accused is entitled to a trial by his peers, and under the laws, in derogation of which the offence is alleged to have been committed.

(7.) Extracts from the minutes of a civil or ecclesiastical court, may furnish sufficient grounds on which to predicate charges against a member; but they can hardly be considered sufficient, of themselves, to justify expulsion. As our correspondent suggests, that which an ecclesiastical body would regard as a high offence, might be considered in a much less criminal light by a Masonic tribunal. So also in judicial proceedings. A Brother may be guilty of a technical offence, which, at common law, would subject him to fine or imprisonment; and yet not such an offence as would necessarily subject him to expulsion from a Lodge. But suppose the crime in either case was such as to be "worthy of expulsion"? We reply, that convictions in civil and ecclesiastical courts are not always to be received as conclusive of guilt. They furnish strong presumptive, but not always conclusive evidence of moral turpitude in the offender; and though the evidence were sufficient, under the iron rule of law, to produce conviction, it might not, under the milder rule of an Institution whose first lesson is Charity and Love, call for a higher punishment than reprimand or suspension. The safest, and the only strictly Masonic course in all such cases, is to comply with the universally recognized law of the Fraternity, as given in the answer to the preceding inquiry. The delinquent is accused before his Lodge, if accused at all, for dereliction of Masonic duty, and on such a charge, he has an imprescriptible right to be tried before a Masonic tribunal, and according to Masonic law and usage.

Natchez, Miss., July, 1848.

Br. Moore,—In your July number, page 283, in the 5th line of the last paragraph, you have printed the word "*right*" for "*regret*," which should be "a matter of regret" to you, as it entirely changes the meaning, or, rather, makes nonsense of the whole sentence. You, however, are not in fault, as you followed the printed copy; and the copy attempted to follow an illegible manuscript. From the whole, nevertheless, we may learn this lesson, that it is sometimes *wrong* to print "*right*."

M.

The error, as stated by our correspondent, is in substituting the word *right* for *regret*. It is so palpable a blunder, however, that the reader will readily detect and correct it. The report in which it occurs having been copied from the printed proceedings of the Gr. Chapter of Mississippi, we did not personally examine the proof-sheet; and the printer followed copy,—in doing which, though he were *right*, the *wrong* occurred, to the *regret* of all the parties interested.

ARE PROXIES MEMBERS OF G. CHAPTERS?

Natchez, Miss. July, 1848.

Permit me to call your attention to your April No., page 182. Comp. D. N. Barrows, in his letter to you, states, that "at the last communication of the Gr. Chapter of Mississippi, he was present as proxy of the High Priest of Vicksburg Chapter, and was elected Grand Secretary." The Constitution requires that the Grand Secretary shall be elected from among the *members* of the Grand Chapter; and the members of the Grand Chapter are those prescribed by the Constitution of the Gen. Grand Chapter, to wit: G. H. P., D. G. H. P., G. K., G. Scr., G. Tr., G. Sec., G. Chap., G. Marshal; and likewise of the High Priests, Kings and Scribes for the time being, of the several Chapters over which they shall respectively preside, and of the P. G. H. P., P. D. G. H. P., K. and S. of said G. Chapter.

That the proxy has a right to appear, vote, and take part in the proceedings, there is no doubt; but the question was, "Is a proxy entitled to the privilege of being elected to office?" If your note to Comp. Barrows' letter, *answers* his question, of which there is some doubt, your opinion is, that he was eligible. If that be truly your opinion, then I differ from you. And I pray you to suffer me to suggest *why* I differ from you.

When a High Priest appoints a proxy to attend a Grand Chapter, he still remains High Priest and entitled to all the privileges as such. Among these privileges is the one of taking his seat in the Grand Chapter, at any moment of the session, and upon his taking his seat, the proxy would, of course, be excluded. If, however, it should be doubted that the High Priest had the power, by that, or other means, to annul his letter of attorney, it cannot be questioned that he is still eligible to office, though his proxy were occupying his seat at the same time in the Grand Chapter. And then, we might have this anomaly: the High Priest and his proxy, both elected, perhaps, to the two highest offices, by virtue of the *same* seat, and so with the King and Scribe, and thus six offices filled by one Chapter. Can there be *two* members by virtue of the *same* office? The High Priest is a member of the Gr. Chapter, by virtue of his office, and the proxy by virtue of the same office! Can one member create another member? It may be that such things have been practised in loosely-governed Lodges and Chapters, and have been suffered because the question has never been examined by them; but, surely, it cannot stand the test of the application of any principle; and I can scarcely think that it has the support of antiquity; but if it has, all I can say is, that, although I am opposed to "progressive Masonry," I have as little veneration for an ancient error, as I have for one just issued from the press. The truth is, the proxy is the mere *locum tenens* of his principal, and, for *him*, votes and acts for the moment, without acquiring any personal rights or privileges for himself, and is no more entitled to hold office than any Companion who is a member of a subordinate Chapter, without other pretensions. The three principal officers of a Chapter are presumed to be men of intelligence, character, and Masonic experience, (though I must admit it is sometimes presuming a good deal,)—and it was doubtless the intention of the framers of the Constitution of the Gen. Grand Chapter, that the Grand Chapter should be composed of Companions who had been honored by being exalted to those high stations, that none but the most experienced should legislate for, and guard the interests of Royal Arch Masonry—the State Grand Council to be composed of the Grand Councils of each Chapter, *and of those only*, for its permanent members.

These are my views, and the reasons which governed my decision in the case of Comp. Barrows. I should be glad to listen to the argument, if there be any, upon the other side, and to adopt its conclusions if it have the strength. And in the mean time, I am

R. W. Br. Moore. Truly, yours, . P. M.

Our correspondent reasons fairly. We have no fault to find with him in this respect. The main difficulty lies in his premises. Comp. Barrows stated, that in the election of officers, it was objected to him as a candidate, that he could not hold an office in the Grand Chapter, "being only a member of that body by proxy." Our reply was, that "a proxy is as much a member, for the *time being*, as would be the principal, if present," and that "he is so recognised by the Constitution of the General Grand Chapter." The third section of the first article of that instrument, in enumerating the persons who "shall *compose* the General Grand Chapter," recognises the "proxies" of certain officers. The General Grand Chapter is usually supposed to consist of persons who are, at least for the time being, *members*. These are of four classes, viz.: 1. Those holding office in the body itself, by virtue of election. 2. Permament members—made so by virtue of having held one of the first four offices. 3. Representatives or delegates—made so by virtue of the offices they hold in State Grand Chapters, or subordinate Chapters under the jurisdiction of the General Grand Chapter. 4. Proxies—made so by individual appointment, or by election in open Chapter. These several classes of persons, and these only, the Constitution declares "shall compose the General Grand Chapter." When the body is assembled, they all stand upon the same footing—are all invested with the same privileges, (except such as are official,)—may exercise the same rights—are privileged to make propositions, speak to them, vote for them—may serve on committees, make reports, and be appointed temporarily, or elected, to fill vacant offices. This is the law and established practice of the General Grand Chapter. Are these several classes members, or not? May any others than the *members* of a legislative body, claim the privileges and exercise the rights of members of such a body? May a *visiter* exercise the rights of a *member*, in the Grand Chapter? Certainly not. A *proxy* may exercise those rights. He is, therefore, not a *visiter*. What is he? Our correspondent says he is "the mere *locum tenens* of his principal," that is, of the officer he represents. But does he not represent the *Chapter*, not the officer? What would the officer represent, if present? Certainly not himself, but the body from which he derives his powers. The proxy is his *locum tenens*, his substitute, as the representative of the *Chapter*. Suppose the proxy were elected by the Chapter, as authorised by the Constitution of the Gr. Chapter of Mississippi? Whose *locum tenens* would he then be? What would he then, and in that case, represent? The officer, or the Chapter?

The simple theory of this whole matter is, that the Fraternity, having become so numerous that it is impracticable for them, *as formerly*, to meet in "General Assembly,"—to which all were admitted,—they have been compelled to resort to the principle of representation as a means of relief. They now assemble together by delegates, chosen from their own number. These delegates, however chosen or appointed, represent and

stand for the *whole* body, and constitute the *members* of the assembly. It matters not whether they derive their powers directly from the constituent body, or indirectly through certain officers who, in a specified contingency, are authorised to delegate it. It is originally derived from the same source, and is to the same effect. It is on this principle, that a subordinate Chapter annually elects three representatives to appear for it in the Grand Chapter. These representatives are its first three officers. They are the regular delegates of the Chapter. But in the event that anything shall occur to prevent their personal attendance, the Grand Chapter has vested in them, or, as in Mississippi, in the Chapter itself, the power to appoint one or more substitutes, or proxies, to represent that, which, if present, they would themselves represent; to wit, the *Chapter*.

But this was not the question. Comp. Barrows, being a proxy, was objected to as ineligible to office. His inquiry was, if the objection were valid? He referred us to the Constitution of the Grand Chapter of Mississippi. Not recollecting, nor presuming, the existence of any extraordinary or unusual provision in that document, we did not refer to it; but answered the inquiry on general principles, and according to the established usages of Royal Arch Masonry, as practised by the General Grand Chapter and all its cognates, so far as we now recollect. We accordingly assumed, in our reasoning upon the subject, that any Companion, who is a member of a subordinate Chapter under the jurisdiction, possessing the requisite qualification as to his advancement in Royal Arch Masonry, is eligible to any office in the Grand Chapter of the State in which he resides, whether he be, at the time of his election, a member of that body or not. And this is the general principle. It was on this principle that the Grand Chapter of Mississippi, at its organization in 1846, elected its own officers. It could not otherwise have done it. And it is on this principle, too, that the General Grand Chapter triennially elects its officers. Comp. Dunlap, who was elected General Grand High Priest at the last meeting of that body, was not, at the time, either a member, or representative. This was also true in the election of Comps. Livingston and Poinsett. This then is the general principle and the established usage, as recognised by that body. Any other would forever exclude from our Grand Chapters, from places in which their presence is most desirable, and in which they have been and can be of the greatest service to our Institution and Fraternity, the best and ablest Companions among us,—"men of intelligence, character, and Masonic experience"—such as "it was doubtless the intention of the framers of the Constitution of the General Grand Chapter," should compose our State Grand Chapters, and fill the principal offices in its own body. They would have otherwise introduced into that instrument a prohibitory regulation, that is not now to be found in it.

But, as our correspondent has very "little veneration for ancient error," and probably less for modern, we will not trouble him any farther with authorities on this point.

To return to the case of Comp. Barrows. Our correspondent says, "the Constitution,"—meaning the Constitution of the Grand Chapter of Mississippi,—"requires that the Grand Secretary (the office to which Comp. Barrows was elected,) shall be elected from the *members* of the Grand Chapter." The Constitution of the Grand Chapter of Mississippi was adopted in May, 1846, amended in January, 1847, and published with the proceedings of that year. It was under this Constitution that Comp. Barrows was elected in January, 1848. It was to this that he referred us in his letter of March last, as published in the April number of this Magazine; and it is to this that our correspondent now refers, and which, he says, contains the restrictive provision above stated. This Constitution is comprised in six articles, embracing, collectively, thirteen sections. We have carefully read, and as carefully examined, every article and section, separately and together, and feel constrained, as we are authorised by this careful examination, to say, that it does not contain one syllable or word that restricts or limits the elections to, or "requires that the Grand Secretary," or any other officer, "shall be elected from among the members of the Grand Chapter." The only provision that has any bearing whatever upon the election of officers, is contained in the third section of the second article, and is as follows:

> ART. 2. *Sec.* 3.—"The Grand Principal Sojourner, Grand Royal Arch Captain, the Grand Captains of the Veils, Grand Captain of the Host, and Grand Orator, *may* [not *shall*] be elected from members of the subordinate Chapters; and the Grand Lecturer and Grand Sentinel *may* be elected from the Companions at large."

This is the only section in the Constitution that has any bearing upon the question of elections; and this is a mere nullity. It stultifies itself. It has neither validity nor binding force. It neither restricts, prohibits, nor requires anything. It provides that certain officers *may* be elected from the members of the subordinate Chapters; but it does not provide that they shall *not* be elected from the Companions at large. It provides that certain other officers *may* be elected from the Companions at large; but it does not provide that they shall *not* be elected from any other source. It leaves the Grand Chapter free and untrammeled to elect *all* its officers from whatever source it may determine to be most expedient and proper. It may take them from its permanent members, representatives, proxies, members of Chapters, or from the Companions at large. It does not even require that they shall be members of Chapters. It requires nothing—it prohibits nothing—it is good for nothing. This is the basis on which

our correspondent has rested his objections to the election of Comp. Barrows. We find no fault with his reasoning. It would be irresistible were his premises as sound. But they are not. He has assumed a provision that does not exist, and a distinction, the opposite of which is manifestly recognised by the Constitution of his own Grand Chapter. If the provision did exist, it could be productive of no good. It would be embarrassing, and could not too soon be erased.

We leave the argument here; because its premises have failed, and we cannot spare time to pursue it unnecessarily. But there are one or two points in the Constitution of the Grand Chapter of which our correspondent is a talented and estimable member, to which we wish, briefly, to call his attention.

The 2d sec. of the 1st art. provides, that "the *members* of the Grand Chapter shall only be those *prescribed* in the Constitution of the General Grand Chapter; and *none others* [than *members*] shall be permitted to *vote*." Our correspondent says *proxies* may vote. Are they *members*? But this is not the point. The officers *prescribed* by the Gen. Grand Constitution, do not descend below the Grand Marshal. The Grand Chapter of Mississippi has at least eight officers subordinate to the Grand Marshal. These are doubtless authorised, but they are not *prescribed*—that is, set down, enumerated, in the Gen. Grand Constitution. Are they members and entitled to vote? Unquestionably they are; but the phraseology of the Mississippi Constitution is defective.

Again. The 2d sec. of the 4th art. provides, that each Chapter shall have *three* votes, and each *member*, "other than delegates or *proxies*," one vote. Are proxies and delegates members? How many votes have they?

Again. Sec. 3, same article, provides that the first *three* officers of a Chapter may appoint "proxies or a proxy, to represent *them*, or their *Chapter*," [which?] at the annual meeting of the Grand Chapter. The same section further provides, that "no *member* of this Grand Chapter, as such, has a right to constitute a proxy; but, that right is *exclusively* vested in the *three* first officers of each subordinate Chapter, or in the *Chapter* itself." Is the High Priest of a subordinate Chapter a *member* of the Gr. Chapter? The 2d sec. of the 1st art. declares him *to be* so. May he individually, and without the concurrence or co-operation of his two associates in office, appoint a proxy? Comp. Barrows, says our correspondent, (and Comp. B. says the same thing,) "was present as proxy of the *High Priest* of Vicksburg Chapter—not of the *three* officers, nor of the *Chapter*. Was he legally appointed? Was he a proxy, at all? Finally, are there not some defects in the Constitution that require correction?

COUNCILS OF ROYAL AND SELECT MASTERS.

Natchez, Miss., July, 1848.

R. W. Br. Moore.—If the Report [of the Committee on Foreign Communications of the G. C. of Mississippi.] inserted in your number for July, on page 283, had not been written very hastily, in a crowded room, and without an opportunity for revision, I should probably have saved you the trouble of making your note to that portion of it which alludes to the "*Gen. Grand Council*."* Our subordinate Councils derive their Charters from the Grand Council of the Princes of Jerusalem, who derived their Charter from a body claiming "*general jurisdiction*," called the "Supreme Grand Council of the 33d degree," and which holds its communications at Charleston, S. C. It was to this body that I referred, not caring whether it was called a General or Supreme Grand Council, in the argument I was making. The State Grand Chapters and the State Grand Councils have their superiors, and these superiors have the question of jurisdiction to settle.

How these Supreme Grand Councils of the 33d degree, being, I believe, of the order of Scotch Masonry, acquired jurisdiction over the Royal and Select Degrees of Ancient York Masonry, or how Ancient York Masons obtained these Scotch degrees, I must leave you, the Gr. Secretary General of the Supreme Grand Council for the States "north of Mason and Dixon," to decide—for I must confess my ignorance of the matter. I do not see them mentioned in your list of degrees, as published in your last number. Does your Supreme Council authorize the conferring of the Royal and Select degrees, or not? As "Wisdom *reigns*" in your Supreme Council, we will be thankful this way for a small *shower*, that we may be better informed upon this subject.

Truly, yours, W. P. M.

Our correspondent's explanation of his inadvertent use of the phrase, "*Gen. Grand Council*," is well enough; but his attempt to justify its correctness on the ground that Grand Councils of Princes of Jerusalem, which have issued charters for Councils of R. and S. Masters, derive their authority from the Supreme Grand Council of the 33d degree, is a little "too far-fetched." That body exercises a "general jurisdiction" only over degrees appertaining to its own organization; and it has long since ceased to exercise a general or exclusive jurisdiction over the Royal and Select degrees, if indeed it ever claimed such jurisdiction. We are not aware that it ever recognised any such body as a "Gen. Grand Council" of Royal and Select Masters, or that such an organization has ever existed in this or any other country.

The degrees are undoubtedly illustrative of what is generally received as York Masonry; but how either the York or Scotch Masons became originally in possession of them, is now as difficult to determine, as it would be to prove that our ancient Brethren who composed the Grand Lodge at York, ever knew or heard of anything respecting them. In this Magazine for April, 1847, we gave what we believed to be the history of their introduction and promulgation in this country. And the views we

* The note was in the following words: "We are not aware of the existence of any such body as the 'Gen. Grand Council' [of R. and S. Masters.] Where is it?"

then expressed are measurably confirmed by the fact stated by our correspondent, in respect to the source whence the Councils in Mississippi derived their authority. In the article referred to, we said, that for many years after their first introduction among us, they were conferred as the "detached degrees" of Lodges of Perfection. They were never regarded as the regular degrees of such Lodges; but as degrees which they were legally authorised to confer, if they thought proper to do so. These Lodges derive their Charters from the Grand Councils of Princes of Jerusalem. These Councils, therefore, having original jurisdiction over the Royal and Select degrees, at least in this country, might undoubtedly authorise the establishment of separate and independent Councils for the conferring of them, or invest this power in Lodges of Perfection, as they should determine. It seems, from the statement of our correspondent, that the Southern Councils formerly did both. We are not informed as to their present practice; but they do not probably now do either. The Councils of Princes of Jerusalem and Lodges of Perfection in the Northern Jurisdiction, have not for many years interfered with them. They have, whether wisely or otherwise, it is not now important to inquire, left them to the care of those who have assumed the control of them. That their present position is an unfortunate one, cannot be denied; and it bids fair to be a source of much vexation to the Fraternity, particularly in the Southern and Western States. A General Grand Council might perhaps afford the required remedy, if the matter were taken in hand in a right spirit, and in a firm determination to abide by its decisions. To such a body, we doubt not the General Grand Chapter would readily surrender what jurisdiction it may now possess in the premises. The most important question to be settled, would be the order in which the degrees should be conferred. This could be easily and properly determined by a Convention of intelligent and experienced Companions. And if the delegates to the ensuing triennial meeting of the General Grand Chapter, were empowered to move in the matter, the object might perhaps be attained at small expense. We think it is sufficiently manifest from the frequent agitation of this subject, that the time has come when the good of the Institution requires that it should be definitely adjusted. We do not regard the *manner* of doing this as of so much importance, as that it be immediately done; for the difficulties growing out of the present loose condition of the subject, are evidently on the increase,—the breach is continually growing wider and deeper, and by and by it will be difficult to repair—at least more so than at present.

INEFFABLE MASONRY IN CONNECTICUT.

Constitution and Installation of the Ineffable Lodge of Perfection and of the Council of Princes of Jerusalem, at New-Haven, Conn.

On the 4th of July, at 2, P. M., according to previous notice, the Brethren of Hiram Lodge, and other Masonic bodies of this city and other places, met at the Lodge room in the Temple, to witness the installation of the Ineffable Lodge of Perfection and Council of Princes of Jerusalem, to be established in the State of Connecticut,—the following members of the Supreme Council of S.·. G.·. I.·. G.·., being present for the purpose: Ill. Brs. Giles F. Yates, Archibald Bull, and K. H. Van Rensselaer.

The audience were called to order by Br. E. G. Storer, Master elect of the new Lodge of Perfection, and the members of the 33d were introduced by the Master of Ceremonies. Br. Yates took the chair, and opened the exercises by an eloquent address, appropriate to the day and occasion that had brought us together.*

After this address, the ceremony of Installation began, when the following Brethren, who had been previously elected officers by the members of the newly constituted Lodge, were installed according to prescribed form, by Br. Archibald Bull, viz.:—Eliphalet G. Storer, Sub. G. M.; Wm. E. Sanford, Sen. G. W.; Justin Redfield, Jr. G. W.; Anson T. Colt, G. Treas.; Francois Turner, G. Sec.; Cyrus B. Manchester, G. M. of Cer.; John F. Hondayer, G. Capt. of Guards.

The Charter granted by the Sup. Gd. Council to the new Lodge, was then delivered to the G. M., and the Ineffable Lodge of Perfection, located in New-Haven, State of Connecticut, was proclaimed duly installed and constituted with all the powers and privileges thereunto appertaining.

After this installation, the Sov. G. Insp. Gen. proceeded to constitute the Council of Princes of Jerusalem, to be holden in New Haven, State of Connecticut, and install the officers previously elected, in the following order, viz.:—Francois Turner, Sov. P. G. M.; Wm. E. Sanford, G. H. P.; Eliphalet G. Storer, Sr. G. W.; Justin Redfield, J. G. W.; Anson T. Colt, G. Keep. of Seals; John F. Hondayer, G. Treas.; Cyrus B. Manchester, G. M. of Cer.; Francis Amy, G. M. of Entries.

The Charter of said Council was then delivered to the Sov. P. G. M., to be by him kept and safely handed down to his successor in office, for the benefit of said Council and the good of Ineffable Masonry at large.

The new Sov. P. G. M. then delivered the following address to the members of the Sup. Council of S. G. I. G., and the Masonic bodies present:—

Brothers of the Sup. G. Council of S. G. I. G.:—We who have just been installed by your Sup. G. Council as a Lodge of Perfection and a Council of Princes of Jerusalem, feel bound to express to you as a body our warmest thanks for the honor conferred on us. We have now been constituted as a new Masonic hierarchy in this State, through your instrumentality; and nothing remains for us to do, but to prove ourselves worthy of the confidence reposed in us, as rulers and guides of those who may hereafter join in this great and good work.

Those who have assumed this responsibility, are all, myself excepted, old and tried Masons who have occupied the highest ranks in the different bodies to which they belong, and they have helped to sustain Masonry during the dark days

*We shall publish the address in our next.

of trial that overspread our beloved Institution some years ago. As for myself, I deserve scarcely to be named with them, as I am the youngest among them in Masonic age, and have hardly had time to make myself known to the Fraternity. Yet if zeal and good will can make up for want of experience and other deficiencies, I shall not, I trust, be found wanting in time of need.

Be this as it may, it is to be hoped that none of the members of this new Lodge and Council will be remiss in the truly important duties and responsibilities they have assumed, and that all will unite with one accord for the purpose of enhancing the common cause of Masonry at large, and this new body in particular. The higher we advance in our Masonic knowledge, the more zealous ought we to show ourselves in forwarding the cause of virtue and philanthropy. It is by such a course we shall render ourselves worthy of the charge entrusted to our care by your Supreme Grand Council.

Brethren of Hiram Lodge, and of other Masonic Bodies who surround us: You must not think that we purpose to introduce among you some *new* and unheard-of order, or one that will conflict with any of the degrees or orders you and we have taken heretofore. This is by no means a new scheme; for the organization we introduce, existed in Europe long before Masonry was constituted as it now is in the United States. It is a different and independent hierarchy, but pure "ancient and accepted Masonry" notwithstanding. More I cannot say. Permit me only to add, without wishing to depreciate other forms and degrees adopted in this Western Continent, that it is a full, perfect and complete system in all its parts. The different degrees of which it is composed, present to the mind a connected plan, each part of which is in its proper place, and cannot be taken from it without breaking the chain of Masonic events and associations. Such was the idea I had formed of the Lodge of Perfection, before I had taken the degrees, and I am now satisfied that this opinion was correct, or else I should never, you may believe me, have been instrumental in organizing it among you. And I feel convinced that all of us who now institute this new hierarchy, and those who may hereafter unite with us, will be ready to corroborate this assertion by their own testimony.

I will now, my Brethren, in the name of the members of the Connecticut Lodge of Perfection, and Council of Princes of Jerusalem, thank you all for your kind attention during the solemn ceremonies you have witnessed this afternoon; and I feel confident that, like all the other ceremonies that belong to our time-honored Institution, they will contribute to the growth and welfare of its interests among us, so that by the aid of Masonic knowledge which is thus added to that we had already in our midst, the prosperity of the Order at large will be advanced in the community in which we live, and our united efforts will convince the world more and more of the usefulness of an Order founded on LIBERALITY, BROTHERLY LOVE and CHARITY, and which is designed to call to our minds "the most sublime truths in the midst of the most innocent and *social* pleasures."

The ceremonies of the afternoon were concluded by a collation prepared by the Grand Treasurer, at which several toasts were proposed by the invited Brethren, wishing success to the new Lodge and Council and responded to with appropriate sentiments by the members of said Lodge and Council. All the performances of the day passed in a most cordial and Brotherly manner, and it gives us pleasure to state that all who were present seemed to take a lively interest in the welfare of the newly constituted bodies, and to desire to prove the truth of the sentiments so peculiarly cherished by Masons, among whom no contention should be known save that noble contention, or rather emulation, of who can best work and best agree.

Such was the manner in which we spent our Fourth of July, and you may see that we love to commemorate such a great day by Masonic celebration, because the Father of American liberty, and, I believe, all the other Generals who fought by his side, belonged to the Fraternity. We count among those who rendered themselves celebrated, several members of Hiram Lodge. Gen. Wooster, who fell among the first in the Revolution, was the first Master and founder.

I remain, dear sir, yours, fraternally,

FRANCOIS TURNER.

HINTS TO THE BROTHERHOOD.

R. W. BR. MOORE,—The present prosperous and healthy condition of the Fraternity, is a subject of satisfaction to every faithful and true Freemason. Yet it has occurred to me that a few hints to the Brotherhood might not be out of place, especially as there is more danger of carelessness and lack of faithfulness in seasons of prosperity, than in hours of trial.

It is evident that the welfare of the Institution requires charity and good will among the members; and where this is wanting, there can be little if any real harmony or prosperity in the Lodge.

We receive an individual as a Mason, not till we have tried him, and judged him worthy: he then becomes our Brother—not from compulsion on our part; he is begotten by our choice, and should be treated as a Brother. We are then bound to regard his feelings and his character; and while we would encourage him to maintain an unsullied reputation, we should cultivate the kindly, social feelings, and not allow *his* to be wounded by our speech or action. We are never to allow ourselves to indulge in illiberal remarks relative to Brethren, or speak evil of them, on any account. Remember, we have extended to them our confidence, and received them as Brethren; and it would be manifestly wrong to take advantage of the relation in which we stand to them to injure their characters in the estimation of others, lessen their usefulness, or wound their feelings.

If, by the choice of the members, a Brother is called to the performance of certain duties, as an officer, or otherwise, it is but right that he should be encouraged, and if he does well, he should be made sensible of their approval. But if, for want of ability, he comes short in the discharge of that duty, then, as Brethren, we should be charitable and compassionate. We should not add to the mortification he already feels, on account of a failure to succeed as he desired. And certainly, we should avoid even the attempt to depreciate the ability, or the performance of another, until it is manifest that he is inefficient and cannot work.

It would be surprising if, in our large and increasing Fraternity, there were not some who aspire to offices of honor and usefulness, yet fail to reach them. In such cases it is to be hoped that they will submit to the decision of the Lodge with cheerfulness, and not manifest dissatisfaction because their Brethren preferred another to fill the office they sought.

By dissatisfaction, or anger, in such a case, the Brother would show his want of prudence, and wisdom, so necessary for an officer, and engender a spirit of strife and ill-will among the members. It is better, when thus disappointed, to observe silence, and to prove by fortitude, prudence and zeal, his ability for any station.

By such a course, may an intelligent Brother work his way to honor and preferment.

It is important, ay, absolutely necessary, in our Lodges, and all other Masonic bodies, that the members adhere to the ancient landmarks of the Order, pay due respect to the Constitutions, and be in all things subordinate to the laws and regulations of the Institution.

When, for instance, a candidate for initiation is rejected by vote of the Lodge, though it may be unpleasant to the member that proposed him, yet he should submit to the judgment of the Lodge, and not find fault and create disaffection; for were he to complain, because his friend was rejected, another member may find fault in a similar case, and so on, until the rejection of the most unworthy, would arouse a spirit of disaffection in some mind, and the harmony of the Lodge be impaired.

While we claim the privilege of every Freemason, of acting consistently and honestly in all things, and especially in balloting for candidates for our confidence and mysteries, we must grant the same privilege to others,—we must allow them to exercise it—desire them to do so, as we desire to do so ourselves. If we abridge it in their case, we virtually do so in our own.

I close my remarks for this time, with the expression of my desire, that all things may be done decently and in order, and that we may most of all strive to show "*Who best can work and who best agree.*" A. C.

Worcester, Mass., June, 1848.

CORINTHIAN CHAPTER, BELFAST, ME.

R. W. Br. Moore,—While on a recent tour down east, I had the pleasure of meeting at Belfast, with our mutual friend and Brother, Freeman Bradford, Esq., M. E. G. H. Priest of the G. Chapter of Maine. He was on a tour of visitation to the Chapters, and visited Belfast for the purpose of constituting a new Chapter there, to be known as Corinthian Chapter, the Charter for which was granted by the Grand Chapter of Maine, on the 8th May, 1848.

The Chapter was consecrated and the officers installed, on the evening of the 4th July, in ample form. The services of consecration and installation were performed by the following officers: Freeman Bradford, M. E. G. H. Priest; Albert Case, of Mass., as D. G. H. P.; James F. Young, as G. Marshal.

The members of the new Chapter are men of intelligence and high moral worth. Among them are Rev. N. C. Fletcher, formerly a Chaplain in the Navy; Gen. Alfred Marshall, Collector of Customs, and Wm. G. Crosby, Secretary of the Board of Education of the State.

The following are the officers of the Chapter: Nathan C. Fletcher, H. P.; Timothy Chase, King; Alfred Marshall, Scribe; Ansel Lennan, R. A. C.; H. G. O. Washburn, C. H.; Samuel Haynes, P. S.; Samuel Farrar, Treas.; Daniel Howard, Sec'y; Wm. G. Crosby, Wm. Frederick, Benj. Kelley, M. of Veils; David Pierce, Sent.

The Lodge at Belfast is flourishing and respected, and the Chapter will do a good work. A. C.

ST. JOHN'S DAY IN DEMOPOLIS, ALA.
PRESENTATION OF A DIPLOMA.

At a regular communication of Demopolis Lodge, No. 49, convened on the 13th day of May, A. L. 5848, the following resolution was unanimously adopted:

"*Resolved*, That a committee of one be appointed to present, on the 24th of June next, in the name of this Lodge, a *Diploma* to our worthy Brother, Joseph Packard, Jr., as a faint token of our high regard for his Masonic rectitude, of our fervent gratitude for his many and valuable labors in the service of the Craft in general, and especially, as a deserved appreciation of his zealous fidelity to this Lodge, as displayed in the several offices held by him, of Senior Deacon, Secretary, Treasurer, J. Warden, S. Warden, and W. Master."

If you have examined the last "Proceedings of the Grand Lodge of Alabama," Mr. Editor, you probably noticed that the W. M. of each subordinate Lodge in this State was requested "to cause all the Masons associated and unassociated, to assemble at their respective Lodge rooms on St. John the Baptist's Day, and some suitable Brother shall deliver an address to them, and urge upon all unassociated Masons to affiliate themselves with their nearest Lodge."

Accordingly, an extra communication of Demopolis Lodge was held on the 24th inst., and Br. F. S. Palmer addressed the Fraternity. He commenced by showing the importance and power of associated effort, and that man's highest enjoyments are the result of association. He then assumed the position, that of all the societies of ancient or modern times, Masonry occupied the first rank—first, not merely in antiquity, and in the encouragement of the arts and sciences, but also in the practice of morality, in visiting the sick and distressed, in relieving the needy, in binding up the wounded heart, and in giving strength and confidence to the weak in virtue. This declaration he supported by pointing out the tenets of Masonry, and the valuable lessons it inculcates—its pure theism—its ancient belief in the immortality of the soul—its three Great Lights—its practice of Brotherly Love, Relief and Truth,—and lastly, its five precepts displayed in the S. D. of M. M. He used this explanation of the characteristics and claims of Masonry as the surest means of re-enlisting the exertions of the inactive portion of the Fraternity, and concluded with an urgent appeal to the unassociated to unite with us in the great work of alleviating human wretchedness, of subduing, regulating, and purifying human passions.

This address being finished, the next business was the presentation of the Diploma, alluded to in a preceding resolution. Br. Palmer, having been previously appointed for this purpose, addressed Br. Packard as follows:

"In the name and on behalf of Demopolis Lodge, I perform the pleasing duty of presenting to you this Master's Diploma—a grateful testimonial from your Brethren, in whose labors you have participated, and over whose deliberations you have presided for so long a period, with so much faithfulness to them and honor to yourself. This Diploma has been awarded to you in consideration of your known devotedness to the three grand tenets of our Order, and for years of untiring exertion on your part to sustain and build up our great moral edifice—exertions which have richly merited jewels of gold set in pictures of silver—the grateful tributes of fraternal affection, and all the benefits and honors the Craft can bestow. This is no exaggeration:—personal observation, a careful examina-

tion of the Records, and the unanimous voice of your Brethren, justify this declaration.

This is indeed a feeble token, and small wages when compared with the services rendered, and can only serve to show that goodness is appreciated, and worth respected,—yet when you regard the sentiments of the donors, and recall the associations that cluster around each symbol on the lettered scroll, it will remind you of many a valuable lesson gleaned, of many a pure action suggested, of many pleasant hours spent in fraternal intercourse, and, above all, of the fact, that your labor of love has been repaid by the rich and abundant harvest of fervent gratitude sown in faithful breasts.

"Deest non nihil profano vulgo ignotum."

My Brother, receive and preserve this token of fraternal love and confidence. May it long be the Diploma of an *active* Mason, and may this Lodge long have the benefit of your zeal and experience; and when summoned to the Mount where the Acacia fades not,—to the presence of the Grand Master of Eternity, may you be furnished with the Diploma of a well-spent life, and be clothed with the emblems of Truth and Purity—nobler than any worn by earthly potentates—stainless, unfading badges, reserved for those, and those only, who by precept and example have taught peace and good will to man."

Br. Packard's reply was eloquent, impressive and grateful, and for an extemporaneous affair, peculiarly felicitous. I regret that I cannot forward you a copy for publication, but you can easily imagine my situation was not very convenient for taking notes. If he can be induced to write it out, I will forward the reply for publication. ☞

Demopolis, Ala., June 26, 1848.

IRELAND.

Our attentive Irish correspondent sends us the following:

"A brilliant reunion of Free and Accepted Masons took place in the town of Tipperary, on the 6th June, convoked by the Ill. Bro. M. Furnell, Pro. G. M. of North Munster, for the purpose of consecrating a new Lodge, to be called 'The Clanwilliam Lodge, No. 55.' The attendance was numerous and distinguished, including members of the Grand Master's Lodge of Dublin, amongst whom were the distinguished Brother, Sir J. Macneill, and their Secretary, Br. Wallace; Brethren from Cork, headed by their inestimable Dep. Pro. Grand Master, Edw'd D. Freeman, Sir Michael Creagh, Brs. Bruce, Harrison, &c.; also, many eminent Brothers of Lodges 13, 44, and 333. The consecration was solemnly performed, according to ancient usage, by the Prov. G. Chaplain, the Prov. G. Master, and Dep. Prov. G. Master of North Munster, the Dep. Prov. G. Master of Munster, and a full procession of the Order. The new officers were then installed, and a large ballot took place. The Brethren adjourned at 7 o'clock to a magnificent banquet, and passed the evening in that happy state of philanthropic and kindly feeling which Masons alone experience. We cannot help congratulating our friends at Tipperary on having, at length, a temple erected amongst them, within the tranquil walls of which all political and religious differences and allusions are strictly prohibited, and where men of all creeds and parties can meet on the square."

QUALIFICATIONS OF CANDIDATES.

[We publish the following communication, not because we subscribe to the views advanced by the writer, but because he urgently desires it, as an act of justice to himself. We ask the reader to refer to pages one hundred eight and two hundred fourteen, of this volume, for the origin of the controversy. Lest, however, he may not be able conveniently to do so, we will briefly state it.

In the April number of the Magazine, we published an extract of a letter from Br. Fielding, (suppressing his name,) in which, speaking of "innovations" on the "body of Masonry," he says—

"Ask the Grand Lodge of Virginia where she obtained the power to add to Atheists, '*Universalists*,' as to be excluded from the Order."

Knowing that the writer was a respectable Brother, and presuming that he had authority for what he was saying, we did not hesitate to publish his inquiry, not however, doubting that he would receive an answer. In this latter respect we were not mistaken; for on the 10th April following, Br. Stevenson addressed us the note published in May, in which he denies the charge, and says:

"During this whole period,"—a quarter of a century, in which he has been connected with the Grand Lodge of Virginia,—"and under all these circumstances, I have *never heard it insinuated* that any should be excluded from the privilege of Masonry, on account of religious opinions, *except* the 'Atheist.'"

On this state of the facts, Br. Fielding has written the communication that follows. We do not admire its tone, but for that we are not responsible. The crowded state of our pages has prevented its appearance at an earlier day.]

Sidney, O., May 18*th, A. L.* 5847.

Br. Moore,—My communication to you, under date of 9th March last, written in great haste, and without the most remote thought that it contained anything worthy of publicity, or reprobation, seems to have met both.

My desire for more light, induced me to write you for a copy of Dr. Oliver's "Landmarks," and as "out of the abundance of the heart the mouth speaketh," my pen, unconsciously to myself, almost, ran to some extent in deploring a state of things which you yourself seemed to have been apprised of while in the West. Had I contemplated submitting my views to my Brethren publicly, I should have been more careful in the construction of the phraseology, and could have presented the *facts* to which I referred, less offensively to those who were implicated in helping to innovate the body of Masonry. But the sentiments expressed, and the facts stated, I now reiterate, without qualification. "Magna est veritas et prevalebit." But in wielding the sword of truth, my aim shall be in conquering, not to destroy, but to save alive my worthy Brother who has thrown me his glove.

I quote from the proceedings of the G. Lodge of Virginia, held in the city of Richmond, in Dec. last. The committee on foreign correspondence, after dissenting from the sentiments expressed by the committee on foreign correspondence of the G. Lodge of North Carolina, requiring a "belief in the divine authenticity of the Holy Scriptures," use the following language: "It is only by a moral, correct, unblemished life of action, and not by profession, that any can properly secure a Masonic association. To these are *superadded* but one other requisite, and that is a belief in *a* Deity, [whether of wood, or stone, or brass, is not stated,] and *a future state of rewards and punishments*." Now, although my dear Br. Stevenson says that he has been a 'pretty regular attendant,' he could not have been present at the last Grand Communication of the G. Lodge of Virginia. Which,

for his sake, as well as for the love I bear the Brethren of that *eminent* body, I deeply regret. For had he been present, he would not only have prevented the adoption of the "innovation" which as P. G. M., and as G. Lecturer he most sensitively repudiates, but would have also by his influence and Masonic intelligence, prevented the going forth to the world, a sentiment at war with the very elements of Ancient York Masonry, viz.: "that a distinct avowal of a belief in the divine authenticity of the Holy Scriptures," is an "additional test," and not an essential part of the "*body of Masonry*." Is it not *the* great light of Masonry? If so, is not a distinct avowal as to its authenticity and its divine origin, *essential*? Can a Lodge exist one moment without it? These are questions of easy solution to the intelligent Mason, and such I know my Brother must be, or he would not be called to the office of G. Lecturer in that venerable body, once the place where the immortal Washington met in fraternal love the "Sons of Light." "But if the light in us become darkness, how great is that darkness." Much more might be said in reference to this report. One remark more, however, must suffice, and that is this: In sending forth to the world, we should be careful in constructing our reports, so to word them, as not to give objectors an opportunity to charge us with either infidelity or pantheism. The words "a Deity," in this report, are susceptible of such construction, when surely there is not a Brother in the vast Lodge from East to West, and between the North and South, whose soul is darkened by a single cloud of Heathen mythology. A regard for truth alone, and to afford an opportunity to my Brother from Staunton, to put into practical use the third tenet of our profession, and the fourth *cardinal virtue*, has induced me to answer him, as my name was not appended to the printed extract from my letter. My objection to answering him did not arise from any want of respect or brotherly love for him, but from a disinclination to appear before the public in controversy with a Brother so enlightened, who had hastily let his pen loose to maintain the character and standing of his G. Lodge, against what he *conceived* to be a "serious charge, without the least possible foundation," and requests you to give place to his note in the May number, "that so *gross* an error be corrected at the earliest possible moment." It is difficult even for an old Mason to receive such unmerited rebukes with equanimity. But I have "learned to subdue" those feelings incident to this state of existence, and can now from my inmost heart declare, that even the severity of the Brother has only whetted up my dull sword, to contend for *truth*, not to discomfit him, and with him I mutually regret that from any source within our borders, (and are we not one,) mistakes should occur in sentiment, or that "innovations" should be made. There is, however, a *sovereign balm* for all these wounds inflicted on the body of Masonry. It is a diffusion of *exact* Masonic intelligence throughout the entire Society, in all its organizations, whether Grand or Subordinate. This can be done only by coming together and basking in the *true light*, which can be communicated only orally.*

I should delight much to hold sweet converse with my Brother S., and doubt not that we would almost, if not entirely, agree in all things when "face to face." Has he labored much? I more. I have been for thirty years "a pretty regular" attendant on the G. Lodge of Ohio; have been honored with "supreme command" one term; held for seven consecutive years the office of Grand Lecturer, some years ago, and have again *now* been called to sustain the same office, with a vastly increased amount of labor, physical and mental. Surely we are Brethren! Why should we "fall out by the way?"

Dear Brother—Although my former letter was unexpectedly published, I am perfectly content that you did so. You no doubt thought I desired it. Will you also publish this as early as practicable?

With fraternal regard, yours,

W. Fielding, *G. Lec. G. L. of O.*

*Lest this sentiment might seem inconsistent with that expressed in mine of 9th March, let me observe that a Supreme G. Lodge may be so constituted as to maintain the true work. But that work must first be ascertained, clearly defined, rational, consistent in all its parts, harmonious. In a word, geometrically exact. Let this be done, and then commit it to a General body for conservation. If this be not first adjusted, better far that one single jurisdiction should refuse and remain free, and cherish the true light, feeble though it might be, than to put on the yoke and bow the knee to "Baal," and thus involve in one common ruin, all that is lovely or worth a struggle. Conventions, from time to time assembled, without power, but the power of Light, Truth and Reason, are the safe means to use, to compare notes, examine the "Landmarks," review the "body of Masonry," and thereby be enabled to return to the paths whence we have strayed.

ON THE STUDY OF MASONIC ANTIQUITIES.

BY BRO. THOMAS PRYER.

Chapter VI.—Concluded.

THE MYTHOLOGY OF ANCIENT INDIA—WORSHIP OF BRAHMA, ETC.

In reducing the Brahminical rites to their pristine elements, we thus arrive at a primitive faith, presenting sublime ideas of the Supreme Being. Upon these ideas a mythology was subsequently founded, which was intended in the origin to speak merely a symbolical language. Though now perverted to the lowest stage of degradation, the original rites were in themselves pure and simple, and the system uniting theology and science, was in its effects grand and pre-eminently imposing.

The preceding investigation will enable us to form a better judgment as to the *purposes* of the rock-cut temples, and the rites which there were celebrated. In the cave of Elephanta, the *Trimurti* was worshipped; whilst *Keylas* (or Paradise,) the principal temple at Elora, was dedicated more especially to *Siva*, or that particular *regenerating* principle consequent upon the indestructibility of matter, which this personification was intended to represent.

We must not, however, confound the primitive rites with the abominations practised in the worship of Jugernaut at the present day. Sublime truths were originally taught, which, as in Egypt, were "veiled in allegory, and illustrated by symbols."

There are many analogies presented in the rites and symbols of Egypt and India. The Lotos, so celebrated on the banks of the Nile, is a symbol frequently recurring in the temples of Elora, and it is remarked by Mr. Burrows, "The lotos is a prominent symbol in the Hindoo and Egyptian cosmogony. This plant appears to have the same tendency with the sphinx, of marking the connection between *that which produced* and *that which is produced*." *Virgo*, the Egyptian Ceres, so frequently seen mounted on the back of *Leo*, in the ancient remains, bears in her hand the blue Lotos, which plant is acknowledged to be the emblem of celestial love." Captain Wilford observes, the "The Lotos floating on the water, is an emblem of the world: the whole plant signifies both the earth and its two principles of fecundation. The stalk originates from the navel of Vishnu, sleeping at the bottom of the ocean; and the flower is the cradle of Brahma, or mankind. The germ is both the *Meru* and *Linga;* the petals and filaments are the mountains which encircle *Meru*, and are also the type of the *Yoni*." The Lotos, in the Hindoo cosmogony, was thus a symbol connected with the profound mysteries of creation; and as to this, Seeley, in his "Wonders of Elora," remarks: "How happy is the idea of the illustrious men who formed these temples, these eternal houses of worship, contemplating with religious zeal the Lotos on the walls of their temples. At Visvacarma'z temple (at Elora,) are seen the large spherical altar, the arched roof, with its stone ribs, emblematical of peace, and the pillars (like the fabled pillars of the world,) embracing the orbicular vacuum, with the figure in front of the altar, evidently in prayer, as if meditating on the globe behind, and the vaulted heavens above, ribbed up with its stone rafters, and

the tree or umbrella spreading over the altar, as the heavens do over our globe. All this is a beautiful illustration of the creation; for these temples were meant to last for ever, and to commemorate the unspeakable glory of the Almighty Founder of the universe."

The analogies existing between the ancient systems prevailing in Egypt and India, might be readily multiplied. Thus, in the bull *Nundi*, the type of Siva, and emblem of Divine justice, we recognise the *Apis* of Osiris, and, as in Egypt, a white and spotless bull was preferred. The constellation *Taurus* was the original of both. The bull represented the principle of light, and the cow was regarded as his mythological consort, and referred to the chaotic waters. The horns of the Urus proceeding in a straight line from a centre to a point, happily represent rays of light. In the mysterious pictures of India, the cow pours from her mouth the waters of the sacred river Ganges. To this day, in marriage ceremonies, a cow is one of the actors.

The worship of the solar disc; of the principles of fire and light, with their various personifications; and many symbols, emblems, and principles, were similar in Egypt and in India. Certain analogies will also be found to exist in the architectural designs of their temples, as well in their ornamental details as in the plan of their construction.

The front of each grand temple at Elora, is placed towards the *west*, so as to catch the last rays of the setting sun. Here, in ancient times, the pious devotee, intently gazing on the declining glories of the fountain of material light, was wrapt in silent contemplation. At that tranquil hour, so serene and soothing, his mind impressed with the splendor of that irradiance which the sun's departing beams diffused over the western sky, regarded with profound reverence the grand symbol of "universal beneficence;" and when the fading glories had ceased to illuminate the front of the temple, he retired to its eastern recess, where the "sacred flame," as an emblem of the apparent properties and power of the great object of devotion, inspired him with an awful sense of the *ever-present Deity*, and kindled in his heart the fervor of adoration.

The Rites of Initiation into the Ancient Mysteries of India, were divided into four steps, called *Char Asherum;* and as they have been fully explained by Dr. Oliver, it will only be necessary for the present purpose to allude to several of the leading points connected with their celebration, and which I have principally selected from the Rev. Brother's "History of Initiation."

The *first* stage of probation might be performed at the early age of eight years. This consisted of an investiture with the zennar, or sacred cord of three threads, sacrifices to the solar fire, and various purifications, with an extended lecture relating to the unity and trinity of the Godhead, and the observance of daily religious rites. The candidate was then clothed in a *white* garment, *without a seam*, and intrusted to the care of a Brahmin, to be instructed in the necessary qualifications for the second degree. These were extremely rigid, consisting in penances, prayers and ablutions, a restriction from all indulgences of a corporeal or sensual nature, and the exercise of a most severe discipline, until the candidate, having attained a competent knowledge of the traditions and ceremonials of religion, was qualified for admission into another degree.

The probations necessary for the second degree were more severe than those of the former—the austerities were doubled. The candidate's days were passed in prayers, his nights in the contemplation of the heavenly bodies. "In the hot season, he sat exposed to five fires, four blazing around him, with the sun above; in the rains, he stood uncovered, without even a mantle, when the clouds poured the heaviest showers; in the cold season, he wore wet clothing, and went on increasing by degrees the austerity of his devotion."

The probation being completed, the candidate was then admitted into the second degree, which was called *Gerishth*. Being prepared, he was sanctified by the sign of *a cross*, and subjected to the probation of *pastos*, which was denominated *Patala*, the *Tartarus* of the Grecian mysteries. He was then led to the

cavern-temple, or other place of initiation, the interior of which blazed with a lustre equal to the light of the meridian sun. The three hierophants, clad in costly robes, sat in the *east*, *west*, and *south*, representing the great Indian triad, *Brahma*, *Vishnu*, *Siva*. The attendant mystagogues, clad in white raiment and sacred vestments, their heads covered with pyrimidal caps, typical of the spiral flame or solar ray, were seated around. Thus disposed, the candidate was summoned to the centre by a well-known signal from the sacred bell.* The rites commenced by a hymn to the great God of Nature, whether as the Creator, Preserver or Destroyer. This was followed by an apostrophe to the sun. The candidate was then required to make a formal declaration that he would be obedient to his superiors, keep his body pure, have a tongue of good report, observe a passive obedience in receiving the doctrines of the order, and the firmest secresy in maintaining inviolable its hidden and abstruse mysteries. The candidate was then sprinkled with water, divested of his shoes—that the consecrated ground whereon he stood might not be polluted—and made to circumambulate the interior of the temple *three* times, in reference to the grand *Trimurti*, whose representatives were stationed triangularly in the *east*, *south* and *west* points of the circumference of the mystical circle.†

The candidate was then solemnly enjoined to the practice of religious austerities, and placed in the care of a *spiritual guide*, under whose direction he passed through *seven* ranges of caverns, amidst dismal shrieks and lamentations, referring to the bewailings for the loss of *Cama*, who was fabled to have been slain and his body enclosed in a chest, and committed to the waves, like the Osiris of the Egyptian mysteries. Sometimes the loss of *Sita* was in like manner commemorated. Strange sights during this part of the ceremony were presented to the eyes of the candidate, and amongst others a terrible appearance of *Mana-deva* himself, in his character of destroyer.

These appearances were intended to typify the first generation of the various members of the mythology; they also represented the punishment of wicked spirits, and had numerous astronomical references. The birth of Light, the dispersion of Chaos, and the mysterious process of creation, were also figuratively shadowed forth in this part of the ceremonial.

The candidate next personified *Vishnu*, and passed through peculiar ceremonies referable to the *avatars* of that deity. Thus, in the first, he plunged into the waters, to represent the *fish-god*, and in the *fifth* manifestation took *three steps at right angles*.‡ After passing through a variety of trials, the candidate was enlightened, and introduced into the presence of the altar, when he was told that "whatever is performed without *faith*, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is not for this world or that which is above," and was strictly admonished against the commission of five crimes which were prohibited under heavy penalties in this life, and punished with eternal vengeance in the next.

The candidate was then solemnly obligated, and introduced into the sacred sa-

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*The bells used in the Jewish ministrations were imitated in the spurious Freemasonry adopted in many of the mysteries; from whence they seem to have passed to the Romish church and other religious systems. They were profusely introduced in the mysteries, and being attached to the priestly vestments, were worn by the Bacchantes in the Dionysiacal celebrations.

†When the Sun rises in the East, he is Brahma; when he gains his meridian in the South, he is Siva; and when he sets in the West, he is Vishnu.

‡In the fifth avator, Vishnu, as a diminutive Brahmin, demanded of the impious tyrant Bali, a huge giant, as much ground for sacrifice as would suffice to place three feet in. The demand being granted, Vishnu, remaining his own form, with *one* foot covered the earth; with the *other* he filled all the space between earth and heaven; and with a *third*, which unexpectedly started from his belly, he crushed the monster's head, and hurled him down to the infernal regions.

cellum, a spacious apartment representing *Keylas* or Paradise.* This was brilliantly illuminated, profusely decorated with gold and gems, ornamented with statues and emblematical devices, and filled with delicious fragrance. The hierophants were arrayed in gorgeous vestments, their heads crowned with mitres and tiaras of burnished gold. The candidate being now fully regenerate, received a *new name*, expressive of his recently-attained purity; and being introduced to the chief Brahmin, was received by him as a brother and associate; he was then invested with a *white robe* and tiara, and instructed in the *signs, tokens, and lectures of the order*. His forehead was marked with a cross, and an inverted level (the tau-cross) was inscribed on his breast, to intimate that he was advanced to an equality with the superior order of priests. He was then invested with the sacred sash,† and consecrated chaplet, received amulets to ensure the protection of Vishnu, and a serpent stone, or amulet, similar to the *auguinum* of the Druids. He was then entrusted with the *sacred word or name*, which has been before explained. After this, the newly-initiated candidate was instructed as to the nature and meaning of the various emblems which were arranged around him. The hidden science which was concealed beneath their allegorical veil was gradually revealed to his view; the names, attributes, and recondite essences of the various deities and symbols which he saw sculptured around him were fully unfolded, and he received a clear elucidation of all that had appeared dark and mysterious. The mythological and symbolical figures which every where abounded were shown to be "emblems of wisdom, strength and beauty, prudence, temperance, fortitude, and justice, and every other commendable virtue."

After his initiation the candidate was allowed to marry and bring up his family, and his *third* probation commenced when his children were capable of providing for themselves. He then retired from active life, and occupied his time in prayer, austerities, and daily sacrifices. From this point he was deemed to be *twice born*, and considered as a being of a superior class.

The *fourth* degree was believed to impart an extreme portion of merit to the sage possessing sufficient courage to undertake the performance of its duties. Being formally installed, he was solemnly bound to the observance of various penances, severe duties, and bodily mortifications; to renounce the world and all his former connections, and exercise himself exclusively in incessant prayer and contemplation. The strict performance of these duties was believed capable of transforming him into the Divine nature, and secure to him a residence among the celestial gods.

Such is a general outline of the initiatory rites practised in ancient India at the time of the formation of the temples of Elora. It is evident that the religious rites had then, in some measure, departed from the simplicity and purity of their pristine references, and by such deviation, increased by error and misconception, paved the way for subsequent superstition; yet in these rites we trace the elements of primal truths. The worship of the Tri-une deity was inculcated, and the

*The principle temple at Elora is called Keylas, or paradise. Such was the incredible degree of labor bestowed in the formation of this temple that it actually stands *insulated* in the native rock, a considerable space having been scooped away between its natural external walls and the parent mountain. It was into this temple that the candidate was introduced at that part of the ceremony of initiation above described.

†The zennae, or sacredotal thread, was the insignia of divine priesthood. It could be woven by no profane hand; the Brahmin alone could twine the hallowed threads that composed it, and this was done with the utmost solemnity, and with the addition of many mystic rites. It must consist of three threads, alluding to the Triad or Trimurti together; then folded again, making nine, that is three times three threads; then folded again into three, but without any twisting, and each end fastened with a knot (the jod of the Hebrews;) then being put over *the left shoulder, it passed to the right*, and hung as low as the fingers could reach.—Ind. Ant. vol. iv. p. 740.)

mind gradually trained to the practice of virtue in its severest sense; and though the excess of religious zeal in the performance of the various austerities and mortifications may be considered as a species of infatuation, it is impossible to regard without interest the spectacle of a human being, disregarding the pomps and vanities, the pleasures and allurements of the world, living only for a life to come, and endeavoring to qualify himself for heavenly communion, by casting aside all earthly pleasure, and devoting himself to incessant prayer and contemplation. The origin of *monastic life*, in its strictest purity, is here sufficiently apparent.

The ancient sages and gymnosophists of India were the first to impart to the philosophers of other nations the sublime ideas of the *existence of a Supreme Being*, and the *immortality of the soul*; and as in their teaching (though now enveloped in fables and unintelligible allegories) we discern a knowledge of the leading facts revealed in the volume of the Sacred Law, it is apparent that their knowledge must have been originally derived from a source at once pure and authentic, however subsequently perverted and debased.

The distinction of caste—that greatest violation of the Masonic principle of universal brotherhood, a system whose pernicious influence has for so many centuries prostrated the energies, and prevented the intellectual development of the Hindoo—presents the most formidable barrier against the extinction of that species of idolatry and wild fanaticism disclosed in many of the places of modern Bramanism; and consequently offers, by its continuance, one of the greatest obstacles to the introduction of Christianity and its attendant civilizing influences, It is, indeed, a melancholy spectacle to behold so many millions of our fellow-creatures and fellow-subjects walking in utter darkness, and following the visionary influences of a blind and degrading superstition, which, enslaving the mind through life in the fetters of gross ignorance and error, presents, as its climax, the horrid car of Juggernaut and the voluntary immolation of human victims at the sanguinary shrine of the monster deity.

Attempts have been made by zealous, but, in many instances, inefficient missionaries, to open the eyes of the Hindoo to the light of the Gospel. Little, however (comparatively speaking,) has yet been effected in the way of sincere conversion. The *prejudices* of the natives have been attacked, but their minds remain unconvinced; and herein misguided zeal, so far from achieving any beneficial result, has been productive of lasting mischief. Let us, however, hope that FREEMASONRY (whose beneficent rays are again illumining those oriental regions from which they originally sprung) may, if properly directed, and regarded in its true mission, as the "harbinger of glad tidings," and "the handmaid of religion," become an important auxiliary in the disseminating of TRUTH, *spiritual* as well as *moral*. Tending to break down the barrier of caste, by unfolding the banner of "Brotherly love;" demonstrating the natural equality of both Brahmin and Sudra, and showing that they are both children of the same Great Father, Brethren by the same mortal tie, and partakers of the same glorious hope, the promulgation of our principles cannot fail to exert a powerful influence. Whilst attacking the reigning superstition in its vital part, by unveiling the whole of its symbolical machinery, and showing the true meaning of its emblems—exposing thus the foundation upon which the superstructure of idolatry has been erected, and clearly tracing the elementary principles to that pure patriarchal fount, recognized as well by Hebrew and Christian, we may hope that the spread of our Order, now wisely encouraged among the most distinguished and influential natives of India, may ultimately tend to the overthrow of ignorance, the suppression of idolatry, and the diffusion of those principles of *faith*, and *truth*, and *universal charity*, the basis alike of Christianity and Freemasonry, and which first hymned in choral symphony by seraphic voices, proclaimed before men and angels, through earth's wide regions,

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARD MEN."

CELEBRATIONS OF ST. JOHN'S DAY.

AT LANCASTER, S. C.

C. W. Moore, Esq.:—*Dear Sir and Bro.*:—It is with unfeigned pleasure that I sit down to write a few lines, in order to inform you and the numerous readers of your valuable Magazine—(which is held now in such high estimation by all true Brothers throughout the South and South-west, as the blazing star of ancient Freemasonry)—that our venerable Institution is still respected by the good people of South Carolina, and more especially by the good and true of Lancaster District. This is abundantly manifest from the fact, that we still continue to receive numerous and most honorable accessions to our numbers. Zealously seeking pure Masonic light, and strictly tyling our door against the unworthy, (which we view as the only legitimate means of guarding our noble Institution against defilement from without,) we are steadily pursuing an onward and prosperous course.

Jackson Lodge, No. 53, in the town of Lancaster, was last week favored with official services of our gifted and highly esteemed Br., Dr. A. G. Mackey, G. Lecturer of the State. During the whole of the week he was constantly employed in lecturing the officers and members of said Lodge in the several degrees, and rubbed off the remaining spots of rust which were observed to be sticking about us by his correct and scrutinizing eye. And on Saturday, the 24th, we wound up by a public celebration of the anniversary of our patron Saint; and although my attempt will doubtless fall far short of doing full justice to the scene, I will nevertheless endeavor to give a slight account of our acts and doings on this highly interesting occasion.

At about 11 o'clock, A. M., the members had all assembled themselves in the Masonic Hall, having previously crowded Br. Mayer's Hotel almost to overflowing with our wives, daughters, sisters, mothers, &c. Under the direction of Br. Mackey, we commenced forming a procession in the Lodge room, during which time, Capt. Rutledge's fine band of music stationed itself in the open street, in front of the Lodge room, and entertained the whole town with its delightful strains.

The procession being duly formed, (embracing the ladies,) we marched up Main street, until we arrived opposite Mrs. Gill's Hotel, then changed direction obliquely to the left, and passed into the Court yard. The Brethren facing inward, open order, the ladies passed through and up into the Court House, and were quietly seated; and were followed by the Brethren and spectators until the house was so densely crowded that many were compelled to stand erect.

The Brethren having been called to order, prayer was offered by Rev. P. T. Hammond, W. M.; music followed—then R. W. Br. Mackey arose and delivered a most interesting address, going deep into the antiquities of our Order—giving its history, character and origin—bringing it along, intricately, though safely, almost from the beginning of time up to the present day—showing its good effects upon society—its relation to Christianity—and meeting the common-place objections usually urged against it,—and we fancy from the heavy weapons which he used in meeting and answering those common though frivolous objections, he sent conviction home to several who were present.

I would, sir, say more of Br. Mackey's speech, but we entertain a hope that he will yet favor us with a copy of it for publication, and if so, you shall see it in due time.

After Br. Mackey had finished his speech, and taken his seat, cheers arose all over the house; music followed, and the services closed with the benediction by Br. Hammond. The procession was then re-formed as before, and returned to Br. Mayer's Hotel, where we found prepared for us a well furnished table of all that the cravings of man's appetite could desire, and I can assure you that all speculative matter was forgotten for a time, except good order and kindly feeling; and we entered into an *operative* manœuvre with true Masonic sociality,—each Mason taking care for the comfort and ease of our fair guests, who were all satisfied with the rich feast set before them. Thus we were pleasantly engaged until the shades of night warned us it was time to seek our homes, and we retired—all highly pleased with this new but interesting scene.

Fraternally, thine, Eli C. Bishop.

[Press of other matter has obliged us to omit a portion of the above account as prepared by our correspondent.]

AT MOUNT PLEASANT, OHIO.

On Saturday last, St. John's Day, (says the Cincinnati Commercial,) a large assembly of the Masonic Fraternity, numbering over two hundred, met at Mt. Pleasant, to lay the foundation stone of a Masonic Hall at that place. The Grand Lodge met, and was opened in ample form. Dr. Vattier represented the Grand Master on the occasion, and performed the duties attached to the important office. A variety of papers were handed in by several Brethren, and with proceedings of the Grand Lodge and Book of Constitutions, were sealed up and deposited in the stone. After this was performed, the procession of various Lodges, Royal Arch Masons, Council, and Sir Knights Templars, and the Grand Lodge, moved towards a grove at the edge of the town, accompanied by a fine band of music, and near two hundred ladies adding by their presence brilliancy to the scene, and evincing by their smiles and approbating countenance, that their hearts and affections were with their fathers, husbands and brothers on the occasion. When the head of the Masonic column reached the stand prepared at the grove, the Brethren opened right and left, the ladies marched through first, then the Grand Lodge, &c., as usual. Prayer was offered by Rev. D. S. Burnett, G. Chap. Br. D. T. Disney, D. G. M., Orator of the day, gave an interesting oration, occupying some thirtyfive minutes, when Rev. D. S. Burnett, acting as G. C., delivered a spirited and eloquent extemporaneous address, calculated to impress the minds of all to the moral and religious influence Masonry was calculated to exert, whenever the precepts of Masonry were strictly adhered to. Two odes were sung suitable to the occasion, and the benediction closed the ceremonies, when the numerous company adjourned to dinner, prepared for the occasion. About four hundred Brethren and ladies sat down to the ample feast provided for the day.

AT KNOXVILLE, TENN.

The anniversary of the nativity of St. John the Baptist, was celebrated at Knoxville, by Mt. Libanus Lodge, No. 59, by a procession, address, the public installation of officers, and a Masonic supper.

"The Procession (says the Knoxville Register,) was larger than it has generally been on similar occasions, numbering, in addition to the members of the Lodge, several Brethren from a distance. Still better delegations from abroad would probably have been in attendance but for the fact that other cel-

ebrations of like character were in progress on the same day, in adjacent counties.

"*The Address.*—The great feature of the celebration was the Address by Rev. James D. McCabe, of Abingdon, Va. We have heard many Masonic addresses in our day, but never one, we believe, that would, either, in matter or manner, bear the palm from this. It gave evidence of a rare adaptation, on the part of its author, to the business of addressing popular assemblies—evincing, as it did, the possession of sound discriminating and reasoning faculties, a thorough knowledge of his subject, and no ordinary powers of eloquence. It was listened to by a large and delighted audience.

"*The Installation of officers* then took place.

"*The Supper.*—In the evening the Lodge room and the spacious room adjoining it, on the upper floor of the Court-house, were thrown open to Masons, and the wives, widows and daughters of Masons, who gathered in goodly numbers, to partake of an elegant supper, and spend a few hours in social intercourse with each other."

AT AURORA, IND.

On the 24th, St. John's day, the Masonic Fraternity, composed of Brethren of the Order, in good standing, from different parts of the country, met at the Hall in Aurora, Ind., at 9 o'clock, A. M., for the purpose of performing the solemn ceremonies of dedication, which were witnessed by about two hundred ladies with their friends. They then formed a procession and marched through the city, after which they repaired to a large building belonging to Mr. Cheek, which was kindly tendered for the occasion, when the ceremony of installing the officers took place, after which an Oration by Dr. L. M. Lawson, of Cincinnati. The order of procession was again formed, and marched to the Eagle Hotel, the proprietor having prepared a sumptuous dinner, which was partaken of by all present with entire satisfaction. After dinner was over, the Brethren repaired to their Hall, and were dismissed.—*Cin. Com.*

AT JACKSON, MO.

The celebration of the birth-day of St. John the Baptist, by the Brethren of Acacia Lodge, at Jackson, Mo., assisted by the members of the Lodge in Cape Girardeau, and other Brethren, was highly creditable to the Fraternity. Addresses were delivered by the Rev. S. H. Ford, Brs. A. S. Waugh and John D. Taylor, of St. Louis. The ceremony of installing the officers of the Acacia Lodge, and dedicating their hall by Br. J. D. Taylor, D. G. M., was very impressive and gave good satisfaction. After the exercises at the church were over, the Brethren, together with their wives and daughters, partook of a most excellent dinner.

AT EASTPORT, ME.

The anniversary of St. John was celebrated at Eastport, by Eastern Lodge, at that place, aided by the Lodges from E. Machias, Lubec, Calais, St. Stephens and St. Andrews. "A large number of our citizens," says the Eastport Sentinel, "attended the services at the church, which were conducted in a style in keeping with the skill and good taste of the whole proceedings of the day. The choir executed an anthem, and the 'Mason's Sweet Home,' in fine style. The address, by Rev. Mr. Drew, was of that candid and straightforward nature which characterises the author. It was chiefly devoted to an exposition of the principles of Masonry, and to answering the objections raised against it; and the general voice of those who heard it is, that 'it was a plain common sense and satisfactory performance, tending much to a better feeling in regard to the Fraternity of the square and compass, and a removal of many prejudices from the minds of the community against any and all so-called secret societies. After the services at the church, the Masonic body proceeded to Trescott Hall, where a bountiful dinner had been provided by 'mine host' of Loring's Hotel."

GEN. WARREN'S APRON.

G. Secretary's Office of the G. Lodge Dist. Columbia,
Washington, July 17, 1848.

To Capt. Josiah Sturgis,—*Sir and Brother,*—I am directed by a resolution of this M. W. Gr. Lodge, to convey to you its thanks for your attendance at the recent laying of the corner-stone of the National Washington Monument, clothed in the Apron of our late and illustrious Brother, General Warren.

This time-honored relic, was a befitting one for the occasion, and aptly and appropriately took its place by the side of a similar Apron, worn by our M. W. Gr. Master, which had been the property of our Br. Geo. Washington. The blood of the owner of the first was shed in the earliest struggle of his country for liberty: the life of the owner of the latter was spared, to consummate that struggle by a glorious success over his country's enemies, and to add to the renown so acquired, the imperishable crown of honor derived from his voluntarily relinquishing the power and place which time and circumstances had placed in his hands.

The presence of these Masonic relics on the same occasion, and when the Order had assembled to perform a most interesting ceremony, in the commencement of a work designed to express the gratitude of a nation of twenty millions of freemen, was most happy, as it could not but call to mind with more force, the virtues, the lives of unblemished character, the great public service, and devoted patriotism of our two illustrious countrymen and Brothers, and incite all the Craft emulously to imitate the glorious examples set before them.

With feelings of respect and esteem,
I remain fraternally, yours,
Chas. S. Frailey, *G. Sec.*

The subjoined paragraph, giving the history of the Apron above alluded to, appeared in the Washington Union, on the morning of the day of laying the corner-stone of the Monument:

"A Memorable Relic.—We understand that Captain Josiah Sturgis, of the revenue cutter Hamilton, stationed at Boston, has in his possession the Masonic Apron of Major General Warren, who fell at Bunker Hill, in 1776. Gen. Warren was Grand Master of the Grand Lodge of Massachusetts. This apron was given by the heirs of Gen. Warren to the late Maj. Benjamin Russell, a hero of the Revolution, and subsequently Grand Master of the Grand Lodge of Massachusetts, and for fortyfive years the well-known editor of the Boston Centinel. On his death, it was given by his heirs to Capt. Sturgis."

CELEBRATION AT NEW BEDFORD.

The following remarks by Alderman Nye, at the celebration in New Bedford, on the 24th June, were not received until after our last number had been put to press, or they would have appeared in their proper place. They were in reply to a sentiment complimentary to the city and authorities of New Bedford. We take pleasure in giving them a place in our pages, even at so late a day:—

Mr President,—In the absence of the Mayor of our city, it devolves upon me to respond to the very happy allusion that has just been made. I feel somewhat embarrassed, surrounded as I am by *Knights, Princes,* distinguished *Commanders,* and the fair and beautiful of our city and from abroad, and also in the presence of an hundred *Masters;* and it will be deemed presumptuous in me to do more than briefly respond to the sentiment offered by the President. I rejoice with you, sir, that we meet here, today, so many of our distinguished Brethren from abroad. I bid them welcome to the city of New Bedford, and though their faces are new to us, they are not strangers: No, for we are Brethren in the same great work of charity and love toward our fellow-men. Faith, Hope and Charity always abide with us, but the greatest of these three is Charity, and should so be remembered by us as Masons and good men.

I appear before you today, wearing the apron of one now deceased, and known to many of you as a just and good Mason. May his spirit teach me to wear it, as worn by him, full fifty years ago.

I thank you, Mr. President, in behalf of our city, for the kindly sentiment that has been offered her, and may the Great Architect of the world so *square* the actions of her rulers, that when the Masonic bell shall have tolled *high twelve,* she may indeed be "like a city set upon a hill which cannot be hid," and her people an acceptable people in his sight.

I now propose—*The Masonic Order*—"Esto perpetua."

MISSOURI MASONIC COLLEGE.

The Grand Lodge of Missouri, held a continuation of its Grand Annual Communication on the 10th of July, in Lexington, on the Missouri river. It will be remembered that it was called off in May last to meet, as above stated, to dedicate the Masonic College, elect a President and Professors, &c. On Tuesday morning, the 11th inst., about two hundred Masons formed in procession, in connection with about the same number of the Sons of Temperance, six hundred Sunday School children, and a great concourse of citizens, ladies and gentlemen, and moved, about 11 o'clock, to the college building, near a mile distant. The M. W. Joseph Foster, Grand Master, in the solemn forms peculiar to our Institution, dedicated the splendid edifice, erected for the College. At the conclusion of the service of dedication, the procession proceeded to a grove in the vicinity, where an appropriate and highly finished address was delivered by Bro. A. L. Slayback. On Wednesday the Grand Lodge passed an order suspending the sale of any scholarships, until after the next Grand Annual Communication. The Hon. Wilkins P. Tannehill, of Nashville, Tennessee, was then put in nomination for President of the College, and received every vote but one, and that opposition not because of any objection to Brother Tannehill. Archibald Patterson, late Professor of Mathematics in the old Masonic College, was elected to fill the chair of Mathematics, and William Cameron, late of Virginia, was elected Professor of the Preparatory Department. A Select Committee, raised for that purpose, reported that the Grand Lodge had ample available means to pay the Professors, without drawing upon the thirtyone thousand dollar subscription list, or the sale of any real estate.—*Masonic Signet.*

THE SITE OF SOLOMON'S TEMPLE.

BEAUTIFUL ARABIAN LEGEND.

"The site occupied by the Temple of Solomon, was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children; the other was unmarried: they lived together, however, cultivating in the greatest harmony possible, the property they had inherited from their father.

"The harvest soon had arrived. The two brothers bound up their sheaves and made two equal stacks of them and left them on the field. During the night, the unmarried brother was struck with an excellent thought: 'My brother,' said he to himself, 'has a wife and children to support: it is not just that my share of the harvest should be as large as his.' Upon this he arose, and took from his stack several sheaves, which he added to those of his brother; and this he did with as much secresy as if he had been committing an evil action, in order that his brotherly offering might not be refused. On the same night, the other brother awoke and said to his wife—'My brother lives alone without a companion; he has no one to assist him in his labor, while God has bestowed on me a wife and children; it is not right that we take from our common field as many sheaves as he, since we have already more wealth than he has—domestic happiness. If you consent, we shall, by adding secretly a certain number of our sheaves to his stack, see his portion of the harvest increase, and without his knowledge.' The project was approved, and immediately put into execution.

"In the morning, each of the brothers went to the field, and were much surprised at seeing the stacks still equal. During several successive nights the same contrivance was repeated on both sides, for as each kept adding to his brother's store, the stacks always remained the same. But one night, both having stood sentries to divine the cause of this miracle, they met, each bearing the sheaves mutually designed for the other. It was thus all elucidated, and they rushed into each other's arms, each grateful to heaven for having so good a brother.

"Now," says the legend, "the place where so good an idea simultaneously occurred to the two brothers, must have been acceptable to God. Men blessed it, and Israel chose it, there to erect the house of the Lord!"

CORRESPONDENCE.

Pepperell, June 25, 1848.

Sir Knight Moore,—The 24th of June has again taken its flight in the rapid revolutions of the wheel of time. It did not pass away without recalling to my mind solemn and deep thought. There "is a pleasure in the pathless *grove,*" where I love to roam, and hold sweet communion with that science "which no man knoweth, saving him that receiveth it." The pencil of nature never gave a finer touch to *Mount Lebanon Grove,* than on the 24th inst.

1st Sentiment. *The Boston Encampment*—The brightest constellation in the western hemisphere of Knighthood.

2d. *The Grand Lodge of Massachusetts*—As it has been, so may it continue to be, to the holy cause of Freemasonry—what the human soul is to the body of man—a source of life, of intelligence, and vigor.

3d. *The two Masonic Republics*—The United States and France: May their union be eternal!

Yours, fraternally,

Luther S. Bancroft.

MASONIC CHIT CHAT.

New Volume.—The next number will close the *seventh* volume of this Magazine. The *eighth* will be commenced on the first day of November, affording a favorable opportunity for Brethren, who have not yet done so, to enroll their names on our subscription list,—an opportunity which we trust, they will not suffer to pass unimproved.

We have several copies of the current volume on hand, which will be forwarded to subscribers at the regular price: and also a few copies of vols. four, five and six, which can be had on the same terms.

We have likewise one complete set (7 vols.) on hand, neatly bound in half morocco, gilt and lettered, which will be disposed of at $3 a volume—being an advance over the original subscription and cost of binding, of 37½ cents a volume. It is a favorable opportunity for any Brother or Lodge wishing to add the work to their library. Another may not occur.

Awful Beacon.—We invite the attention of our delinquent subscribers to the following mysterious phenomenon:

"A Mr. Blindman, pilot of a flat boat on the Ohio, recently saw a most wonderful sight in the heavens. He was watching eagerly the comet's tail, when at once he saw the tail curl up and form in big letters the word

PAY

He did n't pay much attention to it; but in a few minutes he looked round again, and saw distinctly in the same place, the word

THE

Astonished at this, he ran below to inform the captain, and when he got back and looked up at it, he found it had changed again and formed the word

PRINTER.

The phenomenon was observed at about the same time in several other parts of the country.

☞Can the High Priest elect of a Chapter, who has never taken the degree of H. Priesthood, legally confer the Chapter degrees on others? C. H. J.

Sometimes permitted—though he should take the degree as soon as convenient.

☞Our Brethren at Geneva, N. Y., celebrated the 24th June by a public procession, &c. There were several Lodges and Chapters present, from the neighboring towns. The address was delivered by Br. D. A. Ogen, Esq , and is said to have been a performance of great merit. In the evening, the solemn and impressive ceremony of dedicating the new Masonic Hall, took place under the direction of the Hon. J. D. Willard, Grand Master. We are gratified to know that the Institution is again reviving in this section of the State of New York, and that it is coming up under more favorable auspices and better regulations, than those under which it formerly flourished.

☞The London Westminster Review has the following:—"M. Arago has argued that the Egyptians not only possessed knowledge of the steam power, which they employed in the cavern mysteries of their pagan Freemasonry, (the oldest in the world, of which the pyramids were the Lodges,) but that the modern steam engine is derived, through Solomon de Caus, the predecessor of Worcester, from the invention of Hero, the Egyptian engineer."

☞The Grand Lodge and Grand Chapter of this Commonwealth, hold sessions in this city the present month. See advertisements on the cover.

☞The Masonic bodies in this city, generally, resume their labors this month, having rested during the warm weather.

☞Rev. J. N. Hamill is our authorised agent for the Magazine, at Fort Jessup, La.

☞Br. T. P. Abell is an authorised agent for the Magazine at Middletown, Ct.

☞We have on hand a large amount of foreign and domestic intelligence, a portion of which shall be given in our next.

☞We understand that the G. Lodge of New Hampshire will hold a special session at Manchester, on the 6th inst.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. VII.] BOSTON, OCTOBER 1, 1848. [No. 12.

BALLOTING FOR CANDIDATES.

Clinton, Miss., March 13, 1848.

Dear Sir and Bro.:—When questions arise that admit of diversity of opinion, it is proper that they should at once be referred to some competent authority for decision. As you are looked to to decide Masonic questions, you will pardon the liberty taken on this occasion. If the question has ever been the subject of communication in your Magazine, it has not met my eye, and the greatly extended circulation of your valuable periodical, will exempt you from the charge of tautology, if you publish again your views in full on this question.

It is one of the usages of Masonry that has received universal sanction, I believe, that a candidate who is rejected on his petition for *initiation*, can not renew his application until after the expiration of one year.

On petitioning for *advancement*, the ballot being taken on the *moral qualifications* of the applicant and resulting unfavorably, does the rejection rest on the same grounds as the former? If so, what is his recourse? Having (perhaps) twice passed through the ordeal of investigation, he is checked in his advancement by a rejection, which implies merited Masonic censure. The members opposing his advancement, cannot, if known, be called on for their objections—Must he rest under the odium thus cast on his character, until one year expires, before he can make an effort to relieve himself from the opprobrium by again petitioning, that another scrutiny might be submitted to? or, being already a Mason, can he claim the privilege of an investigation of his character before the Lodge, when he has not the means of knowing the nature of the objections to him?

It would be but acting in strict conformity with the principles of the Order, for the opposing members to make their objections known, in the form of specified charges, so that the Brother might be held to the award of the Lodge; yet it is their privilege to withold them.

As the object of this letter is to solicit your views on this subject, and not to intrude mine on your consideration, I have endeavored to be as brief and concise as possible.

By giving your attention to the above, you will confer an obligation on the Fraternity, and particularly on

Very respectfully and fraternally, yours,

Geo. H. Gray, Sr.

We are not aware of the existence of any regulation in the Constitutions of Masonry, that requires a candidate who has been once rejected, to

remain one year before he can again be proposed for initiation. Nor has such a practice the sanction of general usage. Wherever it exists, it is by virtue of a particular Grand Lodge regulation, or local usage among the Lodges, and is inoperative beyond the jurisdiction within which it is thus sanctioned. Indeed, unless required by a specific regulation, it can never be but partially operative within any jurisdiction; for, a local usage is binding only on the Lodges that adopt it. It is not competent for a portion of the Lodges, within a given limit, to adopt a practice, not required by the regulations of the Grand Lodge, nor by the Constitutions of Masonry, and then to demand that the remaining Lodges shall conform to it. If the former have a right to *adopt*, the latter have the same right to *reject*, whatever is not positively required by the local or general Constitutions, or established usages of Masonry. In this respect, the Lodges are free to judge for themselves, and to decide, each for itself, until the Grand Lodge has passed upon the subject. On this point, we refer our correspondent to page 132, of the current vol. of this Magazine.

There is so great a diversity in the practice of balloting for candidates in the Lodges, in different parts of the country, that any general rule must fail in its application. The usual practice in this State, requires but a single petition and a single ballot for the three degrees; and it supposes that the candidate will come forward and receive the degrees at the earliest opportunity afforded him. If, however, after having received the first degree, he fail to present himself within a reasonable time, to receive the second and third degrees, the Lodge will usually refer the matter to a committee, as in the case of an original petition. A ballot on advancement to a higher degree, is not deemed necessary; because, it is always competent for any member of a Lodge, or any other Brother present, to object, if he have cause, in any stage of the proceedings. But in this case, the objector is required to state his objections openly before the Lodge; or he may do it privately to the Master, who will communicate them to his Wardens, and to the Lodge, if they shall deem them to be of sufficient importance. Under this practice, a difficulty like that stated by our correspondent, cannot arise; neither can the candidate, from prejudice or other cause, be improperly deterred in his advancement.

Another practice which prevails extensively, and did formerly universally, in this part of the country, requires that in advancing the candidate to a higher degree, a vote or ballot shall be taken on the question of his *proficiency* in the preceding degree. Where this rule is in force, the candidate is required to pass an examination in open Lodge. He then withdraws, and the ballot or vote is taken on his *proficiency*. If this be in his favor, he is advanced. If otherwise, his advancement is delayed for another month. This is the general practice, at the present time, in all the English Lodges; and it is undoubtedly the most ancient and correct practice. The extent of the examination, and the standard of proficiency, are fixed, in England, by the Grand Lodge. And from this, probably, originated the practice stated by our correspondent, and under which he makes his inquiries.

This may be termed the *third* practice. And, if we understand it correctly, it requires that the candidate shall petition for *each* degree, as he may wish to receive it; and that the ballot shall be taken on *each* petition, separately. If this be so, the petition and ballot for each degree stand by themselves—wholly irrespective and independent alike of what may have preceded or may follow. Admission to the first degree, gives no claim to admission to the second. It simply prepares,—it does not guarantee. We do not, therefore, see that any distinction can be made in the principles on which the balloting is conducted, in reference to either of the petitions. They are respectively placed on a distinct and independent footing. Each is subject to its own action. A "rejection," therefore, in either case, must "rest on the same grounds," and the "recourse," in each case, must be the same. Our correspondent asks—What is the "recourse" in the second case, that is, on the second ballot? We answer—What it would be in the first case. A petitioner applies for the first degree, and is rejected. What is his "recourse"? Another petitioner applies for the second degree, and is rejected. What is his "recourse"? A third applies for the R. A. degree, and is rejected. What is his "recourse"? It seems to us that under the practice, as stated by our correspondent, (with the correctness of which we have now nothing to do,) these ballotings all rest on the same basis, and are subject to the same regulations. They are all independent of each other; but have in view the same general purpose, namely, the advancement of the candidate to a higher degree. In this view of the case, we cannot see but that the "recourse" would be the same, whether his petition were rejected in the Lodge or in the Chapter. If he has no remedy in the Chapter, he has none in the Lodge; for the Chapter is not more independent of the Lodge, than, under this practice, the Lodge degrees are independent of each other.

It is possible, as our correspondent suggests, that wrong may sometimes be done to a worthy candidate, through prejudice or some other unworthy motive; but under the practice in question, this is unavoidable. While it continues, the wrong may occur, and the candidate will be without remedy; for the secrecy of the ballot cannot be disturbed, without destroying its conservativeness and efficiency.

We cannot admit that the rejection of a candidate for the second de-

gree implies "Masonic censure;" because it may arise from prejudice, or other improper motive. Nor does it deprive him of any privilege to which, as a Mason, he was before entitled.

If the rejected candidate feel himself aggrieved, and unjustly dealt by, he may appeal to the good sense and justice of the Lodge, and ask for an investigation. But he may not demand this; nor may the Lodge order it, because it has no means of ascertaining by whom, or for what reasons, the negative ballots were cast, unless the Brethren casting them voluntarily avow the act. This, we suppose, they would generally do, if not in the presence of the whole Lodge, in the presence of a committee, and under the sanction of privacy. The objections, if ill founded, might in this way, probably, be removed. We know of no other method by which the matter can be reached.

We concur in the opinion of our correspondent, that "it would be but acting in strict conformity with the principles of the Order for the opposing members to make their objections known, in the form of specific charges," if the objections are of so serious a character that they would result in expulsion, if proved. But there may be sound and sufficient objections why a candidate should not be advanced *at the present time;* and yet, wholly insufficient, to warrant his expulsion from Masonry,—such objections as admonition and time might entirely remove. In this case, it would hardly be consistent with the "principles of the Order," to prefer charges against him.

TEMPERANCE AMONG MASONS.*

Temperance is among the most conspicuous and amiable of Masonic virtues. It is the beautiful *Angerona*, the *genius* of Masonry, that preserves the sacred vestibule from the pollution of cowens and eves-droppers. The disciples of *Acrotus* should be unknown among us; the pure air of Masonry should not be breathed by the same lungs that eject the fœtid air of the drunkard. Intemperance! it is the source of human wo, of misery, of wretchedness, of despair; it is the destroyer of every virtue—of the kindly feelings that ennoble the human heart; of all those qualities that enable man to approximate nearer than any other species, the divine goodness of his Creator: it is the leveller of all honorable distinction; the besom that sweeps away character, principle and honor; it is the secret worm that knaws upon the mind; that lays waste the fair field of intellect, and plucks the fairest flower to

"Waste its fragrance on the desert air."

*We recently met with this article in the St. Louis Post, of the 2d ult., where it appears without anything to designate its origin. On reading it, we thought we recognized it as an old acquaintance, and on reference to a volume of the Amaranth, we find that its paternity belongs to the editor of this Magazine. It was written by us twenty years ago.

Masons rightly regard Temperance as exercising a proper restraint on the affections and passions; as that power which renders the body tame and governable, and frees the mind from the allurements of vice. If, then, they are thus taught to regard it, is it neccessary for us to say that it should be the constant companion of every Mason; that he who disregards it, does violence to the Institution at large; that he not merely prostrates his character as a man, but destroys his influence as a reputable Mason. If, we say, he be thus instructed, and the consequences be thus appalling, what excuse can the intemperate Brother offer in mitigation of his offence? Need we go further?—need we tell him that he is in danger of licentious and vicious habits?—that the indulgence of such habits may lead him incautiously to make exposures which he has sacredly promised to conceal, and which would inevitably subject him to contumely and dishonor?—need we tell him that the health of the body and the dignity of the species are mutually concerned in a strict observance of the virtue of Temperance?—need we say to him that an intemperate man is unworthy to hold communion with Masons?—that he is a dishonor to the Brotherhood, a discredit to the Institution, an evil to society, and an abomination in the eyes of Heaven? Yes! we tell him this; and if need be, we tell him more: we will tell him that he is an enemy to his God; to himself and to his species; an enemy to her whom he has sworn to love and protect; to her, on whose spotless bosom he has found comfort and relief, and passed the blissful hours of his youth; to her, the soother of his sorrows, the innocent sharer of his miseries: we will tell him, and tell him truly, that he has paralised the hand ever quick to administer the healing balm to his wounded spirit!—nor will we stop here: if he be a parent, we will call upon those pledges of his early love, nearest and dearest to his heart, to plead our cause; we will present them to him in their tattered garments, dirty and emaciated; ignorant and on the high road to destruction: they shall plead to him for bread! we will take him to the sick bed of the broken-hearted mother; she shall plead for them; she shall pray for him! We will then turn and ask *him* the cause of all this misery: and his discolored eye and trembling limbs, and wretched demeanor, shall furnish the answer. This is no idle picture—no sketch of fancy—it is sad *reality*. Go into the habitation of the drunkard; examine, judge of things as they exist, and then say if we have told *half* the truth.

There are other species of intemperance; all of which exercise an influence over the system more or less deleterious. Gluttony is a species of intemperance, the effects of which on the mind, are not less hurtful than excessive drinking, and the operations of which are not very dissimilar: it also destroys the natural functions of the body. Intemperate zeal commonly defeats the object we desire to attain, and produces contrary results. In fine, intemperance of whatever character, is to be discountenanced; no good can result from it, and much evil may. But as paramount to all others, let our forces be levelled against that source of all evil—*intemperate drinking!*—it is the bane of society—the curse of mankind.

Accepted.—A title, which as applied to Freemasons, is equivalent to the term "initiated." An accepted Mason is one who has been adopted into the Order, and received the freedom of the Society, as is the case with other companies in Europe. This is evident from the regulation made on St. John's day, 1663, under the Grand Mastership of the Earl of St. Albans, where the word is repeatedly used in this sense. Thus: "No person hereafter, who shall be *accepted* a Freemason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his *acceptation*, from the Lodge that *accepted* him, unto the Master of that limit or division where such Lodge is kept." And again: "No person shall be *made* or *accepted* a Free Mason, unless," etc.

ROYAL AND SELECT MASTERS' DEGREES.

The following remarks in relation to transferring the jurisdiction over these degrees to the Grand Chapters, are from the report of the committee on foreign correspondence, in the Grand Chapter of Rhode Island. We give them as embracing the opinions and decision of that body on the subject:

For some years past, the question relative to Councils of Royal and Select Masters, has created considerable discussion in the Grand and subordinate Chapters, and at the communication of the G. G. Chapter, in 1844, that body recommended to Councils of Royal and Select Masters to submit to the jurisdiction of the State Grand Chapters. With all due deference to the wisdom of the M. E. Gen. Gr. Chapter, and the extent of its Masonic knowledge, your committee cannot conceive how the proposed measure could consistently be carried out. Councils of Royal and Select Masters claim to hold, as relates to this country, as far as your committee have any information on the subject, original jurisdiction of their own, without connection with, or dependence on, any other Order. They are as separate and distinct in themselves, as bodies of Knight Templars, and have, as, under the circumstances they had, we doubt not, a perfect right to organize themselves as distinct bodies,—to adopt their own Constitution, mode of government, &c., as any independent body has the right to do. We, therefore, can see no way in which they could be legally and Masonically coerced into the jurisdiction of Royal Arch Grand Chapters. Nor is it more easy to understand how Grand Chapters of Royal Arch Masons would exercise jurisdiction over such councils, even were the right conceded, without an entire new organization of such Chapters.

The Degree of Royal and Select Masters, and its forms, officers, ceremonies, &c., are all unknown to Royal Arch Masonry, and to all the degrees in the Chapters. To add the Councils of Royal and Select Masters, therefore, to the jurisdiction of the State Grand Chapters, would be to add to them a foreign body, and not only to give them the right, but make it their duty, to prescribe laws and rules, and modes and forms, and lectures, for an institution of which Royal Arch Masons, as such, know nothing, and of which they are under no obligation to learn anything. We hold all this to be inconsistent, if not absurd, and therefore hold that Councils of Royal and Select Masters be left to themselves, to manage their own affairs after their own views of Masonic propriety. Some other Chapters have taken a somewhat similar view of this subject.

ANOTHER OF WASHINGTON'S MASONIC LETTERS, NOT BEFORE PUBLISHED.

We are indebted to the M. W. Charles Gilman, Esq., Grand Master of the Grand Lodge of Maryland, for the following copy of a letter from Gen. Washington to that body. The following note, by Br. G. accompanied the copy:

Baltimore, Aug. 19, 1848.

Bro. Moore,—The following is a copy of a letter from Gen. Washington, in reply to one from the Grand Lodge of Maryland, on his acceptance of the command of the Armies of the U. States, during the difficulties with France in 1798.

I am not aware that it has ever appeared in print, and regret you had not a copy for the Aug. No. of the Magazine, that it might have been inserted among others there published. The original is preserved among the archives of the Grand Lodge of this State; and is probably the last letter written by him upon the subject of Masonry, being but thirteen months prior to his death. I have thought it would be well enough for you to publish it.

Yours, fraternally, C. G.

"To the Right Worshipful Grand Lodge of Freemasons for the State of Maryland:

"*Gentlemen and Brothers:*—Your obliging and affectionate letter, together with a copy of the Constitutions of Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my best thanks. So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind; I cannot, therefore, upon this ground, withdraw my approbation from it.

While I offer my grateful acknowledgements for your congratulations on my late appointment, and for the favorable sentiments you are pleased to express of my conduct, permit me to observe, that at this important and critical moment, when high and repeated indignities have been offered to the Government of our Country; and when the property of our citizens is plundered without a prospect of redress, I conceive it to be the *indispensable* duty of every American, let his station and circumstances in life be what they may, to come forward in support of the Government of his choice, and to give all the aid in his power towards maintaining that Independence, which we have so dearly purchased; and under this impression, I did not hesitate to lay aside all personal considerations, and accept my appointment.

I pray you to be assured that I receive with gratitude, your kind wishes for my health and happiness, and reciprocate them with sincerity.

I am, Gentlemen and Brothers,

Very respectfully, your most obed't serv't,

November 8th, 1798. GEO. WASHINGTON.

SECRET SOCIETIES IN FRANCE. WHAT IS A SECRET SOCIETY?

Some curious discussions have recently taken place in the National Assembly of France, regarding secret societies. It had been found necessary, probably, to restrain or dissolve altogether many of those *clubs* of a political character, which, hiding themselves in secret, were ever seeking to introduce anarchy and confusion, and to overthrow all religion, order and government. It must be remembered that the secret societies against which the National Assembly thought proper to legislate, are very different from any thing which passes under that name with us. Here are the three articles alluded to:

Art. 13. Secret societies are prohibited. Those who shall be convicted of participating in them shall be punished by a fine of one to five hundred francs, and by imprisonment of from three to twelve months.

Art. 14. Independently of these societies, citizens *may* establish secret associations, which are not political, by making known the character and locality of the society, and the names and residences of the members. If the declaration of the character of the society be proved to be false, the members shall be prosecuted as participants in secret societies.

Art. 15. The above enactments are not in force against societies which occupy themselves with questions of religion or public instruction.

We translate below a portion of the discussion which took place on these articles:

Mons. Volette: I should like to have one define what is meant by a Secret Society?

MONS. COQUEREL: Those are Secret Societies which have made none of the declarations prescribed by law.

MONS. PAULIN GILLON: I would ask if *Freemasonry* is also to be suppressed?

MONS. FLOCON: I begin by declaring that, under a republican government, every Secret Society, having for its object a change of the form of such government, ought to be severely dealt with. Secret Societies may be directed against the sovereignty of the people; and this is the reason why I ask for their suppression—but from the want of a precise definition, *I would not desire to strike, as Secret Societies assembles that are perfectly innocent.* All my life, until the 24th of February, have I lived in Secret Societies. Now I desire them no more. Yea, we have spent our life in conspiracies, and we had the right to do so; for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association.

MONS. COQUEREL: As to Freemasonry, your committee has decided that it *is not a Secret Society.* A society may have a secret, and yet not be a Secret Society. I have not the honor of being a Freemason.

THE PRESIDENT: The thirteenth article has been amended, and decided that a *Secret Society is one which seeks to conceal its existence and its objects.*

The above is precisely the definition we have ever given of the phrase, *Secret Society;* and accordingly Freemasonry, Odd-Fellowship, Sons of Temperance, Rechabites, etc., etc., are not Secret Societies; all of them are known to the public, together with their objects, their members, their time and places of meeting.

PRESENT CONDITION OF THE MASONIC INSTITUTION.

WE make the following extract from the report of the committee on foreign correspondence, presented to the Grand Lodge of Maine, at its last annual session:—

The Committee would congratulate the members of this Grand Lodge, and through its channels of communication, all good men and Masons throughout the world, on the rapid spread of our principles and the extension of the Mystic tie that binds the worthy and the true in fraternal affection, too strong to be permanently severed by the force of sectional or selfish interests, the conflicts of party or of sect, or destroyed in the agitations and revolutions with which the civilized world is now convulsed. All the aspects of the age now concur with the prophetic visions unfolded in the first Great Light of Masonry, in the assurance that revolution shall succeed revolution, "till He shall come whose right it is to reign," and the triumph of liberty and law, of human rights and human happiness shall be secured to all our race.

From these revolutions Freemasonry has nothing to fear. Her principles are based upon foundations which cannot be destroyed by the violence of open enemies or the treachery of false friends. Whatever may become of its *external organization*, the principles which are its essential life are imperishable, and will survive the wreck of all human organizations.

> "Truth crushed to earth revives again;—
> The eternal years of God are her's."

Freemasonry claims as its foundation the principles of TRUTH—truth adapted to the *nature* and *necessities* of man, and not merely to a particular age or nation, or any peculiar state of society. The distinctive and original elements of the human soul are such that the truths and principles inculcated in our Order, are adapted to afford a salutary restraint, discipline and developement. Our symbols

and ceremonies are fitted to enforce these truths and give them control over the heart and the life. It remains then for those who embrace these principles, and cherish the symbols and rites which illustrate and enforce them, to show to the world the excellence of their principles, and the fruits of their Masonic labor, in noble examples and worthy deeds. May it be the high privilege as well as the exalted purpose of all who have shared the toils, and reproaches, and persecutions through which our Order has been called to pass, and all who have more recently come in to share the labor and the honor of repairing and beautifying the walls of our ancient temple, to guard well the ancient Land-marks and transmit in all their purity the privileges we have inherited, to those who shall succeed us when called from our earthly labors. May we all, under the eye of the Divine Master, encircled by his Providence, sustained by his grace and purified by his truth, so discipline our hearts and lives—so fulfil the appropriate duties of life, and finish the work here assigned us, that when our earthly tabernacle shall be dissolved, we may be admitted with all the faithful to the upper temple, that building of God, eternal in the heavens, and hear the cordial greeting of our Supreme Grand Master—"Well done, good and faithful servant; enter thou into the joy of thy Lord."

ADDRESS OF ILL. BRO. G. F. YATES,

On the Occasion of the Constitution of a new Council of Princes of Jerusalem and of a Lodge of Perfection at the EAST—*the City of New Haven, in the State of Connecticut—and of the Installation of their Officers, on the Fourth day of July,* 1848.

BELOVED BRETHREN:—

> "*Liberty—Equality—Fraternity.*"

THIS motto, adopted by the newborn French Republic, has from time immemorial, with the most perfect justice, been appropriated by the Freemasons.

Between the monarch and the humblest subject of his realm, there is no Masonic difference. The *freeborn* sons of "the royal art," as such, disdain all civil distinctions, and titles of nobility:

> "Distinguished by the badge they wear,
> Ennobled by the name they bear."

Our Institution is no less signalized by the *equality* we preach and practice, than by our "fraternity" or brotherhood. While we now meet together to seek, may we of a truth enjoy, that subtle communion, which can only exist and be appreciated by those bound as Freemasons are bound, who think and feel as do "Brethren of the mystic tie."

Religion, morals and *politics*, or, our duty to God, ourselves and our fellow-beings, in *public* as well as private life, constitute the true *circle* of man's obligations. Fidelity to God, our *Country*, and the Craft, is the symbolic *triangle* of Freemasonic duty. He whose conduct is circumscribed by this circle, or who preserves integral this divine triad, will be a true *patriot*, a good citizen, and a worthy member of society. Every candidate for admission within the pale of Freemasonry, must be a *freeman*, and his own master; and when admitted, he cannot be and remain a true Mason, accepted, worthy and *free*, if shackles are placed upon his *religious liberty*. It is his characteristic right and privilege, as a member of our Order, not only to think, but to act and speak with perfect *freedom* on religious subjects—[Out of the Lodge.—ED.] The account-current of his

conduct, runs between his conscience and his God alone. "If he has faith, he has it *to himself* before God.* He holds to no exclusive dogmas or sectarian views, scholastic subtleties and sophistical opinions. In a liberal indulgence of religious convictions, we think no honest or candid mind, can discover a sinful indifference to religion itself. If he believes, that "the sigh, the tear, the simple reverential thought, often arises as acceptable prayer from the moon-lighted desert, while the heavy atmosphere of earth presses down out of hearing, pulpit orations, and many an unwinged response from gilded prayer-books," he but believes as did the pious authoress who uttered this beautiful sentiment. Verily, the scripture truly saith, "in every nation, he that feareth God and worketh righteousness, the same is accepted of him."

The spiritual liberty which Freemasons cultivate, is identical with that which emanates from the root of that glorious tree, whence germinate the now wide-spreading branches of both *civil* and religious liberty. The qualities of a patriot soldier are Freemasonic. For his courage, discipline and love of country, we present the Freemasonic virtues of fortitude, obedience to laws, and fidelity even unto *death*. If death is beautiful when earned by virtue, how precious is the blood that is shed for one's country!—how glorious to *fall*, when falling we rise to conquest, honor and immortality!

At this season of moral and intellectual enjoyment, when throughout the length and breadth of our happy country, American freemen are assembled to unite in one universal song of praise and rejoicing for our national blessings, can *we*, although not congregated on this occasion for the express purpose of celebrating the birth-day of American freedom, can we fail to call to mind the glorious souvenirs suggested by the names of Washington, Hancock, Montgomery, Warren, Mercer, George Clinton, Gansevoort, Willett, Rutger, La Fayette, Steuben, Pulaski, Franklin, Jefferson, Jay, and many others, their compeers in the council and in the field? Can we ever cease to cherish the memories of those who stood forth in the hour of our country's need as her fearless champions in support of her liberties, and who nobly vindicated her cause and avenged her wrongs? A nation's trials are the touch-stones of true patriotism. And who were they that abided this test? Besides many subaltern officers and privates, all the Major-Generals of the American revolutionary army were members of the Craft, and faithful and true, except the arch-traitor Arnold. And not a few of the patriots of the American Revolution, were initiated in the travelling Lodges attached to that army, and in which the matchless "Father of his Country" himself held the mallet. Not inappropriately then, do our Masonic Brethren, *on this day*, aid in laying the corner-stone of a monument to be erected to his memory in the metropolis which bears his name; and not inaptly do *we* meet on this anniversary of the birth day of American freedom, to lay in one of these United States, the foundation of an apartment in our mystic temple, to be devoted to the cultivation of the higher mysteries of a society, "by which," in his own language, "the milder virtues of the heart are respected, and whose liberal principles are founded on the immutable laws of truth and justice," and "lead to purity of morals and beneficence of action."

Where true Masonry flourishes, there is "liberty" and "equality," no less than benevolence. Well may we be proud to quote the sentiment of the warm-hearted patriot, philanthropist, and true Mason—La Fayette—the friend of our Washington. "The Masonic Institution in the United States," he observes, "affords an important pillar of support and union to its free institutions and happy form of government." Freemasonry is in essence democratic. The crowns and sceptres and ensigns of royalty which we use in *our* ceremonies, commemorate

*St. Paul's epistle to the Romans, xiv., 22. In the language of Milton, "What great purchase is this christian liberty which Paul so often boasts of? His doctrine is, that he who eats or eats not, regards a day or regards it not, may do either to the Lord. How many other things might be tolerated in peace and left to *conscience* had we but *charity*, and were it not the stronghold of our hypocrisy to be ever judging one another! I fear yet this iron yoke of outward conformity hath left a *slavish* print on our necks; the ghost of a linen decency yet haunts us."

events preserved in our traditions, and like our titles and hieroglyphic jewels, are designed to inculcate commendable truths and duties.

To pronounce an eulogy on our Institution, or to give an essay on its objects, would be out of place at this time and inconsistent with the motive that has called us together. What I have advanced, has been the extemporaneous prompting of the day and the occasion.

We have met for the purpose of adopting necessary preliminaries in order to the establishment of Sublime Freemasonry in this State, under constitutional authority. As the first three degrees comprise what is termed "blue," or "symbolic," or "St. John's," or "the York system," so the superior degrees we cultivate, constitute "the Sublime system," the degrees of which are conferred according to what we term "*the ancient and accepted rite.*" To our Brethren here present, who have not found opportunity to study the subject, it behooves me doubtless to make a few explanations and reflections respecting the degrees and orders of this rite.

"Prince Masonry" involves the most ancient order of chivalry. In the ceremony of election and investiture, the ancient Knight was presented with a javelin and shield. For these, in course of time, the belt and *sword* were substituted. The duties enforced on a "*Knight of the Sword*," are, "to adore the God of Sabaoth, to assist the distressed, to be kind to worthy strangers, to shun the vicious, to bury the dead, to protect the innocent." None but the noble and the *free*, in the highest sense of the term, were allowed to assume arms. When chivalry became connected with the secret institutions, it was made a *social* rank; and social courtesy has ever been an indispensable accomplishment of the true Chevalier. As improvements were introduced into civil society in olden times, (as they were also in modern days,) the utility of some of the more ancient orders of Knighthood was diminished, and they finally disappeared as a civil rank with the evils they were designed to correct. Preserved as they are at the present day, they are given as honorary, and to keep up the remembrance of what they once were, and of the good they accomplished. And the modern Freemasonic Knight or Prince, who is true to his obligations as each, can, in the most essential particulars, still make himself a blessing and an honor to his fellow-beings. "*Vincit vim virtus.*"

The first three degrees in Freemasonry, known by the names of E. A., F. C. and M. M., are the only Freemasonic degrees that prevail *universally*. These are called "blue," because blue is their characteristic color, and it doubtless symbolizes that principle of fidelity, which lies at the root of the system. They are also called "symbolic" degrees, because they are symbolic of higher mysteries developed in the superior degrees. Among the Scotch, they are called "St. John's degrees," and the system, "St. John's Masonry"; a name applicable to American, English and Irish, as well as Scotch Freemasonry, but not to that which generally prevails on the European continent. It received this appellation from him who *baptised* with *water*, (a practice which the early Christians borrowed from our mysteries and still preserve,*) whose doctrine emanated from the banks of the Jordan, and was diffused through regions in which the doctrine of that divine Mediator who baptised with *fire* and the holy *spirit*, did not reach till afterwards.

In this connection we have opened to contemplation the interesting question, whether the two St. Johns, or either of them, were really members† of a secret society, engaged in the study of those ancient mysteries, which we claim by lineal descent to be essentially those we now cultivate under the epithet of *Freemasonic*. Certain it is, that some of the old fathers of the Christian church pronounced those mysteries "august and worthy of all veneration;" and Calmet declares, that St. John the Baptist belonged to the secret Israelitish order called

*Dr. Dwight, and others.

†Bro. Yates, in his address at the installation of a Master's Lodge at Saratoga Springs, N. Y., on the 24th June, 1845, entered into a full exposition of this topic.

Esseneans. And St. John the Evangelist must have been initiated into these mysteries, if Faber truly represents, (and no learned sublime Freemason can doubt it,) that the whole machinery of the Apocalypse, is borrowed from the machinery of the ancient mysteries, in which St. John himself is the aspirant. The images presented to his mind's eye, closely resemble the pageants of the mysteries, both in their nature and order of succession. There are, moreover, many expressions which strongly indicate the writer's acquaintance with the lights and principles of Freemasonry. It is a remarkable fact too, that St. John commences his gospel with a quotation from the works of an ancient philosopher (the Christian world calls pagan,) who was himself a mystagogue, if not a mysteriarch. The studious and contemplative sublime Brother, feels and knows the bearing of these allusions. May the chain of our existence, so intimately connected with the supreme order of intelligences, brighten as it approaches "the mysterious number" of which *Jehovah Elohim* is the first link! If we have respect to the peculiar character of the mysteries taught in some of the degrees of "the ancient and accepted rite," of which we as sublime Freemasons are the conservators, we have to the St. Johns as *Brethren*, a claim paramount to that of the blue Masons, who indeed claim them only as "patrons." Among the festivals sublime Freemasons are bound to celebrate, are those of the two St. Johns, on the 24th of June and 27th of December.

The first three degrees are also called "York degrees," because the first Grand Lodge of Master Masons in England, met at York, A. D. 926, and then and there from "many old writings and records of the Craft, some in Greek, some in Latin, French, and other languages," framed the Constitutions of the English Lodges: and a Grand Lodge has from time immemorial, been holden at the city of York, under the style of "Ancient York Masons."*

Unlike other societies estsblished for benevolent purposes, Freemasons appropriate with good reason, the title of "ancient" as well as "honorable." The peculiar features of their institution are derived from its antiquity. Every good Mason venerates the "old landmarks" of his Order, and regards as treasonable all attempts at innovation. There is no such word as "obsolete" in his vocabulary, when applied to any usage or law which is time-honored and sustained by reliable tradition and has the sanction of our accredited Constitutions and legal code. He holds to the principle, that "in regard to the fundamentals of Masonry, the nearer we approach to remote antiquity, will our system in consequence become the more pure."†

Those who truly style themselves "ancient York Masons," are the only symbolic Freemasons acknowledged by the sublime Freemasons of the Northern and Southern jurisdictions of these U. States, sitting at their GRAND EASTS—the cities of New York and Charleston, S. C. The Supreme Grand Councils presiding in those jurisdictions, have respectively and by formal votes, decided to acknowledge no others as proper candidates for admission into our eminent or sublime degrees. Let it be understoood, however, that we do not repudiate members of Lodges working in "the modern or French rite," as it is termed, who, like the "Pythagoras" and "Union Francaise" Lodges of New York, retain the landmarks of the York rite, and hail from a Grand Lodge of Ancient York Masons. The superadded ceremonies in the three degrees named, which obtain in "the modern rite," do not furnish the ground of our objection, but the *omission* of certain essentials which characterize "ancient Craft Masonry," and to remove which is to undermine the very foundations of the venerable fabric which every Freemason who has at heart the true interests of the Order, will strive to preserve in their original purity and integrity. This is one of the grave reasons that have induced the decision referred to.

It is well known that there are quite a number of "rites," or more properly speaking, "systems" of degrees which have been invented at different times and

*There has been no Grand Lodge at York for half a century.—ED.

†Dr. Robert T. Crucefix.

in different parts of the world. I shall not now even enumerate, much less analyze them. I will barely remark, that not one of them is over sixty years old, and they are, for the most part borrowed and presented in a garbled and spurious form, from the degrees of "the ancient and accepted rite," which was established in this country and in the West Indies, in 1762, and in 1767, at the city of Albany, N. Y., and shortly after in other parts of this continent. This is the rite now being planted at this Orient—the City of New Haven. It consists of 33 degrees, including in the enumeration the three symbolic degrees. These three in this country, and in every country where symbolic or blue Masonry has been regularly established, and in operation, we forego all right to take under our jurisdiction. As before intimated, worthy ancient "York Master Masons can alone be candidates for the Ineffable mysteries conferred in our Lodges of Perfection; which constitute the first class in our series of degrees. And these, with the ancient chivalric and official degrees conferred in Councils of Princes of Jerusalem, constitute all that is genuine and necessary to render a Brother accomplished in "Ancient Craft Masonry." Most of the other degrees in our rite, are called "Modern," because they are so comparatively speaking, having been instituted during and shortly after the so called "holy wars," and are essentially Christian, but by no means sectarian, in their character.

The Scotch Masons justly pride themselves upon their strict adherence to the ancient regime. Their ritual and lectures of the three St. John's degrees, are extremely short, yet comprehensive. All their teachings are delivered in the most general terms. There are no minute details of old and characteristic traditions relating to ancient Craft Masonry; no diversified and erudite illustrations or explanations of our true caballa, allegories and well known symbols; nothing showing the connection between the mystic *colleges* of remote antiquity and the *Lodges* of modern days. All these defects or omissions we profess to have remedied in the degrees of "the Ancient and Accepted rite" which we cultivate. The English and American lectures, particularly the former, are more full and perfect on a few points than those which obtain elsewhere, but not so completely satisfactory to the enthusiastic Freemason, the studious Freemasonic antiquary, or any genuine Brother who desires to know the rationale "*et causas rerum*," and to become accomplished in the royal art and science, or who is not content to remain a part of that "darkness" which "comprehendeth not" the great light.

In the ancient "Order of Harodim," established in England, and in the national Order of Scotland, engrafted upon the system founded by the illustrious BRUCE, many of the most material of these omissions were supplied. I am of opinion that for analagous reasons, predicated on the fact last named, our "sublime system" was denominated in Europe "the rite *Ecossais*," (or Scotch)—a name by which some of the continental Freemasons still distinguish us.

The investigating Brother, not yet an adept, will discover or think he discovers, anachronisms, incoherencies and apparent contradictions in our caballa and illustrations. But to cast obloquy on our Order on this account, affords prima facie evidence of a want of thorough and philosophical research. The Bible abounds in parables, which are correctly defined to be "fables conveying instruction." We, too, have our allegorical and symbolical teachings, oral and dramatic. We love to remember the days of old, the years of many generations, to inquire of former ages and prepare ourselves to the search of our fathers. Shall they not each us and tell us, and utter words out of their *heart?** Germane to this subject is the remark of our erudite Brother Archdeacon Mant: "Whereas the heathens had taught some of their doctrines by the application of *a fable* to their purpose, the wisdom of the pious Grand Master of the Israelitish Masons, took advantage of a *real circumstance*, which would more forcibly impress the sublime truths he intended to inculcate, on the minds of the Brethren." The marvel is not or should not be, that inconsistencies, and I may say, seeming absurdities, have become mixed up with our traditions, but that there should be no more of them, when we reflect that these traditions have been handed down orally through

*Deut. xxxii. 7. Job, viii. 8.

so many generations. In the lower degrees, it is too often the practice to leave too much to the ignorance and undisciplined imagination of the presiding officers. Many who are appointed teachers of our mysteries, seem to exercise little thought or common sense in the exercise of their duties; and like the mechanical artist devoid of genius, servilely copy the defects and errors of their instructors, and, misunderstanding, *pervert* and torture into unmeaning nothingness the most beautiful truths communicated to them. I should say much more if I were not afraid of being heard by those who are uninitiated; because "men are apt to deride what they do not understand; and the ignorant, being not aware of the weakness of their minds, condemn what they ought most to venerate.*"

The fate which has attended our traditions, is not a singular one. In the traditions regarding the early histories of ancient nations, as recorded by Herodotus and other standard authors, we find analagous admixtures of fables and perversions of facts. As in the legends of Freemasons, so in those of nations of the most remote antiquity, a less than a Lord Bacon† can readily discover that such legends are not the invention of ignorant imposture, as many, unlearned and vulgar, imagine, and some plume themselves on having, as they absurdly suppose, discovered, but a most *ingenious contrivance to convey important facts and wholesome truths by veiled types and allegories.*

It betrays ignorance and defective research to argue, that the first three degrees as we now have them, contain *the whole* of Freemasonry. Within the last two hundred years, there was a time, when in a certain part of Europe, all the secrets of those three degrees were communicated in one ceremony. From the premises furnished by this isolated fact, we would arrive at the sophistical conclusion that there is *only one legitimate degree* in Freemasonry! It would be manifestly improper on any public occasion, as it is and should be inconsistent with my design on this occasion, to particularize on this point. Suffice to say, that separate and distinct traditions and consequent truths and duties, form the groundwork of the different degrees: to mix and blend which together, would render the whole a confused and unintelligible mass. It would, indeed, be morally impossible to teach a tithe of what relates to our Institution, and which every zealous and true Brother would desire and ought to know and understand, in the usual period allotted to confer the three degrees in question. Some of our degrees are only honorary and official, and bear no comparison in number with those cultured by our ancient Brethren. Among our most ancient Brethren the Egyptians, the mysteries were communicated in ninety or more distinct ceremonials.

The Master's degree was instituted before the Dionysian artists (of whom Huram,‡ or Hiram, was one,) arrived at Jerusalem. The Dionysian mysteries may with propriety, be termed Gentile, while the same mysteries modified by Solomon, deserve the name of Jewish. How absurd the error of the Prussian Masons, to exclude the Jews from their Lodges! This remark is applicable to the Ineffable degrees also, which are founded on occurrences which took place at the time of, or shortly after, the building of the first temple; and at the same time our teachings are intimately connected with the Dionysian, the Elusinian, the Essenean, and Pythagorean mysteries; which have all one common origin, and were all less corrupted and are now less perfectly understood, than many flippant writers would have the world believe. All genuine Freemasonic degrees, whether ancient or modern, have a strict and unmistakeable reference to the act, as well as the art or science of *building*. The *sacred structures* of modern as well as of olden times, in their numerous and minutest parts, ornamental as well as useful, from their chief *corner stones* to their highest *pinnacles* pointing

*St. Cyril, A. D. 412, in his 7th Book against Julian.

†See his "Wisdom of the Ancients."

‡From Urim, or light.

heavenward, are all made tributary to the symbolization of our mystic Order.* It is nevertheless true that in the most remote times, even as in the present, the preservation of the arts and sciences, was not the exclusive object of Freemasonry. The doctrines of the unity of the Godhead, the knowledge of the true God, (whom the multitude ignorantly worshipped,) his nature and perfections, and the doctrines of life and immortality beyond the grave, and of universal love, were taught in our mysteries; that *love* which is real Christianity, has ever been and is now the grand object of our Order in all its departments. We fraternize with our Brethren of every nation who possess the religious sentiment, no matter under what name. "To do justly, love mercy, and walk humbly with God," is the requisition alike of Freemasonry and true religion. Love to God, or piety; love to our neighbors, or charity; and duty to ourselves, or self-perfection, is the *religio* or *tie* which binds us together. We consider that *faith* the soundest which serves to foster "love to the Brethren." Where Freemasonry exists in its genuineness, it will stand this test. Faith and love when of God, will be in *unity*. What is true of Freemasonry in general, is true of that department of it with which we are now engaged.

> "To works of *art* her merit 's not confined,
> She regulates the morals, *squares* the mind;
> Connects with care the sallies of the soul,
> And points the tide of *passion* where to roll.
> On *virtue's* tablet marks her moral rule,
> And forms her Lodge *an universal school.*"

Said our sublime and Rev. Br. Dalcho, "I know of no institution in which *benevolence* so pure, and *philanthropy* so disinterested, are taught in obedience to the command of God, nor where, but in the gospel, the *social* and *moral* duties are enforced by such awful sanctions, as in the Lodges of the Brotherhood." If it is our province to inculcate religious and moral precepts, we pretend to no *exclusive* powers or rights in this respect—at the most to such only as are co-ordinate with, though independent of, other institutions. We propagate our tenets by establishing Lodges and giving instruction therein on our peculiar plan.

The worshippers at our altars must come voluntarily, or not at all. They must be inspired with a sincere desire to be duly *called by legal authority to act with zeal and integrity in an exalted department of Freemasonry, to participate in the dignities and privileges of Prince Masons.* To all such, if they have the well known necessary pre-requisites, we will cheerfully open the portals of our temple, conduct them to its inmost penetralia, its most secret vaults and its highest stories.

"As a test of our true prosperity, we place more reliance upon the *quality* than the *quantity* of our members. We hope never to forget, that genuine Masonry is *unobtrusive;* that in its true spirit, it is pure as the dew of heaven, free and refreshing as its vernal breezes, a divine manna *for the clear-sighted* to gather, every one according to his own taste, *some more*, and *some less;* giving freely, as we freely receive, without forcing on any what in its primitive purity best recommends itself. Viewing Masonry in this, its true character, we shall continue, as heretofore, to pursue without obtrusion the even tenor of our way, avoiding, as professors, teachers and regulators of our sublime Order, the unbecoming practice of attempting to make proselytes."†

"What remains for us to do?" but that all the days of our lives we should

*As one among the many coincidences between ancient and modern sacred architecture, I would refer the inquiring Brother to the hieroglyphical figure or device called "vesica piscis," (Designa circino invariato tres piscium vesicas) which prevailed in the middle ages. This device entered into the design of the central room in the great Egyptian pyramid, constituted a sign of recognition among the epopts, and was connected with the entire train of Masonry which that pyramid embodied and comprised.

†See Circular issued by the Northern Sup. Gr. Council of the U. S., on the 1st May, 1845.

practice virtue, fly vice, and abide in *the house of* JEHOVAH with pious awe, and in solemn *silence work at his holy Temple!*

"Let us extol Him who rideth in the heavens by his name JAH, and rejoice before Him."

"A father of the fatherless, and a judge of the widow, is God in his holy *habitation.*"

"He has given us the *treasures* of darkness, and the *hidden riches of secret places.*"

"He setteth the solitary in families. He bringeth out those that are *bound in chains.*"

"Our ELOHIM, in Thee will we trust." "Be unto us STRENGTH, a refuge, a fortress, and deliverer." "His *truth* shall be our shield and buckler." "May we dwell in the *secret place* of the Most High, so that we may abide under the shadow of the Almighty."

"Teach us so to *number* our days, that we may apply our hearts unto WISDOM." "And let the BEAUTY of the Lord be upon us. Establish Thou the *work* of our hands; yea, the work *of our hands, establish* Thou it." "So mote it be."

CORRESPONDENCE.

Mansfield, La., July 16, 1848.

BR. MOORE:—*Dear Sir:*—Perhaps it may not be uninteresting to you, to receive a few lines on the Masonic doings at Fort Jessup, the place where American troops formerly quartered; and to learn that our beloved cause is prospering there. Fort Jessup and the vicinity may be considered as actually rising, and the inhabitants thereof in a state of moral advancement. It argues well for any people when they freely come forward, and, in the mystic tie, bind themselves to that Order, whose tenets are Brotherly Love, Relief and Truth; and whose cardinal doctrines, Faith, Hope and Charity. This old military depot is situated in Sabine Parish, where a Lodge of ancient Free and Accepted Masons has been organized and called after the name of the Parish, and is working under a dispensation from the Louisiana Grand Lodge of A. Y. Masonry. This, so far as my knowledge is concerned, is the first body of Masons established in the State, apart from the city of New Orleans, which has obtained authority to work from the new Grand Lodge. At the first communication, six petitions were handed in for initiation. At the second there were present and assisted in the labors, Br. Norman and myself, from the Lodge at this place; Br. Weatherhead and Rev. Mr. Warriner, W. M. of Milam Lodge, Texas. In order to secure the assistance of their visiting Brethren, as well as being induced by the great amount of labor on hand, the Lodge proceeded to initiate, pass and raise five of the candidates whose petitions had been acted on. At the same meeting, thirteen applications were received for admission into our Order. Five others have since been initiated.

It was pleasing to notice that the Lodge were determined to have among them none but men of substantial morals. One of the applicants for initiation into our Order, had been occasionally in the habit of "spreeing," but was, in other respects, unobjectionable; and they would not, for a moment, entertain his petition till he had given a solemn pledge that he would do so no more. The communication was one of great interest—a more complete blending of hearts and minds I never saw. It would have done *your good heart good* to have been present and participated in our labors on that solemn and interesting occasion. To see an aged Brother arise, after the ceremonies of initiation were over, and embrace his son, with tears of joy starting from his eyes, was enough to convince any body capable of being convinced, that there is *something excellent* in Masonry, which cannot be described. It may be *felt*, but not told.

The following are the officers of the Lodge:—Rev. J. N. Hammill, W. M.; S. Phifer, S. W.; J. D. Tucker, J. W.; J. Harris, Treas.; J. B. Stoddard, Sec.; C. Beck, S. D.; J. H. Thompson, J. D.; Rev. N. J. Alford, Chaplain; S. W. Camp, Tyler.

Yours, truly and fraternally, A. S. FLOWER.

Lafayette, Ala., June 20, 1848.

COMP. MOORE,—The noble cause of Masonry here is progressive. We are adding to our numbers gradually persons of good morals and high respectability, such as we doubt not will make good Masons, and take great pleasure in conforming to all the ancient usages and customs of our time-honored Institution. Our Lodge (Solomon's, No. 74,) will celebrate the anniversary of St. John the Baptist, on the 24th inst., by a procession, address and dinner, the latter to be paid by subscription. I am not in favor of drawing on our Lodge fund for such purposes, preferring that it should be held for the relief of worthy Brethren, their widows and orphans. We shall organize a Chapter in this place next month, by the name of Concord Chapter, No. 37.

Yours, fraternally, J. W. BACHELDER.

Clarksville, Tenn., July 14, 1848.

BR. C. W. MOORE,—The Lodges and Chapters of this part of the world were never more prosperous than at the present time. The membership is increasing in all that I know, and it may in truth be said that the elevating influence of the principles inculcated by the Order are seen and acknowledged by all the intelligent and unprejudiced of the uninitiated. I hope you will not consider it flattery when I say that the Magazine has done much, very much to bring about this result. The Masonic information diffused through its columns is diffused through no other periodical, and without it we should be destitute of most invaluable information. I hope your subscription will be so enlarged as to justify you in increasing its size.

Truly and fraternally, E. HOWARD.

Frederickton, N. B., Aug. 10, 1848.

SIR AND BRO.:—I have the pleasure of informing you that the Craft in New Brunswick is still increasing in numbers, and steadily advancing in public estimation.

A new Lodge, No. 811, has recently been chartered for Woodstock, about sixty miles above Frederickton, where, also, a Lodge was formerly in operation, but yielded to the simoom of antimasonry.

We have commenced the erection of a Masonic Hall in Frederickton. It will be a plain but appropriate building, and entirely suited to our purposes. The lower part is designed for public lectures, &c.

Respectfully, your ob't serv't, ROBERT GOWAN.

R. W. CHARLES W. MOORE, Esquire.

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Penn Yan, N. Y., 1847.

Bro. Moore,—I am requested to ask the two following questions, to which answers are respectfully requested in the Magazine:

1st. Can the degree of Royal and Select Master be conferred in the Chapters in this State by those in possession of them; and how many of each are required to be present to confer the degrees?

2d. Is a Brother who has regularly received the degree of Past Master, eligible to the post of Master of a Lodge, without having served as a Warden or Master, aside from any express constitutional provision?

The "Ancient and Honorable Fraternity" continues to grow and flourish in our midst. A new Lodge has been recently established at Dundee, Yates co., 14 miles from us, known as "Reading Lodge, No. 223."

Yours, fraternally, John L. Lewis, Jr.

1. There formerly was a Grand Council in the State of New York. If it is still in existence, it would not be competent for the Chapters to confer the R. and S. degrees. Otherwise, it would be.

2. We are inclined to the opinion that the usage in this country, at least, has established the principle, and that he would be eligible. This, however, was not the ancient practice; but the rule seems not to be very positive.

We owe our correspondent an apology for neglect.—Ed.

Kingston, Canada, July 18, 1848.

Br. Moore,—I am happy to say that the Craft flourish in Kingston. St. John's Lodge is not going backward. The Duke of Leinster Lodge is also in full work, as also the Meridian Lodge, attached to the 20th Regt., now in garrison here. A Chapter is attached to St. John's—also flourishing.

Yours, &c., S. D. F.

Warren, R. I., July 3, 1848.

Br. Moore,—Excuse me for intruding upon your time for a few moments. I have been studying Masonry to the best of my abilities, and now want to know how far Ancient Masonry goes;* and whether you consider the Royal and Select Masters' degrees as essential to the completion of the Temple?†—Secondly,—Is a Master Mason eligible to a Lodge of Perfection, without going through the Chapter? My reasons for asking the last question are, that in your Magazine, vol. vi., No. 5, I found a list of Masonic degrees, with a note referred to from the list of degrees in the Lodge of Perfection, saying, "*these start from the Master's.*"‡ By answering the above, you will oblige

A Young Master Mason.

*Ancient Craft Masonry consists of the first three degrees. There are innumerable other degrees, more or less ancient,—some going back, in their ritual, even as far as the Temple of Solomon. To discuss the credibility of these, and to attempt to separate the grain which lies buried amid an interminable load of chaff, would require more time and room than we can give to the subject. We recommend our correspondent to continue his studies, and to read such works on the subject as are most reliable.

†The Royal and Select Masters' degrees, in their ritual, are connected with the completion of the first Temple, and are illustrative of that event.

‡In the Northern, and we believe the same is true of the Southern Jurisdiction, none but R. A. Masons are admitted to a Lodge of Perfection. Prior to the present arrangement of R. A. Masonry, the case stood differently, and M. M. were admitted. We think they are, at this time, in Europe. The degrees, however, start from the M M., and so count, without any other reference to the Chapter, Councils, or Encampments, than that intimated.

Hickory Grove, Crawford co., Ga., July 19, 1848.

Bro. Moore:—* * I will only add that the cause is prospering, and at no anterior period has the Institution of Masonry occupied so elevated a position in this State as at the present time. As much can be said of its practical effects in the moral improvements of its members, as of its increasing popularity. One only evil threatens us, and that is, in too many instances the door of initiation is too wide. Yet a radical improvement in this particular is manifest in most of the subordinate Lodges in the State.

Yours, fraternally, P. L. J. M.

Pontotoc, Mich., Sept. 9, 1848.

Br. C. W. Moore,—*Dear Sir*—* * Our Lodge is in a most thriving condition, and our members are composed of the most valuable and respectable of our citizens. We commenced with just a sufficiency to constitute a Lodge, and we now number nearly forty, if not more; and I do not know that I ever saw a place where the true spirit of Freemasonry was so visibly displayed as among us. Our new building is nearly completed, and as soon as it is, we will have a Chapter among us. I have now for a twelvemonth or more, been a constant reader of your Magazine, and permit me to return you my thanks for the great pleasure and the information derived therefrom. With many wishes for the continued success and prosperity of your valuable work, I remain Sincerely and fraternally, yours, G. R. Freeman.

MASONIC INTELLIGENCE.

MAINE.

The Grand Lodge of Maine held its annual communication at Portland, in May last. The session was opened by an interesting address by the Grand Master, from which we make the following extracts:

PROSPEROUS STATE OF THE INSTITUTION.

How full, even to overflowing, should be our grateful hearts, when we contrast our present prosperous and happy state as a Fraternity, with what it was when, only five years since, less than a score of us met within these walls to mourn over our almost deserted altars, during the dark reign of Anti-Masonic calumny and persecution, and, if possible, devise some means of leaving in competent hands the treasure confided to our care. Some of you, my Brethren, must well remember the occasion with the most lively emotions, for it was the organizing, as it were, of the "forlorn hope." Clouded, indeed, was our "canopy;" thick darkness covered all our skies, from the zenith to the horizon. All was dark, save the faint glimmer from the altars of *three only* of our fiftyeight Lodges.

Yet though all was disheartening, though in a less sacred cause the stoutest heart would have quailed, I must bear you testimony that your faith failed not. Though but three glimmering tapers remained, the mystic number was unbroken. You resolved to trim your lamps and let light shine; your banner was unfurled, your sails loosened to the breeze, and the ark confided to the care of Him who doeth all things well. Behold your ample reward! More than forty of our old Lodges have revived, and new ones have been instituted, from whose altars the illuminating ray shoots forth. Well may we rejoice, my Brethren, that the

"winter of our discontent" is made "glorious summer" by the Son of Righteousness in whom we trust.

We rejoice as Masons in the prosperity and extension of our sacred rite, whose effect is to make most men better and no man worse. We rejoice as citizens, that, with the revival of Masonry, vice, which had so run riot over our land during the suspension of Masonic labor, has evidently received a check, and the cardinal virtues, so impressively taught in our ritual, are no longer in danger of being submerged in the torrent of intemperance and ruin that had so deluged our beloved land. We rejoice to see our Brethren engaged, and in the front ranks of every good work calculated to ameliorate the condition of man, as well as in their readiness to attend at the well known sound of the Gavel, and assist in bringing to the true Masonic light "good men and true," to whom we may with safety commit the keeping of our Masonic Tabernacle on earth, when we shall be called to put off this tabernacle of clay, as we humbly hope, to that spiritual tabernacle—"that house not made with hands, eternal in the heavens."

GENERAL GRAND LODGE.

In addition to the usual amount of local and peculiar business in our sister Grand Lodges, many matters of interest to the Fraternity at large have received considerable attention. I have neither the time nor ability to examine into and lay before you a digest of these matters in such manner as I could wish; but trusting that our Committee on Foreign Correspondence will make up for my deficiency, I will glance at some points which I deem most important.

First in order, perhaps, is the project of forming a Grand Lodge of the United States. We have heretofore held this Grand Lodge aloof from this important matter; but, as a Convention has been held, a Constitution reported, and forwarded to the several Grand Lodges, the subject seems now, if never before, to require calm and deliberate action. Differences of opinion exist as to the usefulness of such a general Grand Body. These should be examined with great care or evil instead of good may come of the agitation of the question. For myself I regard the formation of such a Body as proper and advantageous to the cause, provided all will come into the arrangement harmoniously, but not otherwse.

INITIATION OF SOJOURNERS.

I perceive that controversies have arisen between some of our sister Grand Lodges, in consequence of conferring the Degrees in a subordinate Lodge upon those who were mere sojourners at the time and place when and where accepted. That this, in some cases, may have been done inadvertantly, may readily be supposed; and I take this occasion to put my Brethren of our subordinate Lodges on their guard against a practice so manifestly wrong.

EXPULSIONS FROM CHAPTERS AND ENCAMPMENTS.

Another doctrine of the day, which I am happy to believe prevails but to a limited extent, is, that expulsion from a Chapter or Encampment is an expulsion from all the privileges of Masonry. I trust that our Brethren, before adopting any such sentiment, will look well to their By-Laws, which guarantee to every member of a Lodge a fair and impartial trial by his Lodge before he can be deprived of any one privilege which he became entitled to when he became a member of it. And while I cherish a most ardent attachment to what are called the higher Degrees and Orders of Masonry, far be it from me to suppose that Master Masons are so incompetent to the management of their Lodges and members as to require it to be done for them by proxy.

PUBLICATION OF REJECTIONS.

I perceive that many of our Grand Lodges adopt the practice of publishing the names of candidates who have been rejected. With much respect for their opinions, and without assuming any right to dictate, I must take this occasion to say

that I think such a practice decidedly wrong. I believe it to be a well settled rule among Masons, not to do any man harm if we cannot do him any good. And it would indeed be a work of supererrogation to arrogate to ourselves so much perfection as to say that we always judge rightly, and never reject a worthy candidate.

BUSINESS OF MASTERS' LODGES.

The question has arisen in some of our Lodges, whether business should be transacted in any other way than in a Master Masons' Lodge. It seems to me, for reasons which, upon reflection, will be obvious, to every Master Mason, that all business, other than the work and Lectures appertaining to the two preceding Degrees, should be done in a Masters' Lodge; and this practice I am happy to believe has generally obtained in our State, and is perfectly in accordance with our By-Laws, which admit none but Master Masons to membership in a subordinate Lodge.

From the proceedings of the Grand Lodge, we extract as follows:

PHYSICAL QUALIFICATIONS OF CANDIDATES.

R. W. Bro. Humphreys submitted to the Grand Lodge the question "whether a man deprived of his right hand, can properly be initiated into Masonry?"

Referred to Bros. Thompson, Williams and Winslow, who subsequently reported, in the language of a Committee of the Grand Lodge appointed last year to consider a similar question:

"That when the deformity of the candidate is not, in the opinion of the Lodge, such as to prevent him from being instructed in the arts or mysteries of Freemasonry, or does not amount to an inability honestly to acquire the means of subsistence, the admission will not be an infringement upon the Ancient Landmarks, but will be perfectly consistent with the spirit of our Institution."

The report was read and accepted.

GENERAL GRAND LODGE.

The Committee regret to find that the unhappy controversy, in regard to jurisdiction, between the sister Grand Lodges of Louisiana and Mississippi is not yet terminated. Whatever may be the merits of the argument on either side of this controversy, there are manifested by each party some of those excrescences of human frailty and passion which suggest the necessity of a more free use of the Gavel, and a more liberal exercise of Faith, Hope and Charity. The existence of such a protracted controversy between the Grand Lodges of two adjacent States, as well as other valid reasons, is fitted to urge upon the attention of the several Grand Lodges of the United States a full and immediate consideration of the expediency of the establishment of a GENERAL GRAND LODGE. This subject has already engaged the attention of several Grand Lodges, and been partially discussed and passed upon by some of them, and has already been commended to your notice by our M. W. Grand Master in his annual communication, and your Committee would express their conviction that this subject deserves to be carefully examined at this session of the Grand Lodge.

The subject is one of vital and commanding importance to the welfare of the Order now, and will be increasingly so in view of the multiplication of Lodges and the rapid increase of members. Such a confederation of the Grand Lodges of the States of our American Union, would have a happy influence in extending the fraternal intercourse of good men in all sections, and contributing to the harmony and stability not only of Freemasonry, but of all the social, civil, and religious Institutions of our common country. Such an organization would put the Lodges of this country on a similar basis with that of the Chapters and Encampments; and afford the most direct and practicable mode of correspondence with the *Ancient and Honorable Masonic Bodies* in other countries, thus bringing into actual and early communication all the branches of the Masonic Fraternity throughout the world. Would not such an intercourse, endeared by the cement of fraternal affection, be a delightful spectacle in an age like this? And is not

the way preparing for it, in the providence of God, even in the convulsions and revolutions which now shake the Eastern Hemisphere? Such an affiliation and intercourse of the Masonic bodies throughout the world might contribute largely to the progress of humanity, the diffusion of Light and Love, the peace of the world, and the reign of universal Benevolence. It would tend to these results by its influence in settling disputed questions of jurisdiction, harmonizing discrepancies in the symbols, languages and usages of the Order, and removing the remaining rubbish around our temple walls, accumulated during years of inaction and neglect, or by which Vandal hands have sought to hedge up the way of access to our doors, and make them inaccessible to "poor, blind candidates," or cause to stumble those of our Craft who should presume to pass and repass without the necessary due-guards and appropriate qualifications.

The limited time afforded the Committee, and the length of this report, prevent a particular notice of several questions and usages of some importance which have been discussed in some of the Grand Lodges, and which the judicious action of a Supreme Grand Lodge might happily remove or diminish. Such questions may properly claim the attention of those who shall hereafter be entrusted with the correspondence of the Lodge.

The Committee, to whom was referred the Grand Master's Address, made a report on so much thereof as relates to the establishment of a Supreme Grand Lodge of the United States, and recommended that the Grand Lodge approve the measure.

Which report was read and accepted.

Whereupon, after due deliberation, it was

Resolved, That this Grand Lodge ratifies and approves the Constitution for a Supreme Grand Lodge, reported by the Convention, holden at Baltimore, (Md.,) on the 23d day of September, 1847.

CONNECTICUT.

We have received a copy of a part of the proceedings had at a special session of the Grand Lodge of Connecticut, held at New Haven, on the 12th Oct. 1847. The business of importance transacted, was the adoption of a system of work and lectures for the Lodges in the State.

The Grand Encampment held its "annual assembly" in May. We notice nothing in the proceedings of general interest. Sir Eliphalet G. Storer, of New Haven, was elected Grand Master. There are three Encampments in the State.

The Grand Chapter also held its "annual convocation" in May. The committee on foreign correspondence, in reference to the papers committed to them, hold the following language:

"These proceedings are full of interest, and show conclusively that Royal Arch Masonry throughout the whole extent of our country, is in a very flourishing and healthy condition. New Chapters are being created, dormant Chapters are reviving and brushing up their implements, annulled Chapters are asking for a renewal of their charters, and the work of re-building the waste places and making darkness light, and crooked things straight, appears to have engaged the attention and enlisted the energies of our Companions in every direction. Michigan has sent us her first annual greeting in the Royal Arch degree, and we would reciprocate the token, and welcome her into the circle of Grand Chapters, who are indissolubly bound together by "the mystic tie" of companionship—"a cord not easily broken." Your committee, in behalf of the Grand Chapter, most highly appreciate the courtesy of the several Grand Chapters and other bodies who have favored us with such valuable and encouraging information as to the condition and standing of this ancient and honorable Order."

This branch of the Order seems to be in a flourishing condition in the State. Returns were received from fifteen Chapters. Our excellent Comp., Wm. E. Sanford, was elected G. H. Priest.

The Grand Council held its "annual assembly" on the same day. The meeting was well attended, and returns were received from six Councils. Comp. David Clark was elected Th. Ill. G. M.

MICHIGAN.

We have received a copy of the proceedings had by the Grand Lodge of Michigan, at its last annual communication, and give below such portions as we have room for. The following is from the Grand Master's Address:

PROSPECTS OF THE ORDER.

A retrospect of the transactions in the Masonic world, for the past year, both at home and abroad, cannot but fill to overflowing the heart of the philanthropist, while he beholds the progress of the Masonic Institution, in dispelling the moral darkness which has brooded over society, and introducing in its stead the life-giving light of brotherly love, relief and truth. Where are the enemies of our Masonic Peace? Where are those misguided and deluded men, who, in years gone by, obtruded themselves into our Halls, desecrated our sacred altars, and destroyed the fair proportions of our Masonic Edifice? They are gone—all gone, and sunk into oblivion. Many of them have gone to their graves unhonored, and the memory of the survivors will perish and be forgotten, as Freemasonry advances in her triumphant march. Only let the members of our Fraternity be true to themselves—let them cultivate assiduously the noble tenets of our profession—let them invariably practice, out of the Lodge, those duties which are inculcated in it—let community at large see that we are, in truth, what we claim to be; and the day is not distant, when a Freemason will be hailed as the benefactor of our race, and our Institution admitted second to none of human organization. May our Supreme Grand Master above hasten a consummation so devoutly to be wished!

I have not, during the past year, been an uninterested spectator of what has been doing in our sister Grand Lodges. I have witnessed, with the liveliest emotions of joy, the onward march of our Order every where—more particularly, the untiring efforts which are making to elevate the intellectual, as well as moral condition of the children of our Brethren, by establishing schools and seminaries of learning under Masonic patronage and government. But as these matters more appropriately belong to the committee on Foreign Correspondence, and will be brought to your notice by the able chairman of that committee, I shall confine myself, in my remarks and in the suggestions I have to make to you, to a report of my official acts, and to recommendations peculiarly applicable to our own jurisdiction.

In a review of domestic transactions, there is much, very much, to gladden and rejoice the heart. On every side, our older Lodges are prospering almost beyond a parallel; and new Lodges are springing up, diffusing light, and dispensing the benefits of our time-honored institution far and wide.

NEW LODGES.

I have, since our last communication, granted the following dispensations to form new Lodges, to continue until our present communication, viz: To Brother Paul B. Ring and his associates, to form a Lodge at Jackson; to Brother John T. Haynes and his associates, to form a Lodge at Coldwater, Branch county; to Brother John Barber and his associates, to form a Lodge at Adrian, Lenawee county; to Brother H. N. Baldwin and his associates, to form a Lodge at Janesville, Hillsdale county; to Brother Joseph Sibley and his associates, to form a Lodge at Marshall, Calhoun county; to Brother Charles M. Eldredge and his

associates, to form a Lodge at Pontiac, Oakland county; all of which have been organized, and several of them, as I am informed, have done a prosperous business.

FIRST MASONIC BUILDING IN MICHIGAN.

On the 24th of June, many of our Brethren from different Lodges, united with our Brethren of Stoney Creek Lodge, in celebrating in an appropriate manner, the anniversary of St. John the Baptist, at that pleasant little village. The weather, though warm, was pleasant, and our Brethren, with their wives and daughters, poured into the village in great numbers until mid-day. Every place was filled. It was truly a day of joy and gladness; one which will long be remembered in our jurisdiction; an era on which was laid with Masonic rites the corner stone of the first Masonic building ever erected in this State. In performing these solemn ceremonies for the first time, my heart was filled with devout gratitude to our Supreme Grand Master, that I was permitted to assist in performing an act so auspicious, so cheering, and one which will live green in the memory of posterity, long after we shall be gathered to our fathers. And it is my most fervent wish that, as Masonry shall rise, advance and flourish, we may live to see many corner stones laid, not only for Masonic halls, but also for edifices under Masonic rules, devoted to the cultivation and improvement of the intellects of the children of Masons.

UNIFORMITY IN WORK.

A subject of deep interest to the prosperity of our Masonic institution is to secure a uniformity of work and lectures in our subordinate Lodges. This should not be lost sight of; and I know of no way the object can be attained with so much certainty as by securing the services of a competent Grand Lecturer. That our efforts in this regard have signally failed the last year, ought in no wise to discourage us. We certainly have among us Brethren who are not only capable, but who are willing, to conform to the edicts of the Grand Lodge.

ACCESSION OF MEMBERS.

There are some among us who believe that the prosperity of a Lodge is indicated by the number of its members; and hence, to increase the numbers, too little regard is paid to the character and qualification of the candidate proposed. He is accepted with little or no inquiry as to his qualifications—hurried through the degrees—often proves a Masonic dwarf, and sometimes a curse and disgrace to the Institution. To avoid such and kindred evils, I would recommend that the character and qualifications of candidates be most thoroughly scrutinized. Let them be men not only without reproach, but also men of capacity, capable of acquiring a suitable knowledge of the work and lectures. This will secure intelligent as well as good Masons.

CONFERRING DEGREES.

Another evil which is doing mischief to the Order, is the custom among some of our Lodges, of conferring subsequent degrees before the candidate has made suitable proficiency in the preceding. It is not unfrequent that the three degrees are conferred in quick succession—with simply the ceremony—not so much as giving the lectures in open Lodge. Such a course is, in my judgment, unconstitutional, and an actual fraud upon the candidate. In some parts of the Masonic world, where Masonic knowledge and intelligence are properly estimated, a candidate is obliged to stand on one degree a year. And, in our own country, it is made the law in some Lodges, that he shall stand three months on each degree. But, in my view, time is not so important as diligence. One candidate, by diligence, may be qualified to advance in a week, while another may never qualify himself. It is, therefore, better left as it now stands—only some plan should be devised and strictly adhered to—either to have a Committee in each Lodge whose duty it shall be to ascertain and report the progress of candidates, or have them examined in open Lodge.

Some of our subordinate Lodges have established two regular monthly meetings—and some have gone so far as to assemble on the day of the regular, and adjourn to another day—and call this adjourned day a regular, and allow ballotings for candidates and all other business of a regular meeting to be done on the adjourned day. This latter practice is a violation of the spirit of our constitution. Such practices have the effect to introduce candidates in a hasty and inconsiderate manner, and in this way often to bring disgrace upon, and introduce difficulty and dissention into, the Lodge.

I would recommend that we provide, by resolution, that there shall be but one regular monthly meeting, and that every candidate for Masonry shall be proposed at a regular meeting, and shall not be balloted for until the next regular. In this way, ample time will be given for suitable investigation and inquiry.

LODGE JURISDICTION.

Another subject claiming your early attention, is the establishment of the local jurisdiction of subordinate Lodges. If this jurisdiction is not defined by some definite boundaries, the time is not distant when great dissatisfaction will arise by the encroachment of one Lodge upon another, in the admission of members, and other matters calculated to create bad feeling, and to interfere with proper government.

CONCLUSION.

Having now gone through with what I proposed to submit for your consideration, allow me in all kindness and affection to urge you to the assiduous and faithful discharge of your duties as a Grand Lodge. Remember that you are not acting for yourselves alone, but for posterity. On your careful and cautious legislation in a great measure rests the prosperity of the Institution and the happiness of its members. The light which you exhibit may serve to enlighten the path, not only of those who shall come after us, but also of sister Grand Lodges who are walking side by side with us in the pursuit of knowledge, philanthropy and benevolence.

The following resolutions embody the essential portions of the proceedings; with the exception of the able report of the Committee on correspondence, which we hope to find room to notice in our next:

LODGE MEETINGS.

Resolved, That no Subordinate Lodge under this jurisdiction, shall hold more than one regular communication in each lunar month, except the festivals of the St. Johns, and that no candidate shall be balloted for in less than ten days after his petition shall have been referred.

CONFERRING DEGREES.

Resolved, That the conferring a degree on a candidate before he has made suitable proficiency in the preceding degrees, or, at least, has been instructed in all of the lectures in the preceding degree or degrees, is a fraud upon the candidate, and a violation of the principles and constitutions of Masonry.

REGALIA OF THE MASTER.

Whereas, it is understood by members of the Grand Lodge, that presiding officers of some of the Subordinate Lodges under the jurisdiction of this Grand Lodge, have been in the habit of presiding in said Lodges with a regalia foreign and entirely unknown to many of its members, therefore,

Resolved, That no presiding officer, in any Subordinate Lodge within the jurisdiction of this Grand Lodge, is entitled to wear any other regalia except that of a Master Mason; and any attempt to introduce any other, is an innovation upon the long established usages of Masonry, and one that cannot receive the sanction of this Grand Lodge, and is hereafter expressly prohibited.

SURRENDER OF CHARTERS.

Resolved, That it is the opinion of this Grand Lodge, that no Lodge can surrender its Charter to the Grand Lodge, without first taking the same steps, at regular meetings thereof, which by its constitution or by-laws would have been required for amendments to said instrument, or for its total abrogation; and that in all cases, written notice of the intention to surrender a Charter should be given to every member of said Lodge within its jurisdiction, at least one month preceding the regular meeting at which action is proposed to be had.

LODGE JURISDICTION.

Resolved, That the term "accredited jurisdiction," as used in article 5, section 5, of the Constitution of this Grand Lodge, be, and the same is hereby construed and determined to mean the geographical centre between all contiguous Lodges.

Resolved, As the opinion of this Grand Lodge, that any Master Mason in good standing within the accredited jurisdiction of any subordinate Lodge, and not a member thereof, or of any other Lodge, or been rejected by any other Lodge, may become a member of any Lodge within the jurisdiction of this Grand Lodge, if the Lodge applied to shall see proper to receive him.

INDIANA.

The Grand Chapter of Indiana held its annual communication at Indianapolis, in May. The M. E. G. H. P. submitted the following communication on the

EFFECTS OF AN EXPULSION FROM CHAPTERS.

The undersigned respectfully report, that since the last meeting of this body, the several Chapters under its jurisdiction, as far as we are officially informed, have moved onward in the good work of imparting Masonic instruction without any interruption of the peace and harmony that should characterize every well regulated Chapter. But a subject of vital importance to the prosperity of Ancient Masonry, has been much discussed within the last year, involving a question of jurisdiction in Lodges and Chapters; the proper adjustment of which, in a manner satisfactory to all, is much to be desired. The question involved, is plainly this: Can a Royal Arch Mason be expelled or suspended from a regular Chapter, after a legal notice of charges and proper hearing for unmasonic conduct, and remain in good standing and fellowship with Master Masons? If this position be true, and consistent with the Constitutions of Masonry, what will be the practical effect? Almost all of the Blue Lodges and all Grand Lodges, are made up in part, more or less, of Royal Arch Masons. A Royal Arch Mason being expelled or suspended from a Chapter, all of this grade are prohibited from holding Masonic intercourse with him, but the Grand Lodge and Blue Lodges, nevertheless, consent to hold him in fellowship. In the due performance of duties as Masons, it becomes necessary that those who, as before stated, are restrained from meeting with the expelled member, must do so, and act with him in the Grand or Blue Lodges, or, be censured for the neglect of those duties, and without any fault of theirs, be deprived of the privileges of Masonry.

The undersigned, after a careful examination of the ancient Constitutions, are led to the opinion, that Ancient Masonry, embracing all the degrees up to the Royal Arch, is a unity. In the organization of the several Lodges, and the administration of the laws in the several degrees, the same code governs, viz.: the ancient Constitutions and the morals of the Bible. All the mysterious truths and beauties of the respective degrees, were taught and illustrated, anciently, in the three first, and the establishment of the higher Lodges, in which to impart some of the more important portions of Masonic instruction, does not seem to change or alter at all, the oneness of its character, and morals, and designs.

It seems to the undersigned indispensable to the well being, if not to the very existence of the Institution, that there should be a perfect agreement and harmony of all its parts, in the administration of the laws in each of the Lodges respectively. Some action upon this subject is earnestly recommended, either by inviting the co-operation of the Grand Lodge, through committees on the part of each of the bodies, or otherwise, to settle amicably this question.

A. C. PEPPER, G. H. P.
C. S. RAMSEY, D. G. H. P.

This communication was referred to a select committee, who subsequently submitted the following report:

The committee to whom was referred the report of the superior officers of this Grand Chapter, have had the same under consideration, and fully agree in the sentiments of the Grand officers, so clearly expressed in that report, that it is important for the harmony of Masonry that there be a proper understanding between Lodges and Chapters on the subject referred to in the following question: 'Can a Royal Arch Mason be expelled or suspended from a regular Chapter, after a legal notice of charges and a proper hearing for unmasonic conduct, and remain in good standing and fellowship with Master Masons?' This question has been considerably agitated among the Grand Lodges, and elicited different opinions. The majority conclude that expulsion from a Chapter should not operate as an expulsion from a Lodge of symbolic Masons.

It seems to your committee that we can only come to a satisfactory conclusion by referring at all times to the peculiar circumstances of the individual case presented. We are clearly of the opinion that many cases of expulsion from a Chapter for a violation of its by-laws, rules and regulations, or an obstinate nonconformity to proper requisitions, would not and should not operate as an expulsion from a Lodge of Master Masons, while at the same time your committee think that any crime, to use the appropriate language of the report, against the morals of the Bible, which is the governing code, should, on proper evidence being presented to a Lodge of Master Masons, debar the offender from communion and fellowship—the Lodge always examining into the case with care and prudence, and taking further action, if deemed necessary. The whole to be finally referred to the Grand Lodge.

Your Committee concur in the opinion that some action and co-operation on this subject is required of the Grand Lodge, that there may be a reciprocal and harmonious understanding between the two Grand bodies.

Respectfully submitted,
E. DEMING,
C. SCHMIDLAP,
D. BLAKEMORE,
Committee.

The report was concurred in, and the subject-matter referred to a committee of the Grand Chapter to confer with a similar committee on the part of the Grand Lodge of Indiana, to report at the next convention of the G. Chapter.

The committee on foreign correspondence submitted their report, from which we take the following just remarks:

"The committee has been forcibly struck with the almost universal peace and good feeling which seems to prevail in and among all the Masonic bodies above named. It can hardly be expected that no misunderstandings and difficulties should grow out of the operations and bearings of the complicated machinery of Masonic government. When we reflect and remember that each State Grand Chapter has the government of the various subordinate Chapters under its jurisdiction, and that the General Grand Chapter of the United States governs and regulates the several State Grand Chapters, it might well be expected that honest differences of opinion would arise. Notwithstanding all this, we are happy to be able to say, as we have before intimated, that few, if any difficulties of importance have arisen, and that those which do exist, or may hereafter arise, if approached

by the differing parties in the right spirit, may be shortly and satisfactorily adjusted. Your committee might almost challenge the world to point out an Institution, with a government as complicated as ours, where the same peace and good feeling prevails."

NORTH CAROLINA.

THE Grand Chapter of North Carolina, held its annual convocation at Wilmington in June. The G. H. P. opened the session with an interesting address, from which we extract as follows:

Twelve months have not yet passed away, since a small number of Companions assembled in this Hall, and their zeal for the interest and prosperity of the Order, was then manifested in a determination to devote every energy of mind and body to the great work of re-building the Temple of Royal Arch Masonry in the State of North Carolina. And like the remnant of the tribes of Israel on their return from Babylon; though they might weep over the desolation that sat brooding upon the broken altars of their beloved Institution, were nevertheless resolved that the object of their fondest hopes should yet be accomplished. And I am truly happy to find its foundation at least, so nearly completed, as to inspire us with a reasonable hope that ere long the diffusive influence of its pure and sublime principles may reach the utmost bounds of our State.

Though our numbers are yet insignificant, I trust to find zeal and ability sufficient to prosecute to its final completion the great work so happily begun.

In the discharge of the duties of my office I have had occasion to rejoice at the general anxiety expressed from all quarters to establish new Chapters, or revive those whose labors have been so long suspended; but the great difficulty seems to be the small number of Companions residing in any one district.

Many of the Chapters of this State suspended in 1833, and in conseqaence of the removal by death, or otherwise, of most of their members have not a sufficient number left to re-organize.

REPORT OF THE COMMITTEE ON FOREIGN CORRESPONDENCE.

The Committee on Foreign Correspondence respectfully Report, that the only documents, properly coming before them, are the Proceedings of the Grand Royal Arch Chapters of Indiana, Missouri, Tennessee, Virginia, and Mississippi, together with the proceedings of the General Grand Chapter of the U. States, the last of which more particularly interests this Grand Body at the present moment, inasmuch as our re-organization as a Grand Chapter has been legally recognized and confirmed, and we are admitted in full communion with our Sister Grand Chapters, whom we Fraternally embrace, and with whom we joyfully propose an interchange of all those courtesies which ever delight the wise, the good, the benevolent, and those who would "dwell together in unity."

GENERAL GRAND CHAPTER.

The few proceedings before us indicate a healthy condition of Royal Arch Masonry in the several sections from which they emanate. Some subjects of exciting interest are warmly discussed, but generally in a good spirit, although sometimes, we think, exceptionable in this respect. Complaints are urged, in some quarters, against what is termed the unwarrantable action of the General Grand Chapter in certain cases. The G. G. Chapter, like all other institutions, is certainly liable to err, because, according to Masonic acknowledgment, "Perfection is not to be found on earth." Were it otherwise, all difficulties might readily be healed; as it is, the remedy is at hand without resorting to severe invectives, or provoking insinuations, which only engender bitter feelings and widen the breach. No Grand Chapter can reasonably complain so long as she exercises an influence and enjoys the privilege of being heard in General Grand Council. *There* she can call for redress of grievances—there she can be heard and felt—there be secured in her constitutional rights. Your Committee regret to see the hostility manifested by the Grand Chapter of Virginia, against the General Grand Chapter, to which we are bound to acknowledged allegiance, and in whose integrity of purpose we repose the most entire confidence. This animosity is not confined alone to Virginia, but the infection is showing itself in other quarters. One of the principal objects of a General Grand Chapter is, undoubtedly, to establish a "uniform mode of work." Now, if all due diligence be not exercised in the accomplishment of that purpose, as some contend, there is a grievous fault, in the sin of which North Carolina will be equally implicated, should she fail to put forth her whole energies to reform. In the opinion of your committee, the General Grand Chapter erred in requiring, inadvertantly, as we believe, as a condition to recognizing this Grand Chapter, that she expunge the twelfth article of her Constitution, which reads thus: "No officer in this Grand Chapter shall hold an office in any subordinate Chapter, working under the jurisdiction of the Grand Chapter." Notwithstanding this view of the matter, this Grand Chapter will not hesitate to comply with this requisition, as well as with others in this connection considered altogether unexceptionable. In the Masonic family, above all others, there should be no jarring—and all difficulties should be settled upon the square. We contend for a Masonic head, and that head must be respected. These are the sentiments of your committee, and of the Grand Body whose organ they are. Arguments in abundance, in support of the position here assumed, might be adduced, did the occasion require it.

ROYAL AND SELECT DEGREES.

The claim of jurisdiction over the degrees of Royal and Select Master, is becoming a subject of considerable controversy. Your committee conceive that this question has been unequivocally and properly settled by the General Grand Chapter—that is, the Chapters within whose jurisdiction no Grand Council exists, are authorized to assume control of the same.

Your committee are opposed, in the main, to the many divisions and sub-divisions of Masonic jurisdiction, and are disposed, generally, to favor the views entertained by the committee of foreign communications of the Grand Chapter of Mississippi, which are, that the Grand Master of Masons here, as in England, should really be such as his title imports. From intercourse with intelligent Masons, your committee are satisfied that the separation of the degrees of R. and S. Master from the Chapter, where they unquestionably then, now and ever did belong, originated in a matter of knavish speculation—hence the origin, too, of so many spurious degrees. Masonry is becoming gigantic, while her mighty and benign influence is extending itself throughout the habitable globe—let it then be guarded from pernicious infections, and suffer no expansions beyond its legitimate proportions.

The Grand Chapter of Mississippi complains of the General Grand Chapter for granting a Charter to Carrollton Chapter, working within the former jurisdiction. The principle contended for by the Mississippi Grand Chapter is certainly correct, and would no doubt be sustained by every Grand Chapter, on appeal.

By the action of the General Grand Chapter, it is required of this Grand Chapter to amend certain resolutions, in order that they might be made conformable to the General Grand R. A. Constitution. As the committee to whom the G. H. P.'s address has been referred, will take that matter in charge, this committee is relieved of that duty.

With the limited time alloted for a due examination of all the subjects that should claim the attention of this committee, this imperfect report is

Respectfully submitted, P. W. FANNING, *Chm'n.*

REPORT OF THE COMMITTEE ON DISPENSATIONS AND CHARTERS.

The Committee to whom has been entrusted, the subject of Dispensations and Charters beg leave to report:

That they have before them a petition from the Companions of Union Chapter No. 17, Duplin County, to whom a Dispensation was granted in September last, asking (for reasons therein set forth) that a Charter be granted them. Therefore

your Committee would most respectfully recommend that a Charter be granted by this M. E. Grand body.

A Communication from Eureka Chapter No. 7, Newbern, has also been placed in the hands of the Committee. Who, in view of the unfortunate situation of said Chapter, occasioned by circumstances beyond their control, would recommend that further time be allowed for the organization of the same, so that regular returns be made at the next Annual Convocation, of this Grand Chapter.

Also a Communication from C. H. Jordan, one of the applicants for a Dispensation, for Gaston Chapter, No. 18, Roxboro', Person County, setting forth their inability to organize, and make returns at the present Grand Convocation, owing to the distance that the Companions reside from each other. Your Committee respectfully recommend that the Dispensation be continued in force until the next Annual Convocation of this Grand Chapter.

All of which is respectfully submitted,

D. McMillan, *Chairman.*
R. G. Rankin,
P. W. Fanning.

The three active Chapters in the State have exalted fiftytwo Brethren during the past year.

Obituary.

Died—At Lexington, Mo., Sept. 19th, R. W. Br. A. L. Slayback, Grand Orator of the G. Lodge of Missouri. Says the St. Louis Post, "He was the fast and abiding friend of the Masonic College, and abated none of his ardent zeal in his efforts to elevate it to its present proud position. But the fiat of the Supreme Architect has gone forth, and he has been 'called from labor to refreshment.' An honest man, an affectionate husband, a kind father, a useful citizen, a consistent Christian, and a good Mason, has 'gone to the land where his fathers have gone before him.' He sleeps side by side with the loved and the cherished blossom that descended with him to the dark and silent tomb. We drop the sympathetic tear over his grave; we plant the emblematical sprig of acacia, and thereby vindicate our trust that his spirit has passed to the Lodge above, to bask forever in the sunshine that beams around the throne of our Supreme Grand Master."

Washington Lodge, No. 19, *Cuthbert, Ga., July* 29, 1848.

Whereas it has pleased the Supreme Grand Architect of the Universe, in whose hands are the issues of life and death, to remove our Brother, Joel Macon Colley, a P. Master of this Lodge, from his labors here, to participate in the eternal refreshments of the great Celestial Lodge above; be it, therefore,

Resolved, That while we bow in humble submission to this dispensation of Divine Providence, we yet mourn the death of our worthy Brother, as a loss to the community of one of its most industrious, enterprising, and upright citizens, to the church of Christ of an exemplary and useful member, and to the Fraternity of a devoted, zealous, and virtuous Mason.

Resolved, That this Lodge sincerely sympathises with the relations of him whose life exemplified the virtuous and dutiful son, and the affectionate brother, and whose death, though to him it has been a gain, is to them and *us,* an irreparable loss.

Resolved, That in token of our sorrow for this sad bereavement occasioned by the death of our beloved Brother, the members of this Lodge will wear the usual badge of mourning for the space of thirty days.

Resolved, That a copy of the foregoing resolutions be transmitted to the parents of the deceased, and also to the Freemasons' Monthly Magazine, and to the Southern Recorder, for publication.

The committee appointed at a called meeting of Fayette Lodge, held at Fayette, Mo., Aug. 26th, 1848, to draft resolutions expressive of the views and feelings of the Lodge on the melancholly occasion of the death of our beloved Brother, George Tompkins Burckheartt, in discharge of that solemn duty, respectfully submit the following:

Whereas, the members of Fayette Lodge, No. 47, of Free and Accepted Masons, of which our beloved Br. Geo. T. Burckheartt was lately a zealous and worthy member, have learned with deep and heartfelt regret, of his death, and now desire to express our respect for his memory,—

Resolved, That the community among whom our deceased Brother resided, have met in his death an irreparable loss, and society deprived of one of its brightest ornaments.

Resolved, That Bro. Burckheartt, by his sterling integrity in every relation in life; his honest devotion and zeal in the cause of Freemasonry; his activity in the discharge of all the duties that devolved upon him as a Mason, and his strict conformity to all the obligations pertaining to the Order of which he was so bright an ornament, and by his numerous amiable qualities and social virtues, won the love, respect and esteem of the members of this Lodge, and cause them deeply to mourn his loss.

Resolved, That we will attend the funeral of our beloved deceased Brother, and perform the solemn rites that devolve upon us, according to the long established customs of the Order of Freemasons, and as a testimony of our respect, we will wear the usual badge of mourning for thirty days.

Resolved, That we are deeply sensible of the loss our Fraternity have sustained by the death of so worthy a Brother; and that we deeply sympathise with his bereaved and heart-stricken relatives, in the loss they have sustained by this dispensation of an all-wise and omnipotent Providence.

Resolved, That a copy of these proceedings be furnished to his relatives, with the assurance that we are fully sensible of their deep and heartfelt affliction.

Resolved, That these resolutions be signed by the W. Master and Secretary of this Lodge, and that the Secretary deliver a copy of the same to the relatives of the deceased, in accordance with the foregoing resolutions; and that a copy be also sent to the editor of the Freemasons' Magazine, with a request to publish the same, and that they be recorded among the proceedings of the Lodge.

Wm. Taylor,
Saruhel Bynum,
N. G. Elliott,
Committee.

MASONIC CHIT CHAT.

To Patrons of Periodicals.—The following general rules are established by universal custom, and sanctioned by Courts of Law:—

Consenting to take a newspaper or other periodical from the post office, makes one a subscriber.

When one becomes a subscriber, he remains such until he pays up and distinctly orders the paper discontinued.

A publisher is under no obligations to discontinue until all arrearages are paid. Of course, it is nothing to him whether the papers are taken from the post office or not.

To move away, or to neglect to take the papers from the post office, without first settling up, is an evidence of an intention to defraud the publisher.

☞Brethren intending to add their names to our subscription list for the ensuing volume, will oblige us by doing so prior to the first of November.

☞Our agents generally, are requested to remind their Lodges, and Brethren in their vicinity, that a new volume of this Magazine will be commenced on the first of November, and thus affording them a favorable opportunity to become subscribers.

☞We have one entire set, and several of the recent volumes of this Magazine for sale. The latter will be disposed of at the subscription price--the former, handsomely bound, at $3 a volume.

☞Our correspondent at Franklin, Wis., is informed that the Lodge may be opened on any degree in which it has any business to transact, without reference to that on which it had previously closed. The closing disposes of the previous opening, and leaves the Lodge free to re-open as its convenience may require.

☞A new Lodge has recently been established at Cumberland, Md., under the name of "Gilman Lodge," in compliment to our esteemed friend and accomplished Brother, Charles Gilman, Esq, Grand Master of the Grand Lodge of Maryland. It is a compliment worthily bestowed.

☞An esteemed correspondent in Mississippi, under date, Richland, Aug. 29, writes as follows:—"If Mississippi would do her whole duty, the foundation is laid for distinction in our College. Eureka Masonic College is in a highly prosperous condition. A very distinguished Brother lately told me that the course of instruction was not surpassed. It has fifty students. Our township Female Institute has seventy students, and as an academy, is of high pretensions."

The Masonic College.—We regret to learn, says the St. Louis Post, of Sept. 2, that this edifice was materially injured by the recent storm at Lexington. The roof was blown off and the gables demolished, by which it was damaged to the extent of (as is supposed,) about fifteen hundred dollars. The Building committee will, we have no doubt, cause the damage to be speedily repaired and the College placed in a situation to be opened very soon.

Authorized Agents for the Magazine and Trestle-Board.—Br. C. H. Jordan, Roxbury, N. C.—Br. N. F. Merrill, Manchester, N. H.—Dr. J. D. Lincoln, Brunswick, Me.

For Magazine.—Dr. Geo. R. Morton, Sandusky City, Ohio.—Br. B. C. Earle, Pontotoc, Miss.—Br. John A. Hanson, Carthage, Miss.

☞Br. J. J. Doty, of Richland, Miss., is an authorized agent for this Magazine, and Trestle Board. His receipt for dues on account of either, will be valid.

☞The Grand Lodge of Mississippi, at its last communication, appropriated $250 "toward the expense of educating four blind children, of Masonic parentage."

☞Br. Mackey, of Charleston, S. C., proposes the publication of a new work, entitled "The Mystic Tie," being "a collection of facts and opinions of the social and benevolent tendency of Freemasonry." Price, $1. The work will be out in a few weeks. Orders received at this office. We shall refer to it again in our next.